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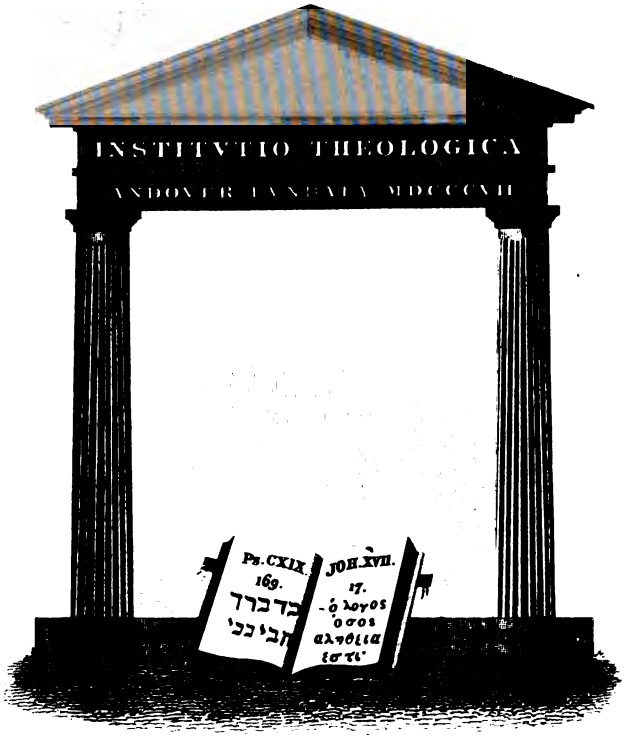

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THE CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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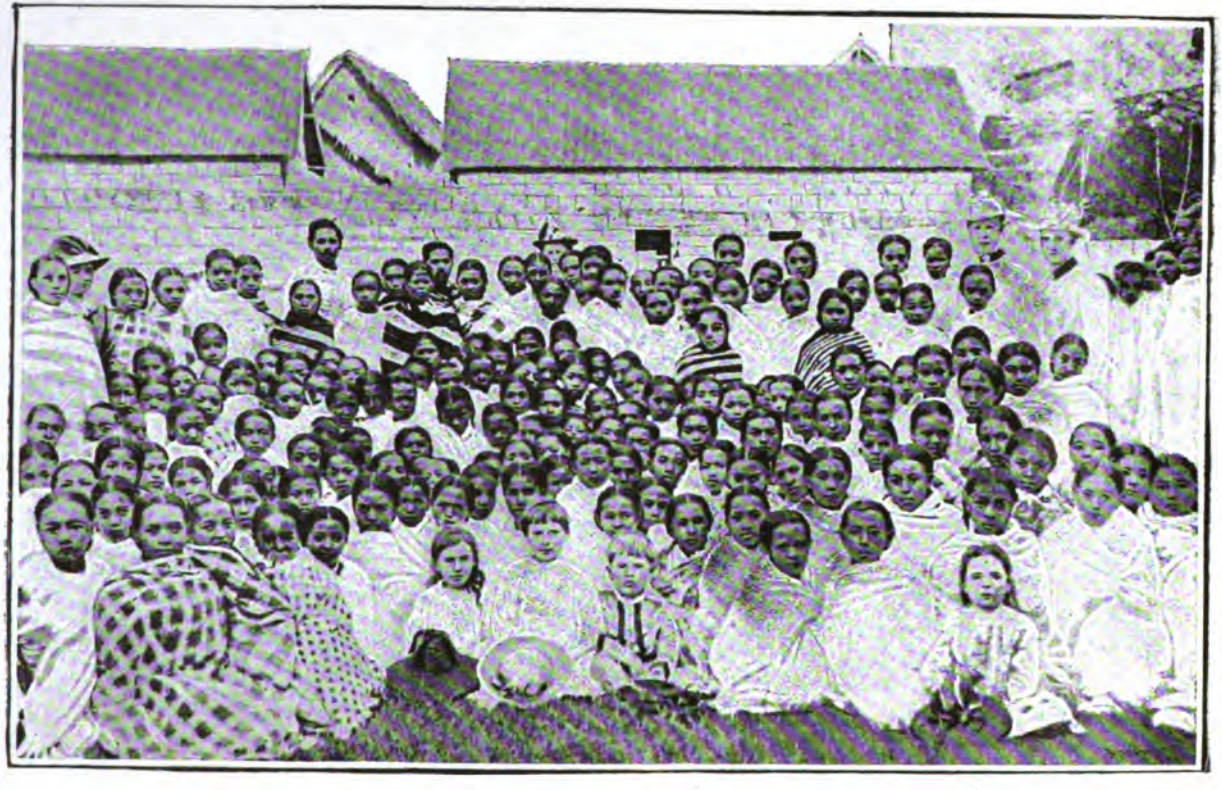

THE ANTANANARIVO GIRLS CENTRAL SCHOOL (A GROUP OF THE SCHOLARS).

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THE CHRONICLE

OF THE

London Missionary Society.

"MAY MEETINGS" IN CHI CHOU, NORTH CHINA.

BY REV. W. HOPKYN REES.

OUR "May" took place in October. On the 13th the heathen of the district met in our village to worship their gods, and to waste time, strength, and money in incense-burning, a theatrical performance, and other evil ways. This was their idea of how to return thanks to a bountiful God for the very rich harvest of the year. Whilst they met to worship the false we met to worship the true. Twenty pounds is a low estimate of the total the heathen spent on their gods that day; the heathen gods never *give* anything, but on the above day they received much. Our God always *gives* right royally, and on this day He filled our cup with the best of His mercies.

Our Christians mustered 162, not a large number when we compare it with the hosts of ignorant and idolatrous people in this sin-stricken region. But when we remember that a year ago we had only thirty-six members, whereas at present we have 146, with over sixty others who are inquirers, we can rejoice and be of good courage, as this fact proves that our Captain has during the year won fresh victories, and also that there are scores now in His ranks who last year served the enemy. Unless we mistake the signs of the times, we can confidently predict of the church here that "*this*

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little one shall become a thousand, and *this* small one a strong nation."

We have now six churches, three of which have been started within the year, and at our meeting the whole district was well represented. One man walked seventy-five English miles, eighteen others walked fifty English miles, some travelled twenty English miles, but the majority live from three to six miles away. Three "mothers in Israel," aged respectively seventy-three, seventy-four, and seventy-eight, came together, the whole journey to and fro involving a walk of fifty miles! Do not these instances prove that Christ dwells in the hearts of many? Surely people would not walk tens of miles to a religious service unless they loved Jesus more than ordinary folks do.

We had no chapel large enough to accommodate such a number, but we managed to pack them all into the small courtyard in front of our house. Another thirty or forty would necessitate our going into a field. Perhaps some people at home, who do not know where to send their surplus funds, would kindly help us to build a temple large enough for our people to worship God. We have built three chapels this year without the aid of any outside of China, but our treasury is now empty. We sorely need a chapel at our central station. Once upon a time our Lord made a bank of a fish to meet the demands of the tax-gatherer. Nowadays we cannot get money so easily.

The day was a busy one, and it reminded me of the grand May days in the open air in my native "gallant little Wales," when those from the north and south, east and west, gathered together to hear God's messengers.

We began at ten o'clock, when I preached the thanksgiving sermon. I then baptized TEN persons. After this more than 130 of us surrounded the Lord's Table to commemorate the love of our Redeemer-King, and to renew our allegiance to Him. No one present will forget the occasion; truly a memorable one to all, as our Saviour came, and whispered "peace" to us.

Dr. McFarlane took charge of the Communion service; and although he is not an "ordained" man, but a "layman"—when

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will these distinctions cease?—he is in the line of the "apostolic succession" as truly as any bishop living. At one o'clock, the needs of the body were attended to, and all "fell to" with eagerness. Tea, without milk or sugar; *boiled* bread in small loaves, a pound for each "mouth"; sea-weed, vermicelli, and cabbages boiled together, and the inevitable garlic so dear to a Chinaman's heart—these delicacies comprised the feast, which was put out of sight very soon. Yes, the Chinese can eat! When this by no means trifling matter was done with, the natives had a meeting all to themselves. I lingered round the corner to listen. They were in a good humour after the process described in the last paragraph, so they heartily responded to the appeals made for contributions in aid of various church institutions and expenses. Some agreed to give one-tenth of their incomes, others to give according to their ability. I cannot report the full result yet, as some of the people have promised wheat, maize, fruit, &c., which I shall have to sell at the fair. We are greatly cheered at the result of this meeting, as they all pledged themselves to contribute, in this way, twice a year. They have contributed but little in the past, the number of converts being small, and all of them very poor; and it also happened, as it sometimes does in other places too, that our worthy brother, who had charge in the old days, could be easily besieged, and would soon surrender on money matters. We younger missionaries have not so much "filthy lucre" to spare. We must get the converts to help themselves. It's a hard struggle, I can tell you, but most things are hard some time. We have made a beginning and hope for good results hereafter.

After this meeting was over we had a "Christmas tree," although the month was October. Mrs. McFarlane and my wife had been busy for some days making small cotton bags for the women, which they filled with four or five ounces of white sugar, and on which they glued some Christmas cards which had served their purpose in England and Wales, and had been sent out to us. Others had halfpenny pocket-handkerchiefs. The children got halfpenny and penny toys, the men some of Mrs. Grimke's cards. Old and young were immensely pleased, and it was a real pleasure to see their delight.

At dusk the natives saw the wonders of the magic lantern, McFar-

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lane being "showman"—he deserves a diploma for his dexterity—and I was chief speaker for the nonce. They were shown several Old Testament slides, scenes in the Life of Christ, &c. Then all retired for the night, delighted with the proceedings of the day, and thankful to God for such an auspicious "first" of the annual gatherings of the Chi Chou Christians.

EUROPEAN HISTORY REPEATING ITSELF IN THE SOUTH SEAS.

THE persecution to which the "Nonconformists" of Maré—the native Christians who steadily refuse to accept the State-appointed missionary, M. Cru, but prefer their own pastors and simple free worship—have, for some years now, been subjected, has, to a great extent, abated in violence and outrageous injustice; but it still continues. Thanks to the pressure brought to bear upon the Government by our French Protestant friends, there is a marked improvement. But even to-day the state of things is a disgrace to civilisation. The French local authorities probably now see the mistake they made in legislating for a mere section of the natives rather than for the whole, and we trust that they will, ere long, retreat from their false position.

To enable our readers to understand the position, we print the following graphic description of a friend, who recently visited the persecuted Christians in their retreat. He writes:—

"They are not allowed to assemble for worship in any kind of building If they infringe this law the building is at once demolished (there is an exception to this rule, a few being allowed to meet in a schoolroom close to Mr. Jones's house); accordingly they are driven to worship in the caves and holes of the earth. There are three or four of these extempore temples in different parts of the island, and in one of them, about eleven miles back in the bush, I had the privilege of uniting with eight or nine hundred of them for prayer and praise. It was an interesting sight to me as I rode through the bush to see the natives, *neatly and cleanly dressed*, wending their way along the narrow paths, but without the usual accompaniment of the 'church-going bell.' On arriving at the rendez-

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vous, which was a large, open plain, with no signs of habitation for miles around, I was welcomed by a long file of teachers, deacons, and church members, and when I had nearly finished shaking hands with these, I was attracted by the noise of children's voices rising, as it appeared, from the depths of the earth. I took a few steps in the direction from which the noise proceeded, and found, to my surprise, that we were standing on the brink of a large hole or cave about thirty feet deep, at the bottom of which was a Sunday-school in full operation. It was now close upon the time for service, and we shortly began to descend by means of a rough ladder. Some of the young men, I observed, descended by the thick roots of trees, with which the walls of one side of the hole were ornamented, having the appearance of fluted columns. The opposite side, towards which there was a gradual slope, was arched by overhanging rocks, so that the opening to the sky was much smaller than the ground space. This opening was almost filled with the branches of an immense tree, which grew from the centre of the hole, and afforded welcome shade to the congregation. The teacher's table being placed at the lower end of the cave or hole, he could command a view of every face before him. If the place had been specially designed for the purpose for which it was now being used it could hardly have been more convenient. I found, too, its acoustic properties were admirable. I think I never enjoyed a service so much in my life; certainly my emotions have rarely been so deeply stirred as when I united in the loud and earnest swell of praise which ascended heavenward from our cave temple on that beautiful Sabbath morning. I could not help feeling that we formed a living link in the historical chain which secures our most precious blessings. Here were these simple-minded, honest fellows fighting the battle of liberty and freedom of conscience almost in the same way that our forefathers fought it, though probably ignorant that anyone since apostolic times ever needed to fight against such injustice and oppression as had fallen to their lot. However this may be, I did not fail to mention these things, from the Romish catacombs, the Lutheran struggle, the French Huguenots, down to later times. I also assured them of the interest and sympathy taken by the home churches in their struggles and persecutions. After this service we united together in celebrating the dying love of Christ, about four hundred church members being present."

"If the Christian religion be true," said a Chinaman, "why are there not two hundred of you here instead of one; and why did you not come before, for then my father, who was all his life seeking for the truth, would not have died without it?"

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THE HERVEY ISLANDS AND THE SURROUNDING OUT-STATIONS.

REPORT OF REV. G. A. HARRIS.

THE *John Williams* arrived off Mangaia on June 1st, and, being a little in advance of her time-table, she remained with us until the 3rd inst., Captain Turpie spending Sunday on shore with us and our people.

Starting from Mangaia with a fair wind on Monday, we reached Rarotonga the following morning. We found our friends at the Mission-house all well. Mrs. Lawrence, with her family, was also here awaiting the return of her husband from Auckland. In consequence of his absence, Mr. Hutchin and I deferred our committee meeting until my return from the out-stations. It being Wednesday, I took the early morning service, and about twelve o'clock of the same day, my son, Bertie, and I went again on board, when we set sail direct for

AITUTAKI.

We landed here on Friday morning. The ship was soon surrounded by boats from the shore crowded with natives. While the stores of the Mission were being landed, we spent the time on shore, which extended over one night. We were informed by the people that a small cutter had drifted to Aitutaki from the Paumotu Islands, containing thirteen natives, including one woman and child. Their intended voyage was to Tahiti, but meeting with contrary winds and bad weather, they drifted for twenty-one days, and were compelled to eat the silk-cotton seeds with which the pillows they had with them were stuffed in order to sustain life. One of the thirteen died the day after landing on Aitutaki. It appears that these strange visitors are of the Mormon persuasion, and have not been slow during their stay on Aitutaki in seeking for new converts. I was sorry to learn that Ioane, an old Aitutakian pastor, professed belief in the religion of these people, and had identified himself with them. Great excitement prevailed on the island, and the natives seemed to fear that these new tenets would spread. I was asked many questions by the Aitutakians on the subject of Mormonism, and I did not fail to point out its errors and impostures. Saturday morning there was a calm at sea, and we had, with all expedition, to go on board, as danger, at any moment, might arise to the vessel. The next day, however, found us sailing with a fair wind for the North.

PENRHYN ISLANDS.

These islands have been annexed during the past year to the British possessions. They are low coral islets, several in number, connected with a long and dangerous reef-

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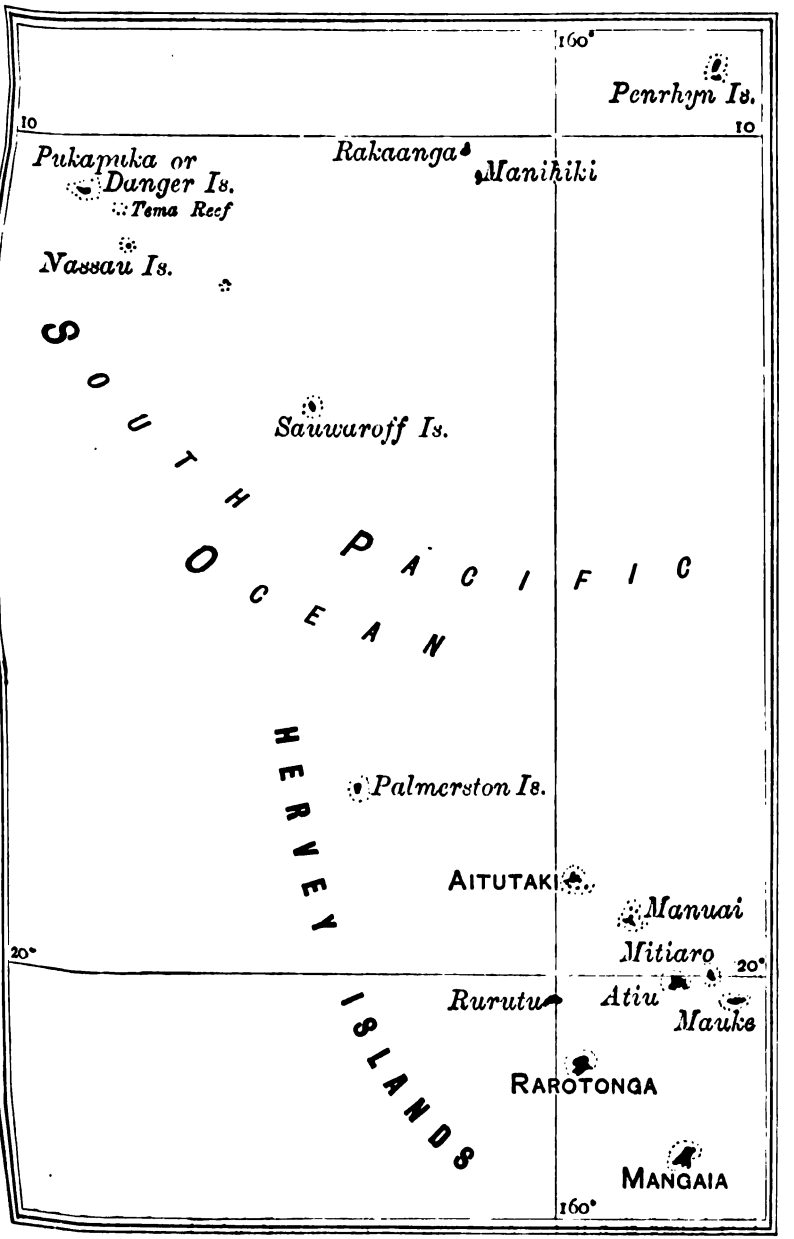

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The cocoa-nut trees can be seen ten miles from the ship's deck. There is a harbour for small vessels, but it is by no means a safe one. We landed in the *John Williams'* boat, and were five days running down from Aitutaki. During the past year there had been a very large ship wrecked on the reef with an immense cargo of timber from California, bound for Sydney. Her name was the *Derby Park*. It was dark at night when she ran on the reef, and the captain's wife was unfortunately drowned by one of the boats capsizing, he having given orders that the boat should proceed to Manihiki, as he dreaded the thought of her being devoured by cannibals, and rather than she should fall a victim to such a terrible death, he preferred the risk of her perishing at sea. It was a grand surprise to him, however, on the following morning to find that the so-called savages came towards him and held out their hands to him in quite a civilised, friendly manner. The natives made the coffin and buried the remains of the poor lady (the body was washed on shore) in their midst with a true Christian burial.

The teacher is doing well, and I was glad to learn that his salary for the last two years had been conscientiously paid him. I obtained from the sale of the new edition of our Bible the day I was on shore the sum of 51 dols. Their contributions for the two years to our Society were 80 dols.

The appearance of this island is certainly more fertile than I have ever before seen it, the cocoa-palms being not so stunted and barren, but green and productive. The Penrhyn islanders themselves also seemed better dressed, and somewhat more civilised in their habits and surroundings. They have a good chapel and school-house, and Tauera, the teacher, has a good dwelling-house. After conducting service in their church and examining the school, we bid adieu to them on Friday morning, and returned to the ship.

Population	373
Church members	100

RAKAANGA.

At sunset on Sunday evening, June 16th, Bertie and I landed on this island. Notwithstanding it was the Sabbath the whole population turned out to greet us, and followed us to the spacious Mission-house close by the church.

I held a special service, and preached at five o'clock on the Monday morning. After this I examined the school, and found the children well posted up in the elements of education, and I encouraged them accordingly. The teacher, Banaba, had been paid his stipend by the church. The contributions handed over to me for the society, consisted of bundles of sinnet, a few dollars, and a few other articles of native manufacture. There appears a good moral tone among the church members here; expulsion from its fellowship for sins of immorality being very exceptional indeed.

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MANIHIKI.

There are here two settlements or islands, separated by a lovely lagoon. The day after leaving Rakaanga we landed immediately after breakfast. I met Abela, the teacher, stationed at Tauunu. I was pleased with him and his work. The new school building recently erected is a marvel of neatness and good workmanship. Built somewhat in the Gothic style, it reflects great credit on the taste and industry of the people. As I had to leave here at daybreak the following morning for the other settlement across the lagoon, I held a special service in the chapel at three o'clock in the afternoon. I also gathered together the children, and on examination found they could read fairly well and also write. In the Mission-house I taught them a new hymn I have just translated. In order to successfully master the tune they sang it over and over again till nearly midnight. The contributions here were of a similar character to those of Rakaanga.

At Tukao (the other village) I did not stay many hours, as Putaura, the teacher, was preparing to leave with me on furlough. But after a holiday at Rarotonga, his own island, he will resume his labours among his people. One incident worthy of record we learnt here—viz, the recent loss of two boats containing, jointly, sixteen souls. Rakaanga is only about twenty miles from Manihiki proper, and the natives are accustomed, in fair weather, to sail in their open boats from one island to the other. As two weeks have now elapsed since their departure, and nothing whatever has been heard of them, it is to be feared that both boats have been driven away by strong winds or currents, and, possibly, ere this, the poor natives have perished at sea. We kept a good look-out on board in hopes of picking them up, but we have failed to discover their whereabouts.*

On June 19th, we left Manihiki, directing our course, in a westerly way, for Pukapuka, or Danger Island. One young man and his wife I took on board with me for the Institution at Rarotonga.

DANGER ISLAND.

In consequence of the isolated position of this island, it being nearer Samoa than the Hervey Islands, few trading schooners find it worth their while to call here. The natives are therefore very poorly clad, and can scarcely make a decent appearance on Sundays. Fortunately there is abundance of food on the island, and perhaps on

* By the very mail that brought this report from Mr. Harris, the Foreign Secretary received a letter from Samoa stating that some of these Manihiki Christians had landed at Tutuila, one of the Samoan islands, 800 miles from their home. The rest had landed at Apia. They were in a starving and most destitute condition. A gale had overtaken them and blown them out to sea. They had cocoa-nuts on board which supplied them with food and drink. After eight days of drifting their boat capsized in a squall, and only twenty cocoa-nuts were saved, and for three days they had nothing but these to live upon. Captain Turpie was asked to take them back to their own island in the Mission ship *John Williams*.

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this account they appear so strong and healthy. The population, I should say, is on the increase. We landed on a Sunday morning, and I was enabled to take one of the services, the native teacher of Manihiki conducting the other. There being no money whatever on the island, I had to pay Tipoki, the teacher, his salary for two years out of our local contributions. Intellectually, the Pukapukans are dull, and it is with difficulty that the young people learn to read the Bible. There were six young men who offered themselves as candidates for the Institution, but their mental sluggishness and want of ordinary intelligence hindered me from accepting them.

Population	489
Church members	240
School children	200

Contributions, hats and sinnet.

Early on Monday morning we set sail from Danger Island, and on June 26th we sighted

RAROTONGA.

Mr. Lawrence having returned from his Auckland trip, we were enabled to meet together in committee. We spent but one night on shore. Just before leaving, however, the *Harrier* arrived. She brought with her from Sydney some cases of Bibles, and came also to fetch some of our students for New Guinea. She had also a special visit to Mangaia, Rarotonga, and Aitutaki, beside the above objects in view. This was to land a large number of bags of rice, sugar, flour, and biscuits, sent to us by the Sydney churches as a practical expression of their sympathy for our natives in their time of need, arising out of the hurricane and recent winds which the Hervey Group has, during the two last years, experienced.

From Rarotonga we now sailed the second time for Aitutaki, Mr. and Mrs. Lawrence with their family being passengers on board. The *Harrier* followed us, and both ships reached there on Saturday. Accordingly, we spent Sunday on Aitutaki. The following morning, Monday, was chiefly taken up by the Aitutakians in making presents of food, &c., to the two ships, and, soon after, we took our leave, bound for the few remaining islands, and then away back to Mangaia.

ATIU.

We managed to land here on the north side of the island, and a long hour's walk, all uphill, brought us to the settlement, which is in the centre of the island. The newly erected chapel had been recently opened, and we found sixty natives of Rarotonga with Queen Makea, all of whom had come to the opening services. They were waiting an opportunity of returning to their own island. Things are far from a flourishing state on this island. In the first place, the teacher seemed discouraged because the church had not paid him his salary which had been long due. In the next place, the people do next to nothing for our Society. Considering the population, which is 1,218, the sum of

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60 dols. for the entire year is a crying disgrace to them. Evidently, religion among the Atiuans is very formal and lifeless. In the early morning of the following day I held a special service in their new chapel, and I spoke to the church members and people in a frank and earnest way, exhorting them, now that their place of worship is finished, to do better things for the work of God in the future. I left with the teacher a box of Bibles for sale, and about mid-day left there.

MITIARO.

The population of this island is only 223, and the church members number 85. Aperau, the teacher, has not been here twelve months yet, but though an elderly man he seems to me one of the right sort, exercising a good influence over the rough Mitiaro people. As we could not land, in consequence of the great surf, near the settlement, we had to seek another entrance for the boat on the other side of the island. Three miles' walk brought us to the village. As the people had omitted their regular morning Friday service, in consequence of seeing the *John Williams*, I was asked to take it during the forenoon. As soon as I had preached and conversed with the teacher I returned on board, having only been on shore a few hours. The contributions for our Society for the year 50 dols.

MAUKE.

Strong ⅔ and contrary ⅓ winds, amounting to almost a severe gale, prevented us from making a direct course here. For three days and nights we were driven about with the sea and wind, seeing on two consecutive mornings the same island we had just left. Not till Monday morning, July 14th, did we reach the land. I met the teacher and the deacons at the Mission-house, and had a conference with them. It was on this island that our ship was wrecked last year, and I vividly recalled to mind my then unfortunate circumstances. I was sorry to find the Mauke natives still far from peace among themselves—a land disturbance among some of the authorities causing strife and trouble. I was also saddened at heart to observe how the worldly spirit ruled them, and how very cold and formal they appeared in religious matters. I fear the roll of the church membership here is no true index of either faith in Christ or obedience to His laws.

Population	430
Church members	165
Newly admitted	8
Fallen	8
Contributions.....	$111.25

I left with the teacher a case of Bibles, and by two o'clock in the afternoon we were again on board bound direct for our old island home. But we were knocking about at sea for four days ere we descried Mangaia. It was July 18th when we landed. We had been absent forty-five days. Found all the dear ones well, but sorry to learn that one of our chiefs had accidentally met his death by falling from a high cliff.

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THE GIRLS' CENTRAL SCHOOL, ANTANANARIVO.

BY MISS BLISS.

THE engraving which figures as our frontispiece this month represents a group of scholars belonging to the Girls' Central School, Antananarivo. It may be said that the group is not very artistically arranged, but the photograph was taken by a Malagasy amateur who does not yet understand such matters of detail, and, in fact, some of the children were out of focus altogether, so that the picture does not represent the full number who were there by about fifty.

It is scarcely necessary to say that the four white children in the foreground are not pupils in the school, but some little friends who accompanied us to the school treat, which was the occasion when the photograph was taken.

Last May Mr. Thorne conducted the usual examination, which was very thorough, and lasted for five days; the subjects in which the girls were tested being Scripture, reading, writing, dictation, arithmetic (mental and written), geography, grammar, English, drawing, and sewing. When the papers were all corrected and the results of the examination ascertained, we issued invitations to the parents to come and see the prizes given to those of their children who had earned them. We also wrote to inform the Queen and Prime Minister of our intention to have a public prize-giving, and asked them to send their representatives to honour the occasion, and to report to them on the condition of the school as shown by the results of the examination. When the great day came our schoolroom presented a very animated appearance, one end being crowded with the girls, packed together as tightly as they could sit; the middle of the room full of parents and relatives, and very many old girls; and the platform with European friends and natives, whom we wished specially to honour, or those who were to take part in the proceedings. One table was an object of great interest to the children, being filled with the prizes about to be distributed, and on another was some

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THE ANTANANARIVO GIRLS' CENTRAL SCHOOL (TEACHING STAFF).

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of the plain and fancy work which had been done in the school. Mr. Thorne presided, and gave a very pleasing report as to the examination just concluded, which he declared to be, in every way, the best he had yet held, both as regards the progress made during the year and the behaviour of the girls. He spoke very highly of the thorough teaching which had been done by our able band of ten native helpers, most of whom have been educated and trained in the school. The prizes were handed to the girls by Mrs. Parrett, a lady whose name will always be remembered in connection with the Girls' Central School for the very valuable work she has done in it in times past, when for a considerable period she was in sole charge of it.

When the prizes had all been distributed, the Minister of Education and the officers who accompanied him stood up, and he made a speech on behalf of the Queen, thanking the teachers for their good work and encouraging the pupils to learn with all diligence, and said they should go and tell the Queen all that Mr. Thorne had been saying. One or two more speeches and some singing by the girls terminated a very pleasant morning's proceedings. In the afternoon the teachers took some work and drawings up to the palace for the Queen to see how the standard has been raised since the time when *she* was a pupil in the school; this and the account given by the officers pleased her so much that in the evening she sent them down to our house to thank us for our work in the school, and to bring us twenty dollars to be spent in giving the girls a "treat" or some other pleasure.

Some of the teachers wished to spend the money in buying books for a school library, but the girls all voted for a picnic, so we borrowed a large orchard, and a pleasant day was spent under the mango trees, the children playing games, running races, &c., until they were all thoroughly tired. After their dinner of rice and stewed beef they assembled in a large courtyard and the photograph was taken.

The group of teachers was taken on another occasion in our garden. It will be seen that there are two men standing at the back; these are the teachers of the first and second classes, which we find it necessary to have taught by men.

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I am glad to say all the teachers are sincere Christians, and we find them true helpers in labouring for the spiritual welfare of the girls; and while each one strives to have their pupils do them credit at examinations, their most earnest desire is to see them "enter the garden of righteousness," as the Malagasy idiom expresses it.

JOHN G. PATON, Missionary to the New Hebrides: An Autobiography. Edited by his Brother. Second Part. London: Hodder & Stoughton, 27, Paternoster Row. 1889. Price 6s.

READERS of the first part of Mr. Paton's charming autobiography will heartily welcome this second volume. As the former was laid down, a sense of incompleteness was felt. One longed to read the sequel. Well, here it is, and all we had to say in commendation of the first half of this venerable missionary's life-story we would repeat, and that with increasing emphasis, of the second half. Rarely, if ever, have we read a more fascinating record of missionary experiences. Aniwa has proved a difficult field of labour; but this book relates how the faithfulness, simple piety, tact, and patient forbearance of God's servants gradually overcame all opposition, and brought many of the natives to Christ. The author is endowed with a subtle power of description that makes the scenes depicted live before his reader's eye. One gets thoroughly interested in his Aniwan friends and converts—in their hopes and fears, their loves and their jealousies. The book is further enlivened by some very racy stories. The chapter which many will find the most interesting of all consists of extracts from a series of letters to her "family circle," written by the author's wife. It is printed in smaller type, as if of somewhat subordinate value; but every word of this gifted lady's letters will be read with the keenest appreciation. What a pity it is that more letters of this "family circle" type do not reach the hands of secretaries and editors, and, through them, of the public!

NATIVE LIFE IN SOUTH INDIA: Being Sketches of the Social and Religious Characteristics of the Hindus. By the Rev. Henry Rice, of Madras. The Religious Tract Society, 56, Paternoster Row, E.C. Price 2s. 6d.

THE title and sub-title of this book accurately describe its contents. Mr.

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Rice furnishes his readers with a short, popular account of the present-day manners and customs of the people of South India, understanding by that geographical term the Madras Presidency. The son of a veteran missionary who saw fifty years' service in South India, and with a missionary experience of his own of eighteen years' duration, the author is well qualified for his task. He has relied chiefly upon personal observation and knowledge, and in a book of 160 pages places the results at his readers' disposal. Mr. Rice feels confident as regards the religious future of South India. Christianity, he maintains, has no rival to fear. What precise shape Christianity may assume he does not venture to predict, but that South India will become Christian he has not a shadow of doubt. The book abounds in information, throws side-lights on all kinds of Hindu peculiarities and special characteristics, and in providing material for lecturing purposes will be found exceedingly useful. It contains a number of engravings taken from native drawings.

MY LIFE IN BASUTO LAND: A Story of Missionary Enterprise in South Africa. By Eugene Casalis, of the Paris Missionary Society. Translated from the French by J. Brierley, B.A. The Religious Tract Society, 56, Paternoster Row. 1889. Price 5s.

WE welcome this translation of a piquant and happy selection of personal memories and experiences. A few friends of missions in this country know the book in its original garb as *Mes Souvenirs*, but it will now reach a much wider circle. It is marked throughout by French vivacity, *naïveté*, and brightness, sobered and restrained by deep religious fervour, by the difficulties of the undertaking in which the narrator was engaged, and by the trials he had to undergo. He does not attempt to give a consecutive history of the Basuto Mission, one of the most successful in South Africa, but contents himself with culling from the garden of memory a handful of its best flowers. We marked many passages which, had we space, it would be a pleasure to quote. Incidentally many of our Society's missionaries and their work are referred to in the book, always in words of sympathy and approval. The labours of an agent of the Paris Missionary Society should be especially interesting to our readers just now, seeing that in the Providence of God some of our Polynesian Missions are passing into the hands of that Society.

DAVID LIVINGSTONE: his Labours and his Legacy. By Arthur Montefiore, F.R.G.S.

JOHN WILLIAMS: the Martyr Missionary of Polynesia. By Rev. James J. Ellis.

LADY MISSIONARIES IN FOREIGN LANDS. By Mrs. E. R. Pitman. London: S. W. Partridge & Co., 9, Paternoster Row, E.C. Price 1s. 6d.

THREE worthy successors of the volumes belonging to the same series. Old material is gathered and worked up into a condensed yet bright and attractive narrative, and the leading facts of the missionary's life brought clearly to view. For elder scholars, for Sunday-school libraries, for help in getting up addresses, especially for busy people who cannot find time for reading larger works, we know of no more useful missionary books. We have tested their utility and can speak from experience. The lady missionaries whose career is sketched

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in the third volume on the list are Mrs. Ann H. Judson (the first bearing that honoured name); Mrs. Johnson, the wife of a Wesleyan missionary who laboured in the West Indies; Mrs. Gobat, the wife of Bishop Gobat, of Abyssinian and Jerusalem fame; Mrs. Wilkinson, the wife of Bishop Wilkinson, of Zululand; and Mrs. Cargill (Wesleyan) of the Friendly and Fiji Islands.

SAMOA, PAST AND PRESENT: a Narrative of Missionary Work in the South Seas. By Rev. Charles Phillips, of the London Missionary Society London: John Snow & Co., 2, Ivy Lane, Paternoster Row. Price 1s. 6d.

A SERVICEABLE little book, giving in a compact form a good idea of the special features of the great work accomplished in the Samoan Islands. Its testimony to the power of the Gospel is emphatic. We especially welcome the chapters which show how truly missionary in spirit, in practice, and in success the Samoans themselves have become, and see in this a striking evidence of the reality of the work. As an aid in preparing one or two missionary addresses this brief sketch will be found most useful.

The Awakening of Japan.

THE Rev. W. and Mrs. Muirhead, of Shanghai, recently paid a short visit to Japan. This is the second time Mr. Muirhead has been there. He thus records his impressions:—"The missionaries are pursuing their work with vigour and assiduity. They have their preaching places, lecture halls, schools, colleges, Bible and tract depôts, &c., &c., and are endeavouring to spread the Gospel with might and main throughout the country. They have much encouragement in various departments, and this appears from the number and prosperity of their churches, the eager desire for education by both sexes—who largely pay for it—and the success attending their book distribution. There are now some 30,000 converts, and the number professedly connected with Christianity is said to be about 100,000. Of course these present all varieties, but the missionaries speak very highly of their native pastors

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and others, who seem only too eager to go ahead and get everything into their own hands. In this they are simply following the lead of the Government in civil, military, and naval matters, which they think themselves well able to manage, and so are dismissing their foreign employés in all directions."

Union of Bengali Churches.

From the Rev. J. P. Ashton, M.A., of Calcutta, we learn that in that city they have just inaugurated a Union of the churches connected with the London Missionary Society in Bengal, both English and Bengali. It will be more or less on the plan of the Congregational Union of England and Wales, though the word Congregational is not used in the title. Its meetings are to be quarterly, and it is hoped that the first large gathering will be held at the end of the year. Its object is to promote fraternal affection amongst the churches, to encourage those which are most isolated, to stimulate all to increased Christian work, and to bring the Mission and the churches more closely together, so that the churches may all feel that the work of the Mission is their work.

Isan-Enim-Bolana Meetings, Antananarivo.

The "Six-Monthly" Union of Imerina Churches held its meetings in the capital of Madagascar on Wednesday and Thursday, October 16th and 17th. These gatherings were remarkable for great plainness of speech on the subject of certain scandalous reports very detrimental to the reputation of some of the Antananarivo native pastors, on the increase of drinking, and on the desolate state of many churches and schools in consequence of oppressive *fanompoana*, or forced Government service. It was a surprise to many of the missionaries to find that this plain speaking met with manifest approval from the large assembly, and most encouraging to find that the number of those who sympathise with efforts made for the purification of the churches is very much increasing.

The following, from the pen of the Rev. James Sibree, jun., F.R.G.S., gives details of the meetings:—

"On Thursday morning we were all moving early, the ladies for the women's meeting in the Ambàtonakànga Memorial Church, and we of the other persuasion to the large church of Ampàribè. At the women's meeting Mrs. Peill gave an address on the story of Hannah and Samuel, and the lessons to be learned from it. Miss Edith Clark read the Scriptures, and other ladies, English and Malagasy, offered prayer. As usual we had a crowded house at Ampàribè, probably 2,000 people. Mr. Johnson was chairman and gave a very excellent practical address upon 'The Church, what it is: its Character, Duty, Responsibilities.' The chief subject for discussion was one introduced by our very able and trustworthy native pastor, Andrianaivoravèlona. This was upon 'The Duty of Christians to work, to work heartily, and to work unitedly in carrying on the

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Kingdom of Christ.' His address was delivered entirely without notes, and was in many parts very powerful and telling. Then followed a discussion in which, after a little time, when people got excited, some of the boldest and plainest things were said, chiefly by missionaries, that I have ever heard said in Madagascar. One said that the great curse of the country now was the gold digging, the fetching of timber from the forest (for the new Queen's house), and the levying of soldiers, which was breaking up all school and church work and ruining the country. Another made an impassioned speech denouncing the many crying scandals in connection with the names of pastors and evangelists, the oppression and cruelty of governors and petty officials, and saying that unless we had some means of purifying the churches things would go from bad to worse. He advocated the forming of a council of reference having authority to investigate and deal with such cases. A good deal was said about the fearful evils of the drink traffic and drinking, and one Malagasy attacked the missionaries, saying that it was the drink brought in by foreigners which was answerable largely for the prevalent evils. This brought up a missionary, who showed that the relaxing of the native laws was chiefly answerable for the spread of drinking."

Progress in the North-West of Madagascar.

Since the retirement of Mr. Pickersgill from Mojanga the Society has had no missionary stationed in the north-west of Madagascar, but native evangelists still carry on Christian work both among the Hova residents and also among the Sakalava and other tribes. In some instances the Hova governors or members of their staff do the same. A pleasing example of this is to be found at Anòrontsànga, a port on the coast quite near to the French island Nosibé. Rakotovao, the governor, is doing all he can to encourage education. He has a school of 150 children in Anòrontsànga itself, and in eight neighbouring places has some 600 other scholars under instruction. The Rev. T. T. Matthews, who sends us this information, adds that since Christmas, 1888, he has sent down 60 dols. (£12) worth of Bibles, Testaments, hymn-books, and various school-books. It seems, too, that Binao, the Sakalava chieftainess of that district (a lady whose name was prominent during the French attack upon Madagascar, she at that time being their special *protegée*) is now on the best of terms with the Hova governor. She has paid him a visit, joined in the worship of God's house, and is setting up schools among her own people.

More Letters from Central Africa.

The detained mails are beginning to come through to Zanzibar now, and letters written and despatched many months ago are at last arriving. Some of them are, that is; others will probably never again be seen.

The latest direct news from Kavala Island bears the ancient date of February 7th. Indirectly our friends there have been heard of up to the

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end of June. From Urambo we have tidings as recent as the second week of September. Mrs. Shaw had been very ill for six months, but had fully recovered when she last wrote. Indeed, in a letter to her father, the Rev J. Stewart, of Reading, she reported herself as quite well. In one of her home letters she says:—"There is no chance of our getting a caravan up from the coast, so we shall be hard up for such food as we get from England, tea, sugar, &c.; but we can live on native food. We have fowls, mutton, goats, native flour, and, just now, plenty of milk, butter, and eggs. The water is good."

By advices from the Society's agents at Zanzibar, we learn that at the beginning of November, the road being comparatively safe, they were despatching a caravan of provisions, drugs, cloth, and other necessaries, so that this trouble will soon be ended.

As regards the work, Mrs. Shaw sends the following description of a visit they had paid to a neighbouring chief, and an account of her endeavours to establish a school. She writes:—

"We went to Konongo, the chief's village, and intended to visit six or eight other villages, but we found the headmen of these were holding a council at Konongo, and they asked us to visit their places when they would be at home. The chief's wives were very anxious to see me, and examined me pretty thoroughly, though not rudely. Some of them—their name is legion—are very nice-looking. One, an Abyssinian, is really beautiful. There are two head-wives, one belongs to the Urambo women, and the other to the Wilyankuro. Each lives in a separate part of the village with a stockade round the houses. They have lots of slaves. Each wife of any importance has a house to herself inside one or other of these stockades. We put up our tent in the Wilyankuro place under some trees. It was quiet and cool. I went into the head-wife's house three times, and she came to the tent and enjoyed the singing and music very much. In the evening we had a short service, but as the chief and a number of men came, the women had to keep at a distance. They came afterwards, and we sang some more hymns to them. We breakfasted next day with the Arab, who is a sort of Prime Minister there. He was very polite. Then we went back to the tent, and had people coming all the afternoon to hear the singing. In the evening we played the harmonium and concertina; so with Elizabeth* and the children we had quite a choir. On the Saturday we went to Kirera, twelve miles further on. Had a shady camp inside the chief's stockade. He is a nice old man. The wives and other women were in and out of the tent all day. They were amazed at the triple looking-glass, and never tired of admiring themselves in it. Large numbers of men and women came to the Sunday services; but we could not have much singing, for they got up a dance in

* A servant taken from Zanzibar.

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our honour. The drums were going for hours. The men danced about with their guns, and every few minutes fired one off, so you may imagine the noise. The women kept up a kind of scream all the time. At night, I went out and found the women sitting round fires and eating potatoes. So I sat down too and had one, and they were so pleased. Although we left very early next morning, they were all up to see us off, and many came with us a long way.

"Our chief advises us not to go about any more just now; for he says he cannot trust the Arabs a bit. I have ten girls coming every day to school, and they know the alphabet already. Some are very quick, especially the little ones. Some have been learning to sew on some pieces of an old dress of mine, and are very painstaking. I have no thimbles for them. We have only a few yards of cloth left, so I got them to make their little dresses out of a piece of old curtain stuff. They make quite a gay

MISSION HOUSE, URAMBO.

picture when they are all together. They know a good many hymns now, can sing nicely, and always come to the service. They are very fond of teaching each other, so I let them take it in turns to point out the letters on the black-board."

A Tour among the Matebeles.

Writing from Hope Fountain on September 6th last, the Rev. D. Carnegie gives an interesting account of a visit he had recently paid to a number of Matebele towns and villages. From that account we extract the following passage:—

"Before starting on this itinerating trip it was my duty to acquaint the chief with my intention, and to ask for a man to accompany me on the journey. The chief said: 'Monare, it's a good thing to go away among these towns and preach the Word of God to the people.' He told the man

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to take care of me along the road. Next day we started, and by sunset arrived at the first native village, where, as the sun was setting, I held my first service with the people.

"On the morrow, after the wagon inspanned, I visited another large town in the morning, and at mid-day overtook the wagon, where we waited until the hot mid-day sun had passed, and there, too, I preached to another large congregation. In the evening we came to another town, and again I preached to them the Gospel of Christ. At each of these three services the people heard me gladly; some thanked me for my words of truth and life. At the evening service I anticipated much opposition, but it did not appear. Some Amagaha (king's own regiment) were visiting here, and on hearing that I had the king's 'mouth' with me, and that we had come from there, they sat and listened most respectfully to all that was said. At the close of the meeting they were asked if they had any questions to put to me regarding the message of mercy. One grey-haired old man spoke, and replied: 'Monare, it's not for us to question you; what can we ask you about those good words you have told us? Are they not the words of God? Are they not true words? You have told us the truth; it's our duty to believe it.' 'But,' he continued, pointing to his grey hairs, 'I fear I am too old to learn anything about the Gospel of Christ.' There I sat till long after sundown, explaining to him and others the way of life.

"There were other two towns (small) about half-hour on horseback on ahead where, after calling them together and waiting for a short time, some 300 people, men, women and children, congregated, or squatted rather, down in the yard, and standing with my back to the burning sun I told them the story of Jesus and His love. By this time the wagon had gone past and was a long way on in front, nearing two other wee villages at which I preached at mid-day, and in the evening (Saturday) we reached the large town of Intembeni, where we intended spending the Sabbath. At the morning service there were at least six or seven hundred present. It was close on twelve o'clock before I returned to the wagon, which was soon surrounded by large crowds of folks, big and little, young and old, who had come to see Mrs. C. and the little white children. It's only drawing it very mild when I say that our wagon was a sort of travelling menagerie to them; they used to come rushing out of the towns clapping their hands and shouting at the pitch of their voices: "There's a wagon! there's a wagon!" All that afternoon I was dispensing medicines, trying to heal the sores and sicknesses which are often met with in this country."

Tracing the False Report.

We are still without a full explanation of the origin of the report that Mr. Savage had been murdered, but already see how utterly unreliable it was even from the first. The Rev. W. C. Robinson, acting agent for the

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Society in Australia, on first receipt of the news, wired to Thursday Island, whence it emanated, asking for date of massacre and authority for the statement. In reply, he learned that a Mr. Beardmore, a *beche de mer* fisher, had sent the news from Warrior Reef. He left the Island of Kiwai the day before he wrote the information. The teacher at Kiwai, which lies at the mouth of the Fly River, told him that Mr. Savage sailed for Motumotu about a month previously and had been expected back some time. Kiwai natives reported to teachers that Mr. Savage and party were murdered at a village named Deebeie (?), east side of the island and two days' canoe voyage from Kiwai. Mr. Beardmore expressed no opinion whatever as to the truth of report. And the official to whom Mr. Robinson telegraphed added on his own account: "From previous experience of native reports I attach very little credence to this, and consider it very probable that it has no foundation in fact. Kiwai natives were originators of reported massacre of Bonito party some years ago."

The whole thing seems likely to turn out a native concoction. It is a thousand pities that in forwarding such rumours the press telegrams should not at the same time state that they are rumours and await confirmation.

New Guinea.

All the European brethren connected with the Society's New Guinea Mission—Messrs. W. G. Lawes, J. Chalmers, A. Pearse, E. B. Savage, A. E. Hunt, H. M. Dauncey, and F. W. Walker—met in committee at Port Moresby, on September 23-25. As the result of their deliberations, several important changes in the distribution of their forces are to be made. Murray Island, proving too isolated and too far from the mainland to serve as a stepping-stone to it, is no longer to be a chief station, but will be constituted an out-station, under the care of a South Sea Island teacher. A suitable spot on, or very much nearer to, the mainland is to be selected, and made the chief station on the western side of the Society's district. Mr. Chalmers was going to visit the Fly River in company with Mr. Savage. It was further arranged that Mr. Dauncey should remain at Port Moresby as a colleague to Mr. Lawes, Mr. Walker proceeding to East Cape alone in the meantime, but with an urgent appeal for a comrade to be sent out to him without delay.

ANNOUNCEMENTS.

DEPARTURES.

The REV. J. MACGOWAN, MRS. MACGOWAN, and six children, returning to AMOY, China, embarked for HONG-KONG per steamer *Khedive*, December 12th.

BIRTHS.

WILSON.—September 29th, at Chung-King, North China, the wife of the Rev. J. Wallace Wilson, of a son.

PARKER.—October 22nd, at Benares, North India, the wife of the Rev. Arthur Parker, of a son.

DEATH.

DAWSON.—December 10th, at Richmond, Surrey, Mrs. Caroline S. Dawson, widow of the late Rev. William Dawson, of Vizianagram, India, aged seventy-four years.

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A Students' Meeting.

ON Friday evening, November 22nd, a gathering of students and professors took place in the Mission House. Representatives from New, Hackney, and Cheshunt Colleges, and from St. Bartholomew's, Middlesex, and London Hospitals were present. After refreshments and a pleasant chat in the Museum there was an adjournment to the Board-room for the meeting proper. The Rev. H. R. Reynolds, D.D., Principal of Cheshunt College, occupied the chair. A hymn having been sung, the Rev. R. Lovett, M.A., offered prayer. An address from the Chairman, which, as it is being issued by special request in pamphlet form,* we will not attempt to characterise, followed. It was listened to with the deepest interest. The Rev. S. Pearson, M.A., of Highbury Quadrant, spoke next, and from a pastor's point of view indicated what had proved to himself powerful incentives to missionary enthusiasm. Then came the Rev. J. Macgowan, of Amoy, who in his own picturesque and realistic manner showed what Christian service in China really meant, how it is always heroic, how it meets a felt want, and how it brings new life to families and to whole districts. Mr. Oswald O. Williams, B.Sc., of the London Hospital, then made a statement respecting the Students' Missionary Union, which already has sixty-nine members, all of them pledged, God opening the way and showing His will, to enter the mission-field. A secondary object of the Union is to urge missionary claims upon students. A hymn and prayer brought the meeting to an end.

Harecourt Literary Society.

This Society, which, under the presidency of the Rev. Henry Simon, appears to be full of activity and vigour, recently set an example which similar societies might, perhaps, with advantage copy. In drawing up the programme for the session, the Committee decided to have one evening devoted to the interests of Foreign Missions. Accordingly, on Thursday, November 28th, a pleasant and well-attended social gathering of ladies and gentlemen took place in the Lecture Hall connected with Harecourt

* Copies may be had on application to the Rev. Edward H. Jones, 14, Blomfield Street, E.C.

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Chapel, Canonbury. Objects from the London Missionary Society's Museum were on view in charge of Mr. W. J. Mortlock, a member of the Young Men's Missionary Band. The President of the Society occupied the chair, Mrs. Simpson and Miss A. Hammond entertained the company with solos, and the Revs. George Cousins, London Agent of the London Missionary Society, and James Sadler, of Amoy, gave missionary addresses. A pleasant and profitable evening was thus spent.

Responsive Salutations to Christians in China.

At their ordinary meeting on Monday, December 9th, the Board of Directors bade farewell to the Rev. J. and Mrs. Macgowan, returning to Amoy. The Rev. R. Wardlaw Thompson explained that a third friend, who was closely, though not officially, connected with the Society, had also come to say farewell. This gentleman (Mr. J. J. Bowrey, of Kingston, Jamaica) had for years past been the most valuable friend, in many respects, that the Society had had in the West Indies. While serving the Government—and therefore an honorary worker for the London Missionary Society—he had acted as local secretary and treasurer for the latter, and had been an active adviser and leader of the Congregational Union of Jamaica. He had, in fact, maintained his early connection with mission life and interests in a most helpful way. Passing on to a reference to Mr. and Mrs. Macgowan, the Foreign Secretary spoke of the valuable service they had rendered through many years of work in China, and how they had quickened the interest of the churches while at home. They had, in addition, to thank Mr. Macgowan, who was returning for another term after thirty years of work, for one of the brightest, and most readable and interesting missionary books that had been published for a long time.* His daughter (Miss Edith Macgowan) was following in her father's footsteps, having just commenced a special training to qualify herself to become a medical missionary, in the hope of going out for a life work among the women of China. Mr. and Mrs. Macgowan represented one of the most interesting and prosperous missions of the Society in China. At the same time he (the Foreign Secretary) believed it was only at the beginning of its prosperity, and that the wonderfully energetic and active native Christians in the district would, led by the missionaries, form a great company of pioneers of Christianity in the regions beyond. The Chairman (S. R. Scott, Esq.) expressed the regret the Directors felt in parting with Mr. Macgowan, for they felt that his presence in this country had been a power for good. Mr. Bowrey reminded the Board that his father served the Society as a missionary in British Guiana, and during his own nineteen years' residence in Jamaica he had been glad to retain his connection with the London Missionary Society. On behalf of the Jamaica churches he thanked the Directors for the help they had given them in the past, without which

* "Christ or Confucius, which?" See advertisement on wrapper.

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help they could not possibly have kept up their organisations. He trusted that, even though the Society might not longer be able to continue that aid, it would still extend its sympathy, and would stir up feeling in the Congregational body in England in favour of helping the Congregational churches in Jamaica. Mr. Macgowan observed that, in the minds of the Chinese Christians amongst whom he had been working, everything good, beautiful, and poetical was centred in the London Missionary Society Directorate at home. The eighteen churches under his charge in Amoy had sent by him their congratulations, goodwill, and love to the churches in England. Two English churches had acknowledged this message from China, the congregations rising as a token of respect. Mr. Macgowan testified to the growth of the missionary spirit among the churches at home, and, in conclusion, made an appeal for more workers, saying that his daughter hoped, by and by, to establish a hospital in the county of 'Gracious Peace," where, at present, he was the only worker. At the invitation of the Chairman, the Directors stood while he requested Mr Macgowan to convey to the Chinese churches in Amoy a message of fraternal love and Christian affection from the Board.

St. Aubyn's Juvenile Missionary Band.

In connection with the Upper Norwood Congregational Church, which is situated in St. Aubyn's Road, there is a vigorous young people's auxiliary bearing the above title. Thanks to the guidance and encouragement given to the children by Miss A. K. Blomfield, secretary, Miss F. R. Kelsey, treasurer, and other friends, this juvenile band is proving a truly efficient means of awakening and sustaining missionary enthusiasm among the children of the congregation. On Thursday, December 12th, they held their annual sale of work. The day was fine, the attendance large, the interest in the proceedings lively, and the results highly satisfactory. There was an exhibition of articles from various mission-fields, which the Rev. S. Tamatoa Williams, kindly undertook to describe. The sale realised upwards of £80 as against £55 14s. 3d. last year.

Monthly Prayer Meeting.

The next meeting will be held in the Board-room of the Mission House, 14, Blomfield Street, E.C., on Monday, January 6th, from 4 to 5 p.m. Dr. A. T. Pierson, of Philadelphia, will give an address. All friends of missions will be heartily welcomed.

Dr. A. T. Pierson's Missionary Crusade.

Dr. Pierson's visit to Great Britain is timely. He comes on a special errand, impelled by a strong sense of duty, to advocate the great cause of Foreign Missions. His meetings in Scotland have been crowded. Ministers of all denominations have joined hands with him in a great effort to rouse the churches from apathy and indifference about the millions who know

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not Christ. During January, Dr. Pierson is to be in London, when the following meetings will be held :—

WEDNESDAY, JANUARY 15TH.

At Westminster Chapel, James Street, Buckingham, an Afternoon Conference for ministers and office-bearers in Christian churches will be held, to commence at 4 o'clock. The Rev. Chas. H. Kelly, President of the Wesleyan Conference, will preside.

In the evening, at the same place, there will be a Public Meeting, to commence at 7 o'clock. H. M. Matheson, Esq., Convener of the Foreign Missions Committee of the English Presbyterian Church, will take the chair.

THURSDAY, JANUARY 16TH.

A Public Meeting in Downs Chapel, Hackney (Rev. T. Vincent Tymms), to commence at 7.30 p.m. S. B. Scott, Esq., Chairman of the London Missionary Society will preside.

FRIDAY, JANUARY 17TH.

A Public Meeting in Marylebone Presbyterian Church (Rev. Donald Fraser, D.D.), to commence at 8 p.m. W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society in the chair.

Dr. Pierson will deliver special addresses at all of these meetings.

Quarterly News of Women's Work.

The January number is now ready. Opening with "A Word for the New Year" from the Editor, it gives in a series of articles a variety of thoroughly readable and interesting information about the work. Miss Bliss writes of "A Malagasy Christian Worker"; Miss Bounsall recounts her "First Experiences in Village Work in the Neighbourhood of Coimbatoor," and Miss Lees gives us the history of "Wilton House, the Ladies' Home, Tientsin," recently erected, and an engraving of which is given. The number also contains the translation of a remarkable "Mohammedan Manifesto," a cry of alarm due to the success of our Zenana Mission work; "Jottings from Letters"; an account of the formation of "The World's Missionary Committee of Christian Women"; "Notes and Scraps," &c. It is a good and useful number. The price is one penny.

The "Juvenile" for 1890.

The popularity of this magazine for the young is well sustained. The JUVENILE is freely illustrated with bright and attractive engravings, is a decided favourite with a growing circle of young readers, and a welcome guest in many Christian families. The special features of the 1890 issue will be a narrative based on fact, entitled "Rapatsa, the Story of a Malagasy Slave Girl"; "Pictures of Hindu Life"; "Short Papers on Heathen

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Worship"; a series of "Outline Sketches of Different Missions"; and "How the Work goes on," being letters and papers from the workers abroad.

Will those who wish to interest the young in the progress of Christ's Kingdom among the heathen aid the Society by bringing this magazine to their notice? The price is One Halfpenny a month, Sixpence a year. By post direct, One Shilling a year; two copies, Eighteenpence.

A pretty showcard, for hanging in schoolrooms, can be obtained through the publishers, or direct from the Rev. Edward H. Jones, 14, Blomfield Street, E.C.

Young Men's Missionary Band.

The only meeting to be held during January is the following:—Friday, January 17th.—Address by the Rev. James Sadler, of Amoy, on "The Christian Leaders in the Churches of China."

British Contributions to Foreign Missions.

THE Rev. Canon Scott Robertson, Vicar of Throwley, has again summarized and analysed these contributions for the year 1888. The figures are:—

Church of England Societies	£541,773
Joint Societies of Churchmen and Nonconformists	208,472
English and Welsh Nonconformist Societies ...	392,272
Scotch and Irish Presbyterian Societies	183,219
Roman Catholic Societies	8,755
Total British contributions for 1888 ...	£1,334,491
Do. do. 1887 ...	1,228,759
Increase	£105,732

Medical Missionaries.

The December issue of our valued contemporary, *Medical Missions at Home and Abroad*, contains the names of all medical missionaries holding

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British degrees or diplomas. We hope that a list of those holding American diplomas will also be furnished, so as to enable us to estimate the entire strength of this branch of missionary service. The brethren whose names, location, and society are all given in the list referred to, are thus distributed amongst the various missionary organisations :—

Free Church of Scotland	22
Church Missionary Society	19
Presbyterian Church of England	13
United Presbyterian Church of Scotland	10
London Missionary Society	10
China Inland Mission	6
Church of Scotland	5
Indian Female Normal and Medical Missionary Society ...	5
Wesleyan Missionary Society	4
Baptist Missionary Society	3
Edinburgh Medical Missionary Society	3
Society for the Propagation of the Gospel	3
Friends' Foreign Mission Association...	3
Irish Presbyterian Church	2
Welsh Presbyterian Church	2
Fifteen other societies having one each	15
Total	125

From this it appears that fifty-four are in the service of Presbyterian churches, twenty-eight of Church of England societies, twenty-eight of various Nonconformist societies. The rest are divided amongst sundry foreign organisations, or belong to agencies which have no special denominational connection.

Baptisms in the Punjab.

Mr. Youngson (Church of Scotland Mission) reports the extraordinary number of 466 baptisms in six months, January to June inclusive, in Sialkot. The converts now number several thousand. Mr. Tahal Singh, the Sialkot native pastor, has paid a visit to the large city of Jammoo, and will, it is hoped, be able to open a permanent mission there.

The C.M.S. Telugu Mission.

The past ten years' work of the Church Missionary Society in the Telugu country, South India, marks very decided progress. The Mission was started in 1841. At the end of eight years (1849) there were but 65 Christians ; in 1859 only 177 ; but in 1869 there were 1,726 ; and in 1879 they had risen to 3,998. Since then there has been an average annual increase of 475, and at the close of 1888 there were 8,755, an increase in the ten years at the rate of 120 per cent. In other directions there is similar growth.

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Appendix to "Chronicle," January, 1890.]

London Missionary Society.

STATEMENT

OF THE

CASE OF REV. JOHN JONES,

OF MARÉ.

LONDON:
PUBLISHED BY THE LONDON MISSIONARY SOCIETY,
14, BLOMFIELD STREET, E.C.

1890.

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London Missionary Society.

STATEMENT

OF THE

CASE OF THE REV. JOHN JONES, OF MARÉ.

14, Blomfield Street,
London Wall, E.C.,
December, 1889.

On December 8th, 1887, the Rev. John Jones was forcibly expelled by the French Authorities of New Caledonia, from the Island of Maré, which had been his home, and the scene of his Christian labours for thirty-three years. The officer who was commissioned to carry out the decree of expulsion gave him only one hour to pack his effects and arrange his affairs before conveying him on board the French man-of-war steamer, which carried him to Noumea. The ostensible reason for this harsh and severe measure was stated in the decree of expulsion to be "that the proceedings of the Rev. Jones, of foreign nationality, are calculated to compromise public order and tranquillity in the Loyalty Islands."

The Directors of the Society, on hearing from Mr. Jones of the treatment he had received, at once appealed,

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through H.M. Secretary of State for Foreign Affairs, to the French Government for a statement of the evidence on which so serious a charge was brought against their agent, and, believing Mr. Jones to be innocent, they asked for a fresh investigation of his case before an impartial tribunal.

The French Government have at length closed a prolonged correspondence with the Marquis of Salisbury on the case of Mr. Jones, by declining to re-consider their decision not to have a fresh investigation of the charges made against him. Lord Salisbury, in communicating this to the Directors, says, "that under these circumstances, he does not consider that any further representation to the French Government would be likely to induce them to re-consider their decision in this matter."

All attempts to obtain a fair investigation of the charges against Mr. Jones by an impartial tribunal having thus failed, the Directors feel that it is due to the Society and to him that the facts of the case, so far as they know them, should be laid before the public.

The first direct attempt of the French Authorities to have Mr. Jones removed from the Island of Maré was made in 1881, when the French Government called the attention of Earl Granville, the then Secretary of State for Foreign Affairs, to the proceedings of "a certain Mr. John (or Jones)" who was complained of as "exciting the Protestants against the Catholics," and whose removal from the Island was therefore required. Some months before this H.M. Consul at Noumea, E. L. Layard, Esq., had written to Lord Granville, giving an account of the disturbances which had recently taken place on the Island of Maré, and expressing his own views as to the cause of those disturbances. From that time until December, 1887, when the final step was taken by the

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French Authorities, there has been no concealment of the official view that Mr. Jones was an obnoxious person whom it was desirable to get rid of as soon as possible.

Mr. Jones repeatedly and emphatically denied the charges made against him. On December 16th, 1880, he wrote as follows to Governor Courbet:—

> "I beg, in reply, to state that I absolutely deny having given any advice to the natives which could by any means have led to the late war, or to them in any way, except such advice as would conduce to peace and goodwill; neither can the reports made to your Excellency be proved.
>
> "It is true that I stated to M. Vendelet, the substitute of the Procureur de la Républic, in my evidence before him, that the submission of the rebels was, in my opinion, the only way to secure an immediate and durable peace. I am still of that opinion, but I have not declared this to the natives, nor influenced them in any way to entertain my views; they have, however, frequently declared to me that such is their ancient custom.
>
> "I respectfully, yet firmly, deny that my acts retard the re-establishment of peace among the native tribes. The natives all well know that I do not interfere in any way in their political affairs; and if at any time they seek my advice, I explain my position to them, and refer them to the proper authorities. The continuation of ill-feeling between the two parties is accounted for by the natives being prevented from settling their quarrel according to their own natural and ancient customs.
>
> "I am sure no one can truthfully accuse me of being disrespectful to the French law. From the time of the Island being taken possession of in the

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year 1864, up to the present moment, I have on every suitable occasion counselled the natives to loyalty and obedience to the French Government. I have also on all occasions, when hearing from them their tales of injustice and wrong counselled forbearance and appeal to the chief authority."

In support of the truth of these statements it should be noted:—

(1) That no open investigation has been made of the conduct of Mr. Jones, nor has any opportunity been afforded him of defending himself in any Court of Inquiry. In response to the appeal from the Society for examination before an impartial tribunal, the French Authorities have contented themselves with re-asserting the statements of their own officials, and these statements have become more sweeping and more offensive with the lapse of time. Consul Layard, writing to Lord Granville on April 18th, 1881, said:—

> "In the interests of the London Missionary Society, a strict investigation should be held before a Commission, on which should sit at least two impartial Englishmen, acquainted with the French language. If it can be proved that Mr. Jones stirs up strife, let him be removed; if, on the other hand, it is shown that the priests have fomented these bloody feuds for their own purposes, let them be punished and restrained."

The Directors willingly accepted this position. In the interests of Christian work it is not desirable that a Missionary should interfere in the political affairs of the country in which he is labouring, and any such action is a violation of the instructions given by the Society to all its agents. The Directors were therefore anxious to have a full inquiry into the charges against Mr. Jones. At one

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time they thought they might expect the assistance of H.M. Government in obtaining such an Inquiry, but this seems to have been a vain hope. The charges against Mr Jones stand therefore as having been made in his absence, and he has been condemned without being allowed an opportunity of defending himself.

(2) The action of Mr. Jones in relation to important changes made from time to time by the French authorities, in the regulation of education and of public worship, has all been prudent and conciliatory. When the French insisted upon having the control of education, and informed him that within a certain brief interval all the schools would be brought under the supervision of a State official, and that those in which French was not taught would be closed, he without hesitation accepted the situation, although it deprived him of a most important part of his influence as a leader in the Christian life of the Island, by taking from him the opportunity of training the young. When the French authorities appointed a French Protestant pastor, and insisted that henceforth all public worship should be regulated by their nominee, and that all native ministers of religion should receive their appointments from him, to be confirmed by the French Resident, Mr. Jones very properly called the attention of the authorities to the fact that the people were in the habit of electing their own pastors, and that he had no control over their action in this matter. At the same time, he professed himself prepared to do all in his power to induce them peaceably to submit to the Government arrangements. When, in 1886, a special commission was appointed by the authorities in New Caledonia to examine into the troubles on Maré, and M. Lacascade was sent to the island empowered to use force if necessary to compel Mr. Jones to desist from his alleged opposition to the law,

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and to accept the new arrangements, very brief inquiry sufficed to prove to the Commissioner that force was not required, because Mr. Jones was acting in loyal accord with his previous promises. It is significant that, in consequence of having neglected to use the compulsory measures which he had been empowered to adopt, M. Lacascade was sent to France at once in disgrace by his official superior at Noumea, and was thereupon appointed by the French Government to a more important position as Governor of Tahiti.

There does not therefore appear to be the slightest evidence that throughout these troubles Mr. Jones has done or said anything in public or in private to injure the legitimate authority of France. On the contrary, he has used his influence to maintain that authority and to promote peace. The real ground of the difference between him and the authorities appears to have been that he very properly availed himself of his privilege as an Englishman and a Christian, fully acquainted with the facts of the case, and appealed more than once to the Governor of New Caledonia on behalf of the oppressed Protestant chiefs, pastors, and people.

The Directors are very unwilling to suggest that religious differences have been the source of the troubles on Maré; but a careful and thorough examination of the case compels them to state that in their judgment the root cause of the animosity of the French authorities against Mr. Jones is to be found in the aggressive and unscrupulous action of the Romish Church. It appears to them that the Romish Church has been trying to carry out on Maré the policy which it so strenuously adopted in Tahiti in the early years of the French occupation of that island, and which it attempts whenever it can get the support of the civil power. The English Protestant Missionary,

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to whose wise and earnest efforts during many years the people so largely owe their knowledge of Christianity and their intelligent and firm grasp of Christian principle, has deservedly had a great influence among them as their spiritual father and instructor, and he naturally feels very keenly the injustice and cruelty of the methods adopted to coerce them into submission. His removal from the island has therefore been resolved upon, and this has been carried out by making political charges against him, which have not been investigated and which cannot be sustained.

Consul Layard, after making careful enquiry into the facts of the case, in 1881 wrote to Lord Granville as follows:—

> "I have, in obedience to my instructions, always refrained from mixing myself up with missionary matters, but I have kept, as far as I have been able, a watchful eye on the affairs of the Missionaries at the Loyalty Islands, the scene of Mr. Jones' (not John's) labours. I have seen the letters from the Missionaries to their agents here privately; I have conversed with persons unconnected with them in any way; I have heard what the natives say as to the cause of these disturbances; I have not heard the Roman Catholic priests' side of the question, but I venture to predict that if an open, impartial investigation is held, Mr. Jones will be entirely exculpated.
>
> "But the investigation must go back into the occurrences of some twenty years, or perhaps more; at all events, to the date of the arrival of the French priests on the 'Loyalties.' This will probably be resisted by the French authorities, but any other course will be useless. The sore is too deep-seated to be simply skinned over; it will always break out.

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"It is the priests who are the fomenters of all native troubles, and until the French authorities remove them from the Islands, and allow the natives to settle their tribal differences in their own native fashion, they will never have any peace, or if a peace, only one kept up by fear, and not by love and confidence, in the dominant race."

Probably a brief *résumé* of the previous course of events may serve to shew that Consul Layard's view of the case is correct.

The London Missionary Society commenced Mission work on the Loyalty Islands, in 1841, by landing two native teachers from Samoa, on the island of Maré.

At that time the inhabitants were entirely heathen, barbarous, and cannibal. They were notorious for their cruelty to strangers, and for their tribal wars.

In 1854 the Society appointed two European Missionaries, Messrs. Creagh and Jones, to reside on Maré, and carry on the work which had been commenced.

When these Missionaries landed, they found that the people of the tribe of Guahma, on the west side of the island, had entirely given up their heathen practices and professed themselves on the side of Christianity. The bulk of the inhabitants of the island, being the tribes on the east side, were still obstinately opposed to Christianity, and determined to carry on their wars and heathen practices.

By patient effort their opposition was overcome, and teachers were settled amongst them. Within ten years the profession of Christianity had become very general throughout the island, with the exception of two or three small tribes.

In 1856 the Rev. John Jones commenced a Boarding School for native boys and girls at his station, and

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subsequently he added to it an institution for training native teachers and evangelists. He also, with his colleague, carried on the translation of the New Testament into the native language. This was printed in 1864 in a complete form.

In 1854 the Government of France took possession of the Island of New Caledonia "and of its dependencies," and introduced the French laws and regulations in relation to the residence of foreigners under their jurisdiction. The inhabitants of the Loyalty Islands being dissimilar from those in New Caledonia in race, language, customs and tribal government, it did not occur to the English Missionaries or to the Directors of the Society that they were included among the dependencies of New Caledonia.

In 1864, however, the Governor of New Caledonia appeared at Maré on board a French man-of-war, asserted French supremacy and informed the Missionaries that they had no right on the island except by permission, and that the property which had been purchased from the natives to form the chief station must be re-purchased from the French Government before title to it could be granted.

The natives were indignant at the proceedings of the French, and would have resisted by force had they not been persuaded by Mr. Jones and his colleague to submit peaceably.

About two months later two French Catholic priests were landed on Maré by a French Government vessel. They settled with one of the small tribes which still continued in heathenism, and very soon began to interfere in the political life of the island by actively supporting the claims of pretenders to the Chieftainship of some of the tribes. From that time religious strife was introduced in the island to foment and intensify tribal disputes.

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At the end of 1869 a war broke out involving all the tribes on Maré. The Romish priests charged the Rev. S. M. Creagh with being the cause of it. In April, 1870, a commission was appointed by the French Government to make an investigation respecting this charge. The Commission entirely exonerated Mr. Creagh, and fixed the blame on the priests themselves. In June, 1871, Mr. Creagh removed to Lifu, and the whole burden and responsibility of work on Maré henceforth devolved entirely on Rev. John Jones.

So arbitrary and severe were the proceedings of the French Colonial Authorities against the Protestants, during the first years of their occupation of the island, that the feelings of the religious public in England were deeply stirred by the recital of the sufferings of the people. In 1865 a memorial was presented to the Emperor Napoleon, signed by the Archbishop of Canterbury, Dean Stanley, and others, which called forth a gracious reply, and for a time the labours of the Missionaries and their native helpers were carried on with comparative freedom.

After the report of the Commission had been issued in 1870, the priests and their followers went into voluntary exile for five years, declaring that their lives would not be safe if they remained on the island. In 1875 they returned, and immediately the old troubles began again. The Rev. J. Jones, in an historical statement of the case which was submitted to Her Majesty's Government in 1881, and which has not been contradicted by the French Government, says:—

> "They were no sooner back than they recommenced their old tactics. In the east, resisting the authority of the true chiefs and taking possession of their land, and in the west, wresting from Hnaisiline portions of his territory, also continually worrying

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and oppressing the Protestants, who did not retaliate although quite able to do so, but appealed to the Governor of New Caledonia. Their appeal led to the exile of Hnaisiline and five other Chiefs.

"The priests and their party have the ear of the Government, and it is uphill work for the Protestants, who generally receive the punishment due to their opponents, notwithstanding that they have right on their side.

"In the year 1878, M. de Dollon arrived to occupy the position of French Resident. He has made a very careful enquiry into the various claims, and gathering all the people together, pronounced his decision in favour of the Protestant Chiefs. Unhappily, these were only words. No action followed on the part of the Government to maintain the lawful authority of the true Chiefs. The former tactics were still pursued. The Papists became increasingly bold and daring, and continued unwilling to be subject to their Chiefs because they were Protestants. The provocations became more intense; some Protestants were attacked by the Papists while fishing, and beaten so dreadfully with clubs that two men died of their wounds, and others were so much injured that their constitutions were broken down. Only a small fine of 400 francs was inflicted on the Catholics for this. They were still allowed by the Resident to manifest their rebellious and insolent bearing towards their Protestant Chiefs. Other provocations followed. The Protestants, finding that the Government withheld from them both protection and justice, resolved to defend themselves and assert their authority over their lawful subjects. They were completely successful. The Papists, now beaten,

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were most willing to come to terms of peace. The priests interfered and prevented it. The Resident arrived and indorsed their action, strenuously opposing any submission on the part of the Catholics. About fifteen Protestants were taken prisoners, and though they pleaded that they were not the originators of the disturbance, and that they were also ignorant of French law, and could not justly be condemned by it, but must be judged by their own laws, nevertheless they have been banished to Cochin China by the Governor of New Caledonia; while the Papists, the cause of all the evil on the island, and the authors of many cruel deeds, are allowed to remain at home. Instead of punishment, they have been nourished by the Government with many tons of biscuits and rice, no share of which has been given to the Protestants.

"The Resident is now telling the people that those banished Chiefs are no longer Chiefs, because they have broken the French law by retaliating; therefore the Papists' claimants are now the true Chiefs, appointed by the Government to the exclusion of the lawful heirs of the Protestant Chiefs. The Protestants reply: 'But did not the Papists first and often break the law by attacking us, while we were patiently bearing all, and looking to you for help? Why did you not put them down, and say they were no longer Chiefs, who, after all, are usurpers? Have you one law for Protestants and another for Catholics?' To this pungent question they get only the reply, that the Government has power to set up or down whomsoever they will.

"We need a Commission appointed by the Supreme Government of France, consisting of men

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well known to be no partisans of either religion, to inquire into these difficulties. The present Resident is known to be greatly prejudiced in favour of the Catholics. Such an inquiry cannot be made till the men banished to Cochin China be returned, in order that they may give their evidence."

These statements by Mr. Jones have never been challenged, and they seem to prove most conclusively that the view which the Directors have been led to adopt is correct.

The conclusion to which they are very unwillingly compelled to come is that the French officials have allowed their allegiance to the Roman Catholic Church to prejudice their judgment, and to overcome their allegiance to fairness and impartial justice, and that the French Government has been content to accept the statements of its subordinates against a Protestant Missionary without adequate inquiry, and without giving him an opportunity of proving his own innocence. The result has been, so far as the Society is concerned, the cessation of its benevolent work on the Island of Maré, while Mr. Jones has suffered great loss and has been treated with great injustice.

R. WARDLAW THOMPSON,

Foreign Secretary,

London Missionary Society.

London: Printed by ALEXANDER & SHEPHEARD, 27, Chancery Lane, W.C.

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LETTERS FROM MISSIONARIES, NOV. 16 TO DEC. 15, 1889.

CHINA.

Dr. Thomson, Oct. 29.
Rev. F. P. Joseland, Nov. 1.
„ R. M. Ross, Sept. 26.
„ W. Muirhead, Oct. 11.
„ C. G. Sparham, Oct. 14.
„ J. W. Wilson, Oct. 10.
„ T. Bryson, Sept. 28.
„ W. H. Rees, Oct. 1.
Dr. McFarlane, Oct. 16.
Rev. S. E. Meech, Oct. 8.
„ J. Stonehouse, Oct. 4.

INDIA.

Rev. J. P. Ashton, Oct. 29.
„ A. P. Begg, Oct. 29, Nov. 5.
„ A. Parker, Oct. 30, Nov. 13, 20, 27.
„ T. Insell, Nov. 12, 20.
„ E. Greaves, Oct. 30, Nov. 12.
„ G. M. Bulloch, Nov. 25.
„ A. A. Dignum, Nov. 5.
Rev. S. J. Long, Nov. 12, 19.
„ E. Hawker (a.s. *Oriental*), Nov. 12.
„ W. Joss, Nov. 6, 11.
Miss Brown, Nov. 7.
Rev. M. Thomas, Nov. 13.
„ I. H. Hacker, Nov. 15.
„ S. Mateer, Nov. 15, 23.

MADAGASCAR.

Mr. J. C. Thorne, Oct. 19.
„ T. Lord, Nov. 2.
Rev. H. T. Johnson, Oct. 2.
„ J. A. Houlder, Oct. 26, 27.
„ G. A. Shaw, Sept. 27.

AFRICA.

Mr. D. Mudie, Oct. 30, Nov. 6, 16.
Rev. T. D. Philip, Nov. 2.
„ R. Birt, Nov. 16.
„ W. Ashton, Oct. 24.
„ A. J. Wookey, Oct. 23, Nov. 12.
Rev. J. T. Brown, Nov. 6.
„ T. F. Shaw, Feb. 25, July 9.
Mr. A. J. Swann, Jan. 30.
„ A. Carson, Feb. 6.
Dr. Mather, Feb. 7.
Rev. D. P. Jones, Jan. 23, April 1.

WEST INDIES.

Rev. J. L. Green, Nov. 8, 22.

SOUTH SEAS.

Rev. F. E. Lawes, Sept. 20.
„ W. E. Clarke, Nov. 8.
„ J. Hadfield, Aug. 3, Sept. 25.
„ W. G. Lawes, Oct. 8.
„ J. Chalmers, Oct. 6.
„ A. Pearce, Sept. 27.
„ F. W. Walker, Oct. 1.
„ H. M. Dauncey, Oct. 1.
„ W. C. Robinson, Oct. 10, 17, 31.

CHANGE OF FINANCIAL YEAR.

THE Society's accounts for the future will close on the **31st March,** instead of the 30th April, as hitherto. All contributions for the current year's account should be received by the **31st March, 1890.**

CONTRIBUTIONS.*

From 13th November to 12th December, 1889.

LONDON.

	£	s.	d.
Legacy of the late Miss Anne Devenish	50	0	0
E. Roche, Esq.	10	0	0
Edward Sheffield, Esq.	5	5	0
Lady J. Eyre Williams	2	0	0
Robert N. Cust, Esq., LL.D.	1	1	0
Mr. Lance	1	1	0
John Chambers, Esq.	1	1	0
Mrs. Douglas Lytle	0	10	6
Anonymous	0	10	0
Mrs. Wilkson, for Fem. Missions	0	5	3
Barnsbury. Albany College, Miss Ada Gough's Pupils	1	0	0
Blackheath. Mr. and Mrs. S. M. Osmond, for Mr. Houlder's Ch., Madagascar	3	3	0
Brixton. Trinity Ch.	43	2	8
Clapham— Congl. Ch., for Female Missions	43	18	0
Lavender-hill	15	0	0
Crouch End— Rev. N. Hurry	5	5	0
Mrs. Hurry, for Fem. Missions	5	5	0
Croydon, South	13	14	2
Dulwich, West	1	2	6
Erith	3	11	0
Forest Gate	33	17	6
Hammersmith. Broadway Ch.	4	7	6
Highbury Quadrant. Highbury Vale Mission	0	11	6
Holloway. Junction-rd.	3	2	0
Kensington. Congl. Ch.	10	0	0
Richmond. Aux.	14	2	3
St. John's Wood. New College, Rev. S. Newth, D.D.	2	2	0
Upton	2	17	4
Westminster Chapel	18	8	0
Woodford. Albert Spicer, Esq., J.P.	100	0	0
Y.M.M. Band— Towards expenses	0	4	0
Mr. M. A. W. Sully (ditto)	0	10	0

Lectures.

Abney Sunday-school	1	11	6
Brixton	1	1	0
Stratford	1	1	0

For Use of Slides.

Bridgwater	0	12	6
Faversham	0	6	0
Leicester	0	5	0
Ripley	0	9	6
Surbiton	0	5	8
West Bromwich	0	5	0

COUNTRY.

	£	s.	d.
Batley. Mr. Fred. Holt, for Female Missions	2	0	0
Bideford	10	6	8
Birmingham. Aux.	7	5	4
Bolton— Mawdsley-street, Zenana Working Party, for Female Missions	41	0	0
St. George's-road	8	10	7
Brading	2	10	3
Brixham	5	14	0
Broadstairs	6	17	6
Broadway	1	18	6
Bury St. Edmunds. District Aux.	20	17	11
Carlisle— Charlotte-street	5	18	9
Lowther-street	9	5	0
Chester. Aux.	55	0	0
Coventry. Aux.	50	0	0
Darlington— Aux.	29	0	0
Staindrop and Cockfield	2	18	11
Deal	8	0	0
Dewsbury— Aux.	79	13	7
Ebenezer Ch.	20	17	3

* For the guidance of Local Treasurers and others we beg to announce that money received on or before **January 12th** will be acknowledged in the **February Chronicle.**

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Douglas. Finch Hill Ch..... 13 16 1
Dover. Russell-street 10 12 2
Exeter—
Aux..... 22 12 3
Ladies' Working Society, for Mary Hewitt..... 7 0 0
Faversham..... 1 13 9
Fordham..... 1 15 0
Frodsham..... 0 10 0
Gainsborough..... 1 6 5
Guildford. Aux..... 16 0 0
Hadnall..... 0 17 0
Harmer Hill..... 0 10 8
Harwich. C. F. Bevan, Esq..... 1 1 0
Heckmondwike. George-street..... 11 12 0
Herne Bay..... 9 0 0
Hertford..... 8 13 2
Hoddesdon..... 49 18 0
Huddersfield. District Aux..... 33 4 2
Iburndale. Rev. J. S. Nightingale, for Widows' Fund..... 0 10 0
Ipswich. Mr. W. Moffat..... 4 0 0
Kenilworth. Misses Barran..... 1 0 0
Kimberworth..... 8 10 10
Kings Lynn. Union Ch..... 2 5 0
Kingstsington..... 5 7 6
Launceston..... 9 3 9
Leeds—
Aux..... 105 17 0
Legacy of the late Miss E. M. Jowitt 1000 0 0
E. R. C., for Deficiency..... 1 0 0
Liverpool. Westminster-road..... 7 12 6
Luton. Young Ladies' Working Party, for Zenana Work, Berhampore..... 5 0 0
9 12 0
Lytham..... 9 12 0
Macclesfield. Park Green Christian Endeavour Society, for Rev. J. A. Houlder, Madagascar..... 2 5 2
Manchester—
Crossley Hall, Openshaw..... 2 15 6
Manchester and Salford Aux.—
Ashley-lane Sun.-sch., N.Y.O..... 3 16 5
Chorlton-rd. Sun-sch., for Rev. J. Lees, China..... 23 4 0
Do., for Capt. Swann, Central Africa..... 2 4 0
Do., for Rev. J. Taylor, Madagascar..... 2 4 0
Eccles Congl. Ch., for Deficiency..... 9 2 0
Stretford Congl. Ch., for Do..... 4 4 0
General Fund..... 300 0 0
Marlborough..... 10 14 0
Middleton-by-Wirksworth..... 5 5 7
Middleton-by-Youlgreave..... 2 10 4
New Brompton..... 5 5 6
Norristhorpe..... 1 16 0
Northam..... 0 10 0
Northampton. King-street..... 20 3 8
North Shields. St. Andrew's, Camden-street..... 6 18 10
North Tawton. For Widows' Fund..... 0 10 0
Norwich. Miss Meachen..... 17 10 0
Okehampton..... 7 2 10
Ollerton..... 1 5 0
Parkstone..... 8 11 4
Pickering..... 15 3 4
Plymouth, &c., Aux.—
Emma-place..... 1 4 0
Laira Schools..... 0 3 7
Princes-street..... 1 1 0
Sherwell Schools..... 1 5 3
Ringwood. R. Jennings, Esq..... 10 0 0
Rotherham. District Aux..... 154 15 3
Saffron Walden. Abbey-lane..... 4 11 3
Salisbury. Aux..... 55 13 9
Sandwich..... 14 10 3
Scarborough—
A Friend to Missions, as a Thankoffering 50 0 0
Eastborough Ch..... 22 4 0
South Cliff Ch., Mr. Champney..... 5 0 0
Shortlands. Geo. Western, Esq..... 10 0 0
Stafford. Aux..... 20 16 9
Stourbridge. Aux..... 36 9 5
Sussex. Aux..... 70 0 0
Taunton—
For Rev. I. H. Hacker's Mission, Neyoor.
Mrs. Pollard..... 5 0 0
Mrs. G. Pollard..... 3 0 0
Mrs. G. P. Rossiter..... 0 10 0
Mrs. Rossiter..... 1 0 0
Mr. Summerfield..... 0 10 6
Miss Blackmore..... 0 5 0
Miss Saturley..... 3 0 0
Miss Pollard..... 1 0 0
Paul's Meeting, Mrs. Mellor, for New Church, Analakely 10 0 0
Tenby. Aux..... 54 6 0
Thornton. Kipping Ch. 72 10 6
Totnes..... 13 3 6
Treceiyn. Zion Ch..... 2 13 0
Truro..... 9 17 4
Tunbridge Wells. F. and E. G. B., for Native Teacher, Hulan, China..... 10 0 0
Turvey..... 1 13 6
Upper Gornal..... 4 10 0
Western District, per Rev. Thos. Mann.
Bishops Hull..... 3 0 3
Heytesbury..... 2 0 0
Holt..... 16 4 6
Topsham..... 1 7 6
Whitby. West Cliff Ch. 16 4 9
Windermere. Troutbeck Bridge and Memorial Chapels United Meeting..... 7 11 11
Wollerton..... 4 9 0
Worcester. Aux..... 100 12 3
York. Jno. A. Greenwood, Esq..... 10 0 0

WALES.

Aberayron. Rev. W. Evans, for Deficiency 10 0 0
Aberclwyn. A Friend, for Deficiency..... 2 0 0
Briton Ferry. Eng. Congl. Ch..... 2 5 0
Cardiff—
Charles-street, Ladies' Aux., for Female Missions..... 5 0 0
Penarth Congl. Ch.... 5 14 6
Gower. Providence Ch. 1 1 0
Mountain Ash. Providence Ch..... 0 9 0
Narberth. Tabernacle 23 2 0
Pembrokeshire. Welsh Aux..... 77 17 1
Saundersfoot and Sardis 13 6 0
Tenby. Penally Congl. Ch..... 5 8 8
Tonypandy. Ebenezer Welsh Ch..... 1 3 6
Zion's Hill..... 3 0 0

SCOTLAND.

Armadale. Mr. Jno. Henderson..... 1 0 0
Ayr. "He helped me" 5 0 0
Dalkeith. Congl. Ch. Ladies, for Work among women and girls, Hong Kong.... 16 0 0
Dundee—
Legacy of the late Geo. Rough, Esq. (£100 for Zenana Mission)..... 500 0 0
Mr. Jas. Mactaggart, A Thankoffering, for South Seas..... 0 6 0
For Mr. Rowland's new chapel, to be called Dundee Chapel..... 22 0 0
Edinburgh—
Aux..... 110 8 8
Per Mrs. Edge, for Women's Work in China—
Mrs. E. H. Grant.... 1 0 0
Mrs. Nepean-Smith.. 1 0 0
Glasgow—
Aux..... 21 5 9
Ladies' Aux., for Female Missions.. 72 7 4
Greenock—
Aux..... 20 3 6
George-square Ladies' Aux., for Female Missions..... 12 2 7
Per Rev. E. A. Wareham.
Anstruther..... 3 12 6
Berwick-on-Tweed.. 8 0 9
Burghead..... 0 16 4
Dumbarton..... 17 17 4
Edinburgh..... 1 4 0
Falkirk..... 1 4 1
Glasgow..... 2 10 0
Govan..... 0 18 1
Innerleithen..... 2 1 0
Insch..... 10 0 0
Kilmarnock..... 0 17 8
Markinch..... 1 6 1
Musselburgh..... 8 4 0
Paisley..... 2 2 7
Selkirk..... 0 19 0
Stirling..... 15 18 2

IRELAND.

Armagh. Legacy of the late Mrs. Isabella Hardy..... 300 0 0
Belfast. Donegal-street Ladies' Working Society, for Female Missions..... 36 0 0
Cork. Mrs. Anne Ashe 0 10 0
Londonderry—
A Friend, "First-fruits of the earth" 1 0 0
Snowball..... 0 0 3
Per Rev. E. A. Wareham.
Antrim..... 1 5 3
Armagh..... 6 14 8
Banbridge..... 1 12 0
Clonakilty..... 1 19 0
Lisburn..... 3 3 0
Lurgan..... 2 11 0
Newry..... 2 5 0
Richhill..... 0 18 0

AUSTRALIA.

Kew, Victoria. Friends, per Mrs. G. G. Howden, for Miss Bliss, to free a woman from slavery..... 7 0 0
Queensland. Aux..... 60 11 7

FOREIGN SOCIETIES, &c.

Chi Chou. Rev. W. Hopkyn Rees, for Deficiency..... 10 0 0
Croix (France)..... 3 8 0
St. Petersburg. Frau Von Lingen, for magic lantern and slides, "to illustrate Scripture truth"..... 5 5 0

LONDON: ALEXANDER AND SHEPHEARD, PRINTERS, 27, CHANCERY LANE, W.C.

THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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FEBRUARY, 1890.

LONDON:

JOHN SNOW & CO., 2, IVY LANE, E.C.

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CHANGE OF FINANCIAL YEAR.

THE Society's accounts for the future will close on the **31st March,** instead of the 30th April, as hitherto. All contributions for the current year's account should be received by the **31st March, 1890.**

CONTRIBUTIONS.*

From 13th December, 1889, to 11th January, 1890.

LONDON.

Rev. Robert Dawson, B.A.	100	0	0
Mrs. E. A. Calder, "In Memory of G. A. Calder"	50	0	0
Rev. J. Gilmour	28	0	0
Miss Mary Struthers	28	0	0
Miss E. Scott, "In Memory of a Beloved Sister"	25	0	0
Beulah hill Working Party, for Female Missions	21	0	0
Readers of the *Christian*, per Messrs. Morgan & Scott	20	6	0
Legacy of the late Miss E. J. Seaton	20	0	0
The Earl Ducie	5	0	0
Geo. W. Barrett, Esq.	5	0	0
The Misses Heudebourch, for Female Missions	4	9	6
Mr. J. D. Birch (box)	1	12	2
H. D. Alston, Esq.	1	1	0
W. Matthew, Esq.	1	1	0
J. Bloomer, Esq.	1	1	0
Samuel Tilley, Esq.	1	1	0
Joseph Moore, Esq.	1	1	0
T. L. Devitt, Esq.	1	1	0
John Fox, Esq.	1	1	0
Miss Swanwick	1	1	0
Miss J. K. Watt	1	0	0
L. C. A. (box)	1	0	0
Miss Wylie	1	0	0
Mr. Anderson, In Memory of the Busy Bee Band	0	10	0
A. H. F.	0	10	0
Miss Knight	0	5	0
Rev. R. Tutin Thomas	0	5	0
Mr. Pringle	0	2	6
Acton	8	10	7
Bayswater. Craven-hill	5	3	0
Bexley Heath	55	2	3
Blackheath. Mr. and Mrs. J. B. Leckie	4	4	0
Bow. Harley-street Bible-class, for child at Cuddapah	2	10	0
Camberwell Green	4	7	4
Camden Town—			
Bedford Chapel	2	0	0
Park Chapel	80	0	0
Chelsea. Markham sq.	26	10	3
City-road—			
Edwin Clapham, Esq.	15	15	0
Jno. Clapham, Esq.	10	10	0
Jno. Clapham, Jun., Esq.	0	10	6
City. Fetter-lane, W. H. Peacock, Esq.	1	1	0
Clapham—			
Collected by Miss E. P. Smith, for Miss Gill's school, Benares (half year)	12	12	6
Grafton-square, F. J. Wood, Esq., LL.D.	50	0	0
Eva and Violet Macintosh (boxes)	0	10	0
Crouch End—			
Park Chapel	1	1	0
Society for assisting Female and Zenana Missions	33	0	0
Dulwich Grove	2	10	0
Ealing	5	0	3
Finchley, East	35	4	0
Forest Gate. Mrs. A. Rawlins	5	0	0
Greenwich. Maze-hill, A Little Girl, for Lepers, c o. Dr. Fry	0	2	6
Hampstead—			
Lyndhurst road	342	3	4
Rev. R. Wardlaw Thompson	25	0	0
Hendon. W. Radford, Esq.	1	1	0
Highbury Quadrant	62	1	0
Islington. Hare Court, Canonbury	5	11	3
Kensington. Allen-st.	34	17	0
Norwood. Mrs. Drysdale	0	5	0
Notting Hill. Lancaster-road	4	15	0
Peckham. Asylum-road, Clifton Miss. Band	5	0	0
St. John's Wood. New College Students, &c.	0	9	6
Stamford Hill. Zenana Working Party	43	0	0
Stoke Newington. Abney Cong. Ch.	15	0	0
Streatham Hill	80	0	1
B. F. Smith, Esq.	1	1	4
Master Jno. Evan Spicer's box	1	13	6
Surbiton. Park Ch.	10	0	0
Sutton. Mrs. Starling	0	10	0
Victoria Park. Approach road	16	0	0
Wanstead	2	19	8
Westminster. James-street, for Mr. Mateers' High Caste Girls' School	8	0	0
Willesden	3	1	7
Wood Green. Lordship-lane	13	15	7
Y.M.M. Band—			
Lectures.			
Kentish Town	1	1	0
Dulwich, West	1	1	0
Trevor Chapel	1	1	0
Hastings, Robertson-street	1	6	6
Kensington	1	1	0
Norwood, Upper	1	1	0
Stepney Meeting	1	1	0
Hire of Slides.			
Leeds, Miss Dodgshun	0	10	0
Dundie	0	10	0
New Eltham	0	5	0
Edinburgh	0	5	0
W. Edwards, Jun., Esq.	0	10	0
Liverpool (carriage)	0	2	6

COUNTRY.

W. W.	400	0	0
F. L. M. F.	50	0	0
For Bible Woman, Calcutta, supported by Moorgate, Sheffield, and Sevenoaks	12	0	0
Two Sisters	6	0	0
J G.	5	0	0
B. L. J. W., A New Year's Gift, "Hitherto the Lord hath helped me"	1	1	0
Amble	1	3	0
Ashton under-Lyne. Aux	150	0	0
Barrow in-Furness. Abbey-road	1	18	9
Bassingbourn	2	18	6
Bath. Legacy of the late Jno. Sims, Esq.	45	0	0
Beaminster	2	5	0
Bexley. Legacy of the late Miss S. E. Langton	200	0	0
Birmingham. Aux.	114	2	3
Blyth	2	5	6
Bolsover, nr. Chesterfield	0	18	8
Bolton. St. George's-road	1	0	0
Bournemouth. Aux	20	13	9
Brackley. Miss J. Davies	0	10	0
Bradford—			
Aux.	50	18	0
Juvenile Association	23	0	0
Greenfield Ch., Mrs. F. Craven	5	0	0

* For the guidance of Local Treasurers and others we beg to announce that money received on or before **February 12th** will be acknowledged in the **March Chronicle.**

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RAJONAH, GOVERNOR OF MAHAMANINA, AND HIS STAFF (*See page 40.*)

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THE CHRONICLE

OF THE

London Missionary Society.

HOW ARE THE FUNDS?

IT is pleasant to have evidence of the deep interest felt by many friends in the Society as shown by the oft-repeated question, "How are the funds?"

During the first half of the year, in fact, until after the end of December, it is impossible to answer this question with any definiteness without misleading, because fully two-thirds of the Society's income does not reach it until after the beginning of January. So little money comes in between May and October that it is not worth while preparing a monthly balance-sheet. In October the receipts increase, and from that time onward a monthly statement of accounts is prepared and carefully studied. But the real condition of the funds can be forecast with some measure of accuracy only after the end of December. It then becomes possible, by comparison of the receipts with those of preceding years, to form a tolerably accurate opinion as to whether the end of the year will reveal progress, retrogression, or a stationary condition. When the balance-sheet for December is produced, early in January, it is scanned with great earnestness and anxiety by the directors and secretaries, and cheery words or gloomy faces speedily indicate the result of the study. Knowing how many friends share our anxiety this year, it may be well to indicate how the forecast reads.

Taken as a whole the prospect is very encouraging. There has been a distinct reduction of expenditure, mainly in the department

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of literature and in the cost of conveyance of missionaries, which will probably amount to at least £2,500 for the year.

On the receipt side of the account there has been a considerable increase on last year in the amount obtained from legacies. About half the debt which remained over from last year has already been met by special contributions; and the increased subscriptions which were promised by a number of friends, amounting to about £2,500, are being paid in. It is too early as yet to estimate what the annual sacramental collections for the widows and orphans will provide, though it is already evident that the unfavourable weather in many places on the first Sunday in January seriously affected the collections. Nor can we tell how much the New Year's offering cards for the mission ships will raise. But the contributions for general purposes from the churches and auxiliaries throughout the country are larger than they were at this time last year.

Of course it will be seen at once that the Society is still a long way from the additional £15,000 which is required to meet the present annual needs of the work. In fact, the one feature in our monthly balance-sheet which is not altogether satisfactory is the smallness of the increase in contributions from the churches. These ought in the aggregate to reach fully £10,000 more than they have ever hitherto been if the needed income is to be secured. At present they are far indeed from that point. But it is probable that many friends who have fully intended to give more have not as yet carried out their intention through inadvertence, and perhaps there are auxiliaries and churches, as well as individuals, who have not as yet made special effort to obtain increased contributions, but intend to do so before their annual accounts close. It may be well to remind all such that the Society's year closes at the end of next month, so that the time is now very short for carrying out good intentions which have not yet been accomplished. Could our friends but read the anxious inquiries which come from the mission field they would be stimulated to fresh exertion, if only for the sake of the sorely troubled workers who fear lest the work, which is opening up on every hand, should have to be contracted for want of means to carry it on. But such a stimulus as this can scarcely be needed in the presence of far higher motives.

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The Lord has greatly blessed the work of our hands. He has greatly honoured us with a growing charge. He is opening up the way before us in every direction to fresh fields, and is permitting us to see the springing of the precious corn from seed sown by workers who knew only the toil, but saw none of the joy, of harvest. Surely we cannot keep back from consecration and from sacrifice when the world is open to us and Christ is inviting us to go forward.

He gives twice who gives quickly.

R. W. T.

MR. STANLEY ON MISSIONS.

IN a letter to Mr. Alexander L. Bruce, Dr. Livingstone's son-in-law, which appeared in the daily papers on Tuesday, January 7th, and dated Ugogo, October 15th, 1889, Mr. H. M. Stanley pays an emphatic and striking tribute to the noble work accomplished by the C.M.S. missionaries in Buganda. He testifies in strong terms to the advance of Christianity in Central Africa, and speaks in highest praise of the activity and devotedness of the workers. Mr. Stanley visited Buganda prior to the introduction of Christianity, and he it was who called attention to it as a promising field of labour, so that he has a special right to speak.

After describing the arrival in his camp of a deputation of Waganda Christians, and giving a detailed story of the revolution and subsequent struggles with which the friends of missions are already acquainted, the great African explorer proceeds to say :—

"I take this powerful body of native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These native Africans have endured the most deadly persecutions—the stake and the fire, the cord and the club, the sharp knife, and the rifle bullet have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point to these with a righteous pride as the results of their labours to the good kindly people at home who trusted in them.

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"I suppose you do not know Mackay personally. Well, he is a Scotchman—the toughest little fellow you could conceive. Young, too—probably thirty-two years or so, and bears the climate splendidly—even his complexion is uninjured—not Africanised yet by any means, despite twelve years' continued residence. These Mission Societies certainly contrive to produce extraordinary men. *Apropos* of Scotchmen, can you tell me why they succeed oftener than other people? Take Moffat, Livingstone, Mackay, real Scotchmen with the burr. They stand pre-eminent above all other missionaries, no matter of what nationality. It is not because they are Scotchmen that they succeed. It is not because they are better men in any one way or the other, physically, mentally, or morally—of that we may rest assured—but it is because they have been more educated in one thing than all others. While I say this I review mentally all whom I know and have met, and I repeat the statement confidently. That one thing is Duty.

"These missionaries, Moffat, Livingstone, Mackay, piously brought up, are taught among other things what duty is, what it means; not to yield to anything but strict duty. Thus Moffat can persevere for fifty years in doing his duty among the heathen; and Livingstone, having given his promise to Sir Roderick that he will do his best, thinks it will be a breach of his duty to return home before he finishes his work; and Mackay plods on, despite every disadvantage, sees his house gutted and his flock scattered, and yet, with an awful fear of breach of duty, clings with hopefulness to a good time coming, when the natives of the country will be able to tell to each other the good news of 'Peace and goodwill to men.'"

We are thankful for this testimony. It is disinterested and above suspicion. Its candour, thoroughness, and cordiality are admirable. Moreover, to many who never deign to look at the *Gleaner*, or the *Intelligencer*, or any other missionary periodical, such words will come home with unusual force, and people generally will begin to acknowledge that missions are a power after all. Our readers hardly need such testimony. They have long since been convinced that mission work in Central Africa, beset with difficulties as it avowedly is, will do more for Africa than any other agency. But let us pray more fervently, and strive more earnestly to make this conviction an accomplished fact. Each society has its allotted task in the centre of the great Dark Continent. Tanganyika is *our* watchword. We are surmounting the difficulties of transit and of climate; we have completely won the confidence and goodwill of the natives met with on the route to the lake and that inhabit its shores; and once

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the present disturbed political condition be brought to an end, we may confidently look for cheering, moral, and spiritual progress and enlightenment. We, too, shall then rejoice in a strong body of native Christians. May the Lord of the harvest soon grant us this great joy.

PIONEERING IN MADAGASCAR.

By Rev. G. A. Shaw.

THE district called the South-East of Madagascar, in connection with the London Missionary Society, extends from latitude 22° S. to 23° 15′ S., bordering on the sea coast, and extending to the slopes of the tableland on the west. All the eastern portion of this tract is low and swampy, although apparently well drained by large rivers—the Màtitànana and the Mànampàtrana being in some places three-quarters of a mile wide. But their course is slow, and the outlets, like those of all the rivers on the east coast, are choked with sand, so that instead of acting as a means of drainage for the marshes, the rivers rather add to the difficulty and increase the unhealthiness of this coast region. But these fever beds are covered with a most luxuriant vegetation of a very varied character, and of surpassing beauty. Tall, gracefully-drooping bamboos vie with the tall, stately palms and the rich carpet of undergrowth to render the prospect most lovely, and, apart from the ever-present idea of the deadliness of the beauty, one is enraptured with the quiet, peaceful lakelets lying calmly ensconced in a rich bordering of tropical foliage reflected in their bosoms so perfectly as to puzzle the eye in its endeavour to detect where reality ends and shadow begins. The banks of the rivers, too, dotted here and there with villages which peep out of the rank vegetation, present, on a calm morning, as one is paddled along in a native dug-out canoe, a scene of enchanting beauty. The broad-leafed arum shows its waxy white and yellow flower, two feet long, the stems rising from the water close to the bank. These are overshadowed by the straggling branches of the mangrove, and interlaced by its roots. These again are draped and festooned with various creepers, resplendent with blue, pink, and yellow flowers. And a little behind this mass of foliage rises the giant fan-like leaves of the travellers' tree, or the graceful crown of the rofia palm. Altogether these form a scene not easy to be described. Inland about ten miles the character of the landscape completely changes; sand gives place to the hard red earth of the plateau, and the swampy tracts to a gently undulating grassy plain, thickly sprinkled with villages.

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Political and Tribal Divisions.

Politically, the district was, until the last three months, divided into three provinces, each under a governor, a lieutenant, and a small garrison of soldiers, stationed respectively at Vòhipèno, Màhamànina, and Ankàrana. But quite recently the Central Government has decided to unite the Màhamànina and Ankàrana districts under one governor stationed at the former town. But why Màhamànina should be chosen as the capital, in the far north, a journey of a day and a half from the only port, Fàrafangàna, which is itself larger than Màhamànina, and central, it is difficult to understand.

The photograph gives some idea of the appearance of our present governor and his chief officers. The former, an intelligent man of about thirty years of age, was trained as an evangelist at the London Missionary Society's College in Antananarivo under the Rev. G. Cousins. He has already, while second governor here, both by his influence of his character and also by his preaching, rendered no inconsiderable help in our endeavours to get the Mission into working order.

Before their conquest by the Hovas, rather more than thirty years ago, there were about twenty tribes and sub-tribes in the district, each ruled by an independent king, and acknowledging no central authority. Even now, although subdued by the Hovas, the tribes still keep up their individuality, and acknowledge the power of the hereditary chieftains. The largest and most influential of these tribes are the Zàfisòro, who are credited with having invited the Hovas to come down, and having helped them in their conquering expedition, and are hated by the other tribes accordingly, live around and to the south and east of Màhamànina; the Taifàsy, south of the Zàfisòro; the Taimòro, on the banks of the Màtitànana; the Sàhavoày, west of the Taifàsy; the Zàramanàmpy, south of the Taifasy; and the Zàrafanalihana, around Ankàrana. There is no very marked difference between these tribes, neither in physique nor language, with the exception of the Taimòro, who have an evident Arab extraction, and it seems tolerably certain that originally they were all one people.

Social and Religious Condition.

Socially, these tribes may, I think, be said to be much more chaste and faithful than many of the other tribes in the island, including the Hovas. Polygamy is not, however, uncommon, though only very few possess more than two or three wives. But divorce is fearfully easy, and is looked upon as no disgrace to either party. Adultery is regarded in a very different light here from the almost indifference with which it is contemplated in other districts. During the two years of my residence there have been two cases of suicide by women who were discovered to have

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been unfaithful. Large families are the rule and not the exception. It is not at all uncommon for a man to have ten, fifteen, or twenty children, and no one can stay an hour or two in the villages without being struck by the great number of children of all ages running about.

The religious ideas of these people are of the crudest. There is a universal acknowledgment of a supreme being whom they call Zanahàry, the Creator, but there was never any worship accorded to him in any form. Most, if not all, inanimate objects are supposed to be possessed of a spirit, which may be conciliated with offerings often valueless, but still votive. I have often seen a steersman of the lighter, when going out to sea on a rough day, carry in his hand a small phial of rum to throw into the breakers as an offering to the spirit of the deep. On another occasion a man, working with a pole as a lever to lift a case, through his own carelessness struck a fellow-workman with it. He threw the pole down and stamped on it, cursing it, and then, forgetting it was not his, threw it into the river to be carried out to sea. Hence it is not surprising that those who have such ideas should become an easy prey to the so-called diviners and makers of gods. The merest trifle, if it has passed through the hands of a diviner who asserts that it has certain powers of protection for the purchaser or of destruction of his enemies, will fetch fabulous prices. For instance, a few pieces of wood were bought by one village to hang at the gate to keep out the small-pox at the cost of one bullock and a shilling. Fourteen oxen were given for a roughly-carved image said to have the power of giving protection from enemies in war. The spirits of their ancestors they believe to be always round about them, and they use occasionally an invocation to these spirits. Around these central beliefs is grouped a mass of degrading superstitions as might easily be imagined. Two years ago ignorance reigned supreme, and superstition, suspicion, and cautious dread of the stranger, whoever he might be, were the predominating feelings in the minds of the people.

COMMENCEMENT OF MISSION WORK.

In 1887, however, the Native Missionary Society in the capital sent down a band of four evangelists to try and open up the work, and we were asked to commence the mission for the London Missionary Society. The chief towns had been previously visited by Messrs. Sibree and Street, also by Mr. Wills, and afterwards by Messrs. Huckett and Rowlands, and a certain idea had been obtained of the character and wants of the district, but nothing permanent had been done.

Just two years ago to-day (October 25th) we arrived here to try and lift the dark pall that had settled over these people, and though after a few months we found ourselves in the midst of war, and obliged two or three times to fly for safety, yet in looking back we are able to see a large amount

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of progress in many directions for which we heartily thank the Master of the vineyard. Even the intertribal wars, of which we have seen two, proved to be stepping stones to our obtaining the confidence and goodwill of the people, for it soon became known far and wide that medical and surgical help could be obtained here, and so for some time after the wars I had quite a large practice in bone-setting, bullet-extracting, &c., and we believe that some of the good impressions obtained here were carried home by the patients on their return. So we became known as the friends of all without distinction of tribe or party.

On a subsequent outbreak of hostilities between the Taifàsy and Zàfisòro, I found I had sufficient influence to carry me into the hostile camps, and by timely and kindly mediation and repeated journeys I was able to bring about a peaceful issue; and although I cannot say that all anger and bitter feeling vanished, yet actual war was averted and bloodshed prevented.

VILLAGE SCHOOLS.

Peace being apparently firmly secured, our schools began to occupy our attention. The two here in Fàrafangàna had meanwhile been begun under one of the evangelists from the capital, and before very long the people in the country villages became interested. In some places considerable persuasion was required to get the people to put up a building and send their children to be taught, but by degrees their fear of being left behind their neighbours acted as a spur to the intentions of the indifferent ones. First one village came asking for a teacher, then another, long before we had any teachers to give, but whom we were training as quickly as possible. We obtained these trained teachers from the Betsileo, who are now teaching in large centres, and lads who have learned to read a little and write indifferently have been pressed into service until more efficient aid can be supplied, teaching one month and learning one month, their places being taken by others. In this way we rejoice in having thirty-two schools, each with a teacher who is at least capable of giving the power of reading and writing and a little Bible knowledge. Seventeen of these schools are in the Màtitànana district among the Taimòro.

A PUBLIC EXAMINATION.

In order that the parents might see what their children learned in school, we held, some little time ago, a public examination, here in Fàrafangàna, to which we invited all the parents. A platform was erected for the children, and the visitors filled the chapel. After the singing of one or two hymns, and prayer, the object of the meeting was explained, and the teachers proceeded to exhibit the knowledge of their scholars in reading, arithmetic, dictation, Scripture history, &c. The

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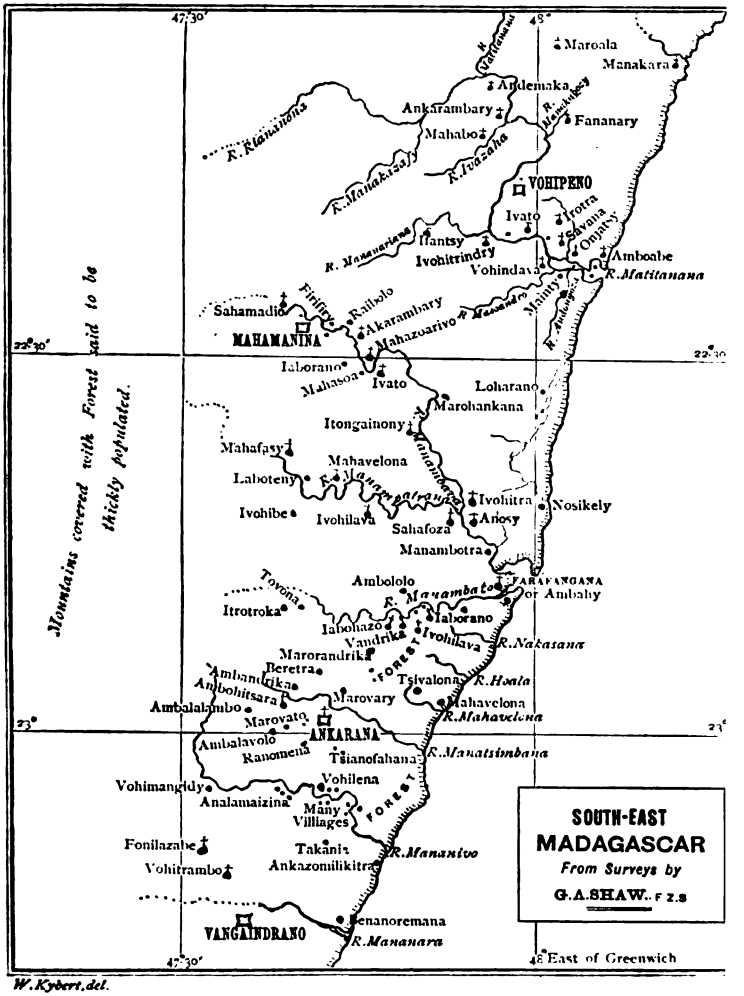
parents could understand very little except the reading and recitation but they had the pleasure of seeing the quickness and eagerness of the children, and of hearing which were correct. A couple of the younge girls recited one of the hymns, and some of the boys and elder gir



W. Kybert, del.

various chapters from the Testament. A good impression was made an a better understanding was gained of the object we had in getting th children to attend school. Then the prizes for those who had been mo diligent in their attendance, as well as for those who had made the greate

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progress, were a great source of interest. Dresses and jackets, some of them made by the children themselves, others sent to us from friends in England interested in the work, and often the first garment possessed by them, were given to the first two or three in each class, the others obtaining toys, pencils, slates, lesson books, pictures, &c. After this, and when a little quiet had been restored after the excitement of the distribution, we had the speech making. Very little is done here without a great deal of oratory, and we had to listen to the thanks of the parents expressed by one and another who thought his position warranted him in expecting to be heard. The next day we made a school feast for them all, killing a bullock and cooking sufficient rice for all to have a meal, and while it was being prepared we taught the children various games, well-known in England but quite fresh to them, which both they and their parents enjoyed amazingly, the former in taking part and the latter in looking on.

TRAINING TEACHERS.

In order to train more effectively the lads who are giving themselves to the work of teaching, I have erected in our compound near our own dwelling a house to accommodate five or six lads, with a room for the evangelist who acts as superintendent of this branch of the work; his duty being to see that the rules framed for the conduct of their household are carried out. Beside learning, and learning to teach in the school every morning, they have classes with me separately in the afternoon. We hope thus, in time, to have a staff of really efficient Christian teachers for our country schools, who will, by and by, help on our work, and continue it when left to themselves.

With this end in view, among other reasons, an upper or normal school has been commenced in our grounds in a building capable of holding a hundred. A standard of admission has been fixed and adhered to, so that, at present, there are only thirty-five in this school, while 157 are in the lower school. After patient waiting and working, we think that God is blessing our work. One girl, who also lives in our house with others, and a member of the Sunday-school class, has come forward for baptism, and, although still young, we saw no reason to doubt the genuineness of her confession, so she was baptized the first Sunday in this month. May her example be followed by many others!

OTHER BRANCHES OF WORK.

On the mission premises, besides the schoolroom and teachers' house, workmen's cottage and workshop, in which some of the boys are being taught to become carpenters and smiths, we have now just completed a small hospital, in which there is a dispensary, waiting room, consulting room, a ward for three or four beds, a nurses' room, and kitchen. Three

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times a week out-patients are seen; when, after a short service, they are examined and medicine dispensed to them. We look upon this as one great means of getting a hold of the people. It is new for them to get something for nothing, and they are beginning to understand that it is the love for Christ and His work which has brought us, and the advantages they get through us. Even yet there are some from a distance who cannot comprehend this. Only a short time ago a man applying for a surgical operation capped his request by the promise that he would work for me as my slave for twelve months if I would perform it; and a boy with a hare-lip in like manner promised to work at anything I set him to do for a month if I could heal him. Unfortunately for the romance of the thing, when cured I told him I did not want him to work for me, but he was to attend the school for a month and learn to read. That was the last I saw of him, and he doubtless thinks himself clever in getting the missionary to do what he wanted, and giving nothing in return.

SUNDAY SERVICES.

The attendance at our Sunday services, held here in a miserable, tumble-down, rush building, varies considerably. Sometimes the so-called chapel is full, at other times only a few come to listen to our message, but there are some who *always* attend, and of whom we have great hopes. We vary our services as much as possible, as the people are but children in knowledge. Accordingly, after reading and prayer, our service far more resembles a Bible-class than the formal arrangement at home. I ask questions and get answers too, and sometimes I take a Scripture picture and use that as a text. The morning service, however, always begins by the whole of the people repeating after me the ten commandments, as something will be gained if nothing else is retained than the knowledge of, and the necessity laid upon all to obey, God's law. In the villages we collect the people together by singing or otherwise, and our chats with them are much like those the mother has with her little ones when she tells them the old, old story in England. Our chapels we are improving, but like the one here, although the people have promised and have really begun to build a better place for worship, yet the indifference of some and the poverty of all render it very slow work, unaided as it is by outside help.

So the good work is growing, slowly perhaps, and with many discouragements, yet making progress; and in due time, by God's blessing, a glorious harvest will be reaped from this newly-opened portion of His vineyard.

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ON THE REPORTED MASSACRE OF MISSIONARIES IN NEW GUINEA, 1889.

A STRANGE, sad message crossed the mighty ocean,
From yonder distant island of the sea :
It told a tale of horror and of bloodshed,
Wrought by the heathen in their cruelty.

It bowed our hearts in mournful, wondering sadness.
" Lord ! why are things permitted thus to be ? "
We cried; " and why should one so young and faithful
Be thus cut off amid his work for Thee ? "

A few brief days of sorrow : then, swift flashing,
A second message crossed the rolling main :
" We were mistaken ; still he lives ! " it told us ;
" You yet on earth may see his face again."

So eager hands we stretch across the ocean,
To greet our brother on the distant shore ;
" Now, God be praised ! thou livest still, and bless thee
With greater usefulness than e'er before.

" And may He grant thee years of happy service,
E'er He shall call thee to thy great reward ;
And give to thee the untold joy of seeing
Thousands of heathen turn to know the Lord."

Saviour ! we pray Thee guard Thine own dear servants,
Hold them as in the hollow of Thine hand ;
From seen and unseen dangers safely keep them,
Amidst their journeyings o'er sea or land.

May they, with glowing hearts, tell out Thy story,
And labour on until the desert smile ;
Till from each dusky heart shine forth Thy glory,
And Jesus' banner wave o'er every isle.

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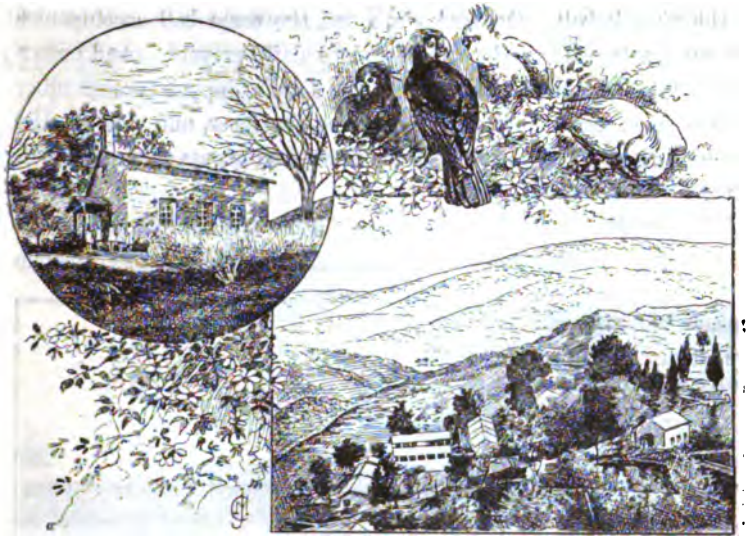

ALMORA LEPER ASYLUM.

CHURCH. GENERAL VIEW.

ALMORA LEPER ASYLUM.

NOT far from the southern entrance to the town of Almora, lying on a picturesque slope among deodars, pines, medlars, and beech trees, is the Institution which for about forty years has been a home to many an afflicted outcast leper, who but for its friendly shelter would have rotted and died uncared for and unblessed. The site occupies upwards of six acres, and includes barracks for 130 inmates, the superintendent's house, a school, store, dispensary, and church. These buildings are disposed on terraces on the hillside. The two upper barracks, which are separated from the rest, and are almost entirely hidden by the trees, are set apart for the women. The church which may be seen to the right of the "general view," stands a little apart from the other buildings, but is easily accessible from all, which is very necessary, as some of the attendants are so deformed and crippled that they have almost literally to crawl to church. Here twice on Sundays upwards of eighty congregate for Divine service, being summoned thereto by the sweet and clear tones

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of the church bell. On week days, too, the same bell accompanies the sunrise in calling the worshipful to daily prayers. And once a month from thirty to forty unite in the Lord's Supper to remember Him who on earth showed His pity for the leper, and now at His Father's right hand still remembers them, and grants them spiritual, if not physical, cleansing.

The school is situated some little way below the church, and somewhat nearer the main buildings. Here Babu E. Bond, assisted by one

LEPERS CONGREGATED NEAR THE SCHOOL.

or two of the more intelligent of the lepers, teach those who are desirous of learning, and able to learn, for alas! there are several whose bodies are not only affected, but their intellects also, by the ravages of the terrible disease. The most important part of the school duties consists in the reading and study of some portion of the Christian Scriptures, as being that department of knowledge which to these pitiful outcasts is most important; giving them peace and hope, leading them to look beyond their present helpless and forlorn condition.

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The permanent establishment of the institution is entirely due to the large-hearted generosity and humane feeling of the Honourable Sir H. Ramsay, C.B., who, in 1840, was appointed a resident civil officer in Kumaon, and since then up to the present day has always been earnestly desirous to alleviate the distressing sufferings of these wandering diseased outcasts. At first he built, at his own expense, a house on the Eastern slope of Almora, where for a time he under-

MASUWA, THE FIRST LEPER CONVERT.

took to meet all the expense of the maintenance of between twenty and thirty lepers. In 1850 the institution, which then included a few blind paupers as well as lepers, was made over to the Missionary Society, and was taken charge of by Mr. Budden. Better arrangements were made, more thorough oversight being obtained, and the work speedily developed. The location was changed to the present site, upon which building after building has gradually sprung up, and increased accommodation obtained. Larger funds have gradually

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become available through the help of the Government of India, as well as the generous gifts of the charitable public. For some years now a considerable grant-in-aid has also been provided by the Mission to Lepers in India, so that we are now able to have in residence 130 inmates; the average number during this year has been 117. We have had twenty-seven fresh admissions; there have been seventeen deaths, and a few for various reasons have left, principally, I believe, because they were not willing to submit to the rules and discipline of the institution.

Christian religious instruction has always been an important element in the arrangements of the institution. No compulsion is used to force any to attend the services, or to receive this instruction, yet many have sought to share in the privileges and have been blessed thereby. As the result of the devoted and faithful labours of Mr. and Mrs. Budden, the first indications of spiritual fruit ready to be gathered appeared in 1864, when Mr. Budden was in England on furlough, and Mr. Hewlett was in charge of the mission. So wonderful was the awakening then, that in two years ninety-six persons received baptism. The first among them was Musuwa, who still lives and gives bright and clear testimony of his faith, and though now laden with years, and frailty, and disease, and shut off through blindness from the brightness and beauty of the earth, has still a bright and cheerful spirit, with which he helps many of his suffering companions to bear patiently the sad load they have to bear without hope of release till death comes. A few weeks ago he was very ill, and he said to me: "I think the Saviour is coming to open the gates of heaven for me now, and give me a purified body as well as soul." To the joy of several of his companions he has recovered, for they never weary of hearing him tell his experiences. It is quite a pleasure to see him sitting in the midst of a knot of his fellow-sufferers, and to hear him counsel them to get ready for the purity of heaven. He is quite a patriarch amongst them, and the power of his Christian life has great weight with the others in all matters of difficulty and misunderstanding.

Several amongst the women, too, are trying to be Christ-like. During the year one who died was Kuri. She entered the asylum in

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1884, and was baptized on the 20th February, 1887. She was a steady, good-natured woman, not given to brawling, and usually did her utmost to make peace amongst brawlers. She suffered great pain, having been afflicted with the more painful form of the disease. Her hands and feet and face were terribly swollen, besides which she also suffered from asthma; yet she bore her sufferings bravely and patiently. A few days before her death she thought her end must be near, and she embraced every opportunity for exhorting all who came to see her to love Jesus more, and persuading those who were still unbaptized to receive baptism. A few hours before her death she called her nearest neighbours around her and said: "I am going to God; do you all live well and peaceably together, till God calls you too." Her last words were: "O Lord, receive me through Jesus Christ, Thy Son." She was loved and respected in her life by her companions, and was greatly mourned over by them in her death.

There are a few young people in the asylum, too. One of them is Kamuli, a little Hindu girl of ten years; she has been in the asylum about a year and a half. She and her father, who is also a leper, have been learning most assiduously to read, and are now expressing a wish to receive Christian baptism. The other day Kamuli said: "I am a small leper girl, but I know that Jesus loves, and I want to try and love Him." She has arrested the attention of several visitors to the asylum by her brightness and intelligence. When the Bishop of Calcutta visited us the other day he could hardly believe she was a leper. The disease has only presented itself yet in its earliest and simplest forms, and with good regular food and care, and gurjun oil treatment it is just possible the disease may be arrested; but past instances have not yet led us to hope for such a favourable result, I am sorry to say.

There is much that is deeply interesting about these sad folks that we could write. They have bad points as well as good ones, and some of them do cause us many anxious moments, and give us a great deal of trouble. They have their causes for discontentment, disappointment, and misanthropy; yet we thank God for the experiences we have had amongst them, and the fresh reasons they have given us for exercising our sympathy and leading us to follow in the steps

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of our Master who cleansed the lepers. And if we cannot cleanse them, we certainly can, and ought to, alleviate their sufferings, and bring into their lives some bright prospects of the Kingdom where there is neither leprosy of body nor of soul.

G. M. BULLOCH.

Matebeleland.

THE tidings from Matebeleland are ominous. When our missionaries come into close contact with the people they are encouraged, and begin to feel hopeful as regards the future, but under the tyrannical and obstinately heathen rule of Lobengula, it is practically impossible for any Matebeles to become avowed Christians; added to which a crisis seems to be coming in the history of the tribe. There is a feeling of suspicion and unrest among the natives. White men are regarded with great distrust, and it looks as if a serious struggle for the mastery were imminent. The Royal Chartered Company is not likely to forego the rights ceded to it. On the other hand the Matebele king appears determined to ignore his promises. Should the struggle come, those of the mission staff who are still at their stations could easily "trek" into a more settled region, so that there is no ground for special anxiety as regards their personal safety. What the future of the mission will be is, however, veiled in the greatest obscurity.

Free Reading Room at Quilon.

On November 19th, Rev. S. Mateer opened the new Free Reading Room at Quilon. There was a large attendance of about 270 natives, with the prettily dressed children of the Caste Girls' School, and a few European friends. C. R. Vernède, Esq., Conservator of Forests, presided.

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After opening with prayer, Mr. Mateer explained what had been done in Trevandrum, Nagercoil, and elsewhere in the opening of such halls, and mentioned that Mr. Knowles had collected the money from friends in England. The chief aim, of course, was the spread of true religion, for which purpose Bibles in several languages would be laid upon the table, and a meeting be held every Wednesday evening, not for controversy, but for Divine worship and the explanation of Christianity to Hindus and Mohammedans. Any aid in the form of papers and books would be very welcome.

Mr. Nagam Aiya, B.A., Dewan Peishcar, next addressed the meeting, acknowledging the good that had been effected in Travancore by missionary labours, and urging the value of literature and popular education. He kindly presented a Madras newspaper which he promised to forward as long as he is in the district. The native missionary, Rev. C. Samuel, gave a neat address in Malayalam to those who did not understand the English speeches. In the intervals of addresses the Mission band played and sang some native Christian lyrics, and the meeting was closed by singing in Malayalam "God save the Maharajah."

At seven o'clock the same evening, a lecture was delived by Mr. Mateer on "Scenes from Various Lands," illustrated by the magic lantern, and attended by over 500, half of whom were Mohammedans.

Through lack of sufficient agents in Quilon the important meetings for Hindus and Mohammedans, such as are held in Trevandrum by Rev. V. Moses, can only be conducted once a week, and in consequence of other duties the valuable opportunity of Sunday evening cannot be availed of.

The latest from New Guinea.

Writing from Murray Island on November 20th, the Rev. A. E. Hunt says :—"A few weeks ago we were terribly startled. We received a note (he does not say from whom) to the effect that Savage and the crew of the *Mary* were massacred by New Guinea natives. Fortunately, my knowledge of the movements of Savage led me to discredit the story, though it caused us great anxiety. However, a few days later the *Mary* returned, and Savage and his party were as much surprised as we were. Mr. Savage will give you a fuller account. (This is not yet to hand.) We held our 'Mei' (May Meetings) last week, and I am pleased to say the collection amounted to £31 3*s.* 6*d.*, being £2 in excess of last year. We had good meetings and good sports."

Two days later the Rev. W. G. Lawes, writing from Port Moresby, says that Mrs. Lawes and he had just returned from a very interesting voyage to the eastern end of New Guinea. The object of their voyage was to locate Mr. Walker and to visit all the out-stations. They had a good opportunity of getting acquainted with the *Harrier*. In her second-class accommodation she is a marked improvement on her predecessor, the *Ellengowan*, and

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they found that she could easily enter any place that the latter was in the habit of visiting, but unfortunately the repairs she underwent at Sydney were so carelessly done that she leaks very badly. Mr. and Mrs. Lawes stayed some eight days at South Cape, long enough to make Mr. Walker's house look like home. Mrs. Lawes has the reputation of being an adept at that kind of thing. They found a marked improvement in that station. The Rarotongan teacher Ono has worked well, Mr. Lawes says. From South Cape they went on to Dinner Island, thence to Milne Bay, to Killerton Island, Lydia, Slade Island, and Teste Island. The work at most of these has greatly suffered on account of the long delay in getting missionaries. There is a great dearth of teachers. Mr. Walker needs at least twenty efficient and good ones. In returning, the *Harrier* called at Kerepunu. Mr. Pearse's new house is up and finished. Mr. Lawes says that it is a nice house, and gives them a far better chance of keeping well than did the low, stifling building they were in before.

Niue (Savage Island) and its Missionary.

From a very readable and suggestive book, bearing the title "Through Atolls and Islands of the Great South Sea," * written by Mr. Frederick J. Moss, member of the House of Representatives, New Zealand, we extract the following: "We spent three pleasant days at Niué—the most pleasant of the voyage. The island has the advantage of a resident missionary and his family, and the effect is apparent in the manners and

* We thank the author for his frank and, on the whole, healthy criticism of missionary methods in the Pacific. He has the courage to say a good word for some of the runaway sailors who were so notorious in the past generation, and he ably defends the "trader" of the present. Further, he deprecates the long-standing feud between the trader and the missionary, and urges that both are needed and should join hands in an effort to preserve the natives from extinction. As indicated in the above extract Mr. Moss has formed but a poor estimate of the native teachers to whose care many of the small islands are entrusted. He thinks that they require a more varied and all-round training to fit them to become wise and useful guides and helpers in secular matters as well as moral. Of course there is another side to all these questions, a side with which we are perfectly familiar and could easily advocate, but the candid yet friendly utterances of this book deserve equally candid consideration, and will, we doubt not, receive it at the hands of the missionaries. Polynesia owes much to the devotedness and self-denying zeal of native teachers. But for them many of the atolls and islands referred to would be closed against the foreigner and against all enlightenment and progress. They have done much, too, in teaching their less favoured brethren how to build better houses and the use of tools, and we doubt not that a new generation of teachers will be forthcoming who, by adapting themselves to the altered conditions of life, will expand and develop the good work already begun, and bear a noble share in the regeneration of the islanders.—EDIT.

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habits of the people. If all missionaries were like the Rev. Frank Lawes, of Niué, large-minded, sympathetic, and educated men, the native teachers who are trained and sent forth to smaller islands would be very different to many of whose strange pranks I shall have to speak by and by. Aided by his wife, a lady as devoted to the work as himself, Mr. Lawes finds constant employment in training and teaching the natives and in travelling over his rough, roadless island. He is also completing a new translation of the Scriptures into the Niué tongue, which is distinct from that of the adjacent islands. The natives have built very fine churches at Alofi and Avatele, two villages a couple of miles apart and situated at the end of the island, where the most convenient landing-places are to be found. . . . The interior of the church at Alofi is particularly striking. The structure is of coral stone, large and well-built, ninety feet in length and twenty-five feet in width. At Avatele the church is larger and much more elaborately finished, but the interior effect is not equal to that produced by the long vista of simple, massive, and sloping tree trunks which support the lofty roof of the church at Alofi."

Missionary Lectures on Board Steamers.

There seems to be an increasing disposition on the part of passengers on the great steamship lines to avail themselves of the presence on board of missionaries, and learn from them something about their work. From the "*Ormuz*" *Observer*, a four-page memento of that vessel's last voyage to Australia, we find that the Rev. John Jones gave a lecture on the South Sea Islands, which was well received by his fellow-passengers. Then in a note, written in the Bay of Naples, the Rev. John Macgowan says that the night before he had, by request, delivered a lecture on Missionary Work in China. There was a very large attendance of first-class passengers (P. & O. s.s. *Khedive*). Some, it seems, had been expressing their doubts as to the utility or success of missions. We need hardly say that Mr. Macgowan's lecture soon changed all that. The captain did all he could to make the meeting a success, and so pleased with the result was the audience that it was arranged to have a second lecture.

ANNOUNCEMENTS.

DEPARTURE.

The REV. JAMES GILMOUR, M.A., returning to MONGOLIA, embarked for SHANGHAI, per steamer *Peshawur*, January 9th.

BIRTH.

THORNE.—December 2nd, at Antananarivo, Madagascar, the wife of Mr. J. C. Thorne, of a daughter.

MARRIAGES.

OAKLEY—CLARKE.—December 2nd, at Bombay, by the Rev. D. Mackichan, D.D., Free Church of Scotland, and the Rev. James Smith, London Missionary Society, of Belgaum, the Rev. E. S. Oakley, of Almora, to Miss A. C. Clarke, of Newcastle-on-Tyne.

LE QUESNE—SERGEANT.—December 23rd, at Union Chapel, Calcutta, by Rev. A. P. Begg, B.A., the Rev. W. R. Le Quesne, to Emily, daughter of Alderman J. Sergeant, of Southport, Lancashire.

DEATH.

TAYLOR.—November 2nd, at St. Kilda, Melbourne, Hector Philip, third child of the Rev. Edward Taylor, formerly of Madagascar, aged one year and five months.

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Entering upon New Work in Africa.

THE *Church Missionary Gleaner* for January is entirely devoted to Africa. It contains a map which we hope to see reproduced as a handbill—a black silhouette of the continent, with white stars to indicate where Christian Missions are in progress. The effect is very striking. The *Gleaner* says that "its great drawback is that it does not paint the Dark Continent nearly dark enough. In some parts the white stars almost jostle each other; but how far this is from the reality!" We read with great satisfaction the announcement that an Upper Niger and Soudan Mission is to be entered upon at once. The first party of missionaries will comprise the Rev. J. A. Robinson, M.A., late secretary of the whole Niger Mission; Mr. and Mrs. Graham Wilmot-Brooke, he having now entered the C. M. S. ranks; Mr. C. F. Harford-Battersby, B.A., M.R.C.S., a man well-known in connection with the Children's Seaside Services and the Schoolboys' Scripture Union, who will be the medical missionary; and Mr. Eric Lewis, B.A. Bishop Crowther's work on the Lower Niger and the Delta is also to be vigorously developed.

Missions in the Levant.

The missionary front which the American churches present throughout the Turkish Empire in one which commands the attention of the East. A great work has been done in pushing forward Christian education, in establishing Evangelical churches, and in lifting the people to a higher plane of thought and action. There are 70,000 Protestants in the Turkish Empire, including Egypt. Of this number, 15,200 are upon the roll as church members. At the present time the average additions to the mission churches amount to about fifteen hundred a year, and the missionaries have good reason to expect that this will soon run up into thousands. Six American colleges have been established—one at Constantinople, another at Marsovan, in Asia Minor; another at Harpoot, in Armenia; another at Aintab, south of the Taurus Mountains; another at Beirût, under the shadow of Mount Lebanon; and another at Assiût, up the valley

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of the Nile. There are twelve hundred students in these different institutions. Fifty of them are studying medicine, and seventy are studying theology. Besides these colleges, there are 700 schools and 40,000 scholars in them. The Bible has been translated into and printed in seven distinct forms of speech. Upon the Mission Press Catalogue at Beirût there are three hundred and eighty different publications, and the mission presses in Turkey printed last year 40,000,000 of pages, more than one-half of which were Scriptures. Finally, there are fourteen medical missions, with twenty hospitals and dispensaries attached to them, where not less than one hundred thousand patients are treated annually in the beneficent name of Protestant Christianity.—Abridged from *The Church at Home and Abroad* (American Presbyterian).

Progress in Burmah.

The American Baptist missionaries have been taking stock of the advance made in Burmah during the last twenty-five years. In a buoyant, jubilant article which recently appeared in the *Baptist Missionary Magazine*, the Rev. E. O. Stevens shows that the quarter of a century of their work since the jubilee of their Missionary Union in 1864 has been marked by very great progress on different lines of missionary endeavour. He instances *organisation*, there being now fifteen "associations," or groups of churches, as compared with eleven then; *education*, in which great strides forward have been made, both in the improvement of existing schools and in the starting of new ones; *religious literature*, the number of books issued from their press being greatly in advance of what it was twenty-five years ago; *self-support*, which is growing; and in *numerical increase*. There are now 30,000 Burmese, Karen, and allied tribes who are communicants.

A Remarkable Missionary Genealogy.

Two missionaries, one in service on the Moskito Coast, Central America, the other in Labrador, are representatives of a family who for six generations—from 1736 downwards—have been labouring in one or another of the Moravian Mission Fields.

Losses in Central Africa.

News has come to hand of the death, by fever, of Mr. Thomas Morris (late of Walthamstow), and of Mr. Gall, members of the party of reinforcements who went out to join Mr. Frederick S. Arnot in his missionary work in Central Africa. This is the third of the party, says *The Christian* (through which the information comes), that have thus been called to their rest. These sad losses seem to be inevitable in the early stages of missionary pioneering. They are the heavy price that has to be paid for experience. But patience, prudence, and perseverance gradually enable missionaries to conquer all the difficulties of climate and the new conditions of their life, and we doubt not that it will be so in this Garenganze Mission.

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China Inland Mission.

From the Rev. J. W. Stevenson (January's *China's Millions*) we learn that during the months of July, August, September, and October last, missionaries of the China Inland Mission had the joy of baptizing 148 converts. These baptisms took place in nine different provinces of the Empire.

Moravian Missions.

In the December number of *Periodical Accounts* relating to the Foreign Missions of the Church of the United Brethren, or Moravians, as we are accustomed to call them, there is found a retrospective survey of their work during the last decade. This brief survey tells of quiet, thorough, steady work in many different fields of labour—Greenland, Labrador, Alaska, among the Delaware and Cherokee Indians, the West Indies, Central America, Dutch Guiana, South Africa, Australia, and Little Tibet. With deep humiliation the Brethren—the home congregations, the missionaries, the administrative boards—confess that they have been lacking in fervent faith and an earnest laying hold on Divine strength. Yet there has been growth. The ninety-six stations of 1879 had become 112 in 1889, and the number of converts had been increased by 11,000. They have also sixteen more missionaries than ten years ago, though half of those who then stood in the service are no longer in the ranks. Many veterans have resigned, and younger workers have stepped into their places. Only sixteen brethren and sisters have been called to their heavenly home from the midst of their work. We are especially thankful to read that the number of native ministers and native helpers has increased considerably.

HOME NEWS.

CHANGE OF FINANCIAL YEAR.

To Treasurers, Secretaries, and Contributors to the Society.—The Directors respectfully announce that the Society's accounts for the future will close on the **31st March**, instead of the 30th April, as hitherto. All contributions for the current year's account should be received at the Mission House by the **31st March, 1890**.—EDWARD H. JONES, *Home Secretary*.

How the Society's Funds are Expended.

BORROWING an idea from our much-valued contemporary the *Church Missionary Intelligencer*, we give below a table showing the various proportions of expenditure of the Society's funds during the past two years. We think that the analysis indicates highly satisfactory facts. Out of every sovereign spent, the sum expended in

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the direct work of the Society abroad amounted to 17s. 2d. in 1888, and to 17s. 1¾d. in 1889. The cost of administration and collection of funds is proportionately low, being 1s. 10¼d. in 1888 and 1s. 10d. in 1889, or an average of a fraction less than 9¼ per. cent.—

	Year ending 30th April, 1888.		Year ending 30th April, 1889.	
	s.	d.	s.	d.
China	2	4¼	1	10
North India	1	7¼	1	7½
South India	3	4	3	5
Madagascar	3	2¾	2	9
South Africa	1	1¼	1	5¼
Central Africa	0	7¼	0	9½
West Indies	0	2	0	2¼
South Seas	1	11½	1	7¼
New Guinea	0	8½	1	0
Ships	0	9½	1	1¾
Female Missions	1	3½	1	4
Total in the direct service of Missions	17	2	17	1¾
Preparation of Missionaries	0	0¾	0	0¾
Retired Missionaries, Widows, &c.	0	11	0	11½
Total Mission Expenditure	18	1¾	1S	2
Collection of Funds and Administration	1	10¼	1	10
	£1	0 0	£1	0 0

A Livingstone Medal.

Mr. Allan Wyon, F.S.A., F.R.G.S., chief engraver of Her Majesty's seals, has made a generous and most useful offer to the Society, which can be best explained by the reproduction of his own letter to the Foreign Secretary :—

"14, Harley Road, Hampstead, N.W.,
"25th December, 1889.

"MY DEAR MR. THOMPSON,—With a view to the stimulating of interest in the subject of Foreign Missions amongst the students in the Congregational Colleges of this country, I have prepared a special pair of medal dies, and propose to present annually a gold medal, to be known as the Livingstone Medal, to the Directors of the London Missionary Society, by them to be awarded under certain conditions to one of the students in the Colleges hereinafter mentioned.

"Briefly my proposals are these:—

"(1.) The medal shall be awarded for the best essay, sent in in competition, written on some particular subject, to be announced at least three months in advance.

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"(2.) The competition for the medal shall be open to students of the following Colleges, viz. :—

"Bradford College.
"Cheshunt College.
"Hackney College.
"Lancashire Independent College.
"Mansfield College, Oxford.
"New College, London.
"Western College, Plymouth.

"Students of particular years may from time to time be specified as only qualified to compete.

"(3.) The essays to be sent in by such times, and to comply with such conditions, as the examiners may from time to time prescribe.

"(4.) The examiners shall be three in number, two nominated by the Directors of the London Missionary Society, and one by myself as the donor of the medal.

"Should these proposals meet with the acceptance of your Directors, I should be happy to arrange with you all further details that may be necessary.

"I am, my dear Mr. Thompson,
"Yours very sincerely,
"ALLAN WYON."

"The Rev. R. Wardlaw Thompson,
"Secretary London Missionary Society."

At the meeting of the Board, held on Monday, December 30th, the Directors very gratefully accepted Mr. Wyon's handsome gift under the conditions named by him, and very cordially thanked him for it. The Directors are of opinion that this medal is well calculated to stimulate among the students of the Colleges the study of the history, the methods, and the results of Foreign Missions, and thus to promote a more widespread interest in this great subject.

Subjoined is a fac-simile representation of the two sides of the beautiful medal.

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Back again to Mongolia.

The stay in this country of the Society's devoted and greatly beloved missionary, the Rev. James Gilmour, M.A., has been all too short, and many auxiliaries that would have greatly prized a visit from him will learn with something like disappointment that he has already set sail on his voyage back to China. He reached England on May 25th, and having in the meantime thoroughly recruited his health, took leave of the Board on December 30th, and on Tuesday, January 9th, started on his return journey. In explanation of Mr. Gilmour's appearance to take leave of the directors, the foreign secretary remarked that it seemed but yesterday that he had come home invalided and thoroughly run down, and here he was impatient to get away again. He had dissuaded him from going so quickly, but had yielded to his urgency, the more so as the return had full medical sanction. Then assuring the departing missionary of the deep interest with which his work in Mongolia had been followed —both the wandering work of past years and the more settled labours of later days—the foreign secretary stated that though Mr. Gilmour was for the present going back alone, the Board did not intend to let him remain alone. No one in the mission field held a warmer place in their esteem and affection, and they hoped to send both a medical and an ordained missionary to join him. Already an offer for the latter position had been received from a very earnest student. The chairman (S. R. Scott, Esq.,) having endorsed what Mr. Thompson had said, added one word of earnest caution in reference to due care of health, a caution which all friends of Mr. Gilmour's know in his case to be needed. In replying, Mr. Gilmour said that he fully agreed with the doctor that he was quite fit to go back. He urged the wisdom of allowing missionaries to take short furloughs more frequently; said that he fully expected to have others following him out to Mongolia; that means were already in hand for establishing headquarters, and that he should be only too thankful to have a staff of lay-workers as his colleagues. He had felt the sympathy he had met with to be very refreshing, and was going away full of hope. His last utterance was: "While you pray for us, we pray for you." The Rev. J. F. B. Tinling, B.A., then commended the missionary to the gracious and loving care of God.

Fostering the Missionary Spirit.

With a view to strengthening and deepening the sense of Christian responsibility as regards the outside world, and in the hope of quickening interest in missionary effort of every kind, a series of special meetings are being arranged in certain districts of the metropolis. The meetings fixed for February are as given below. Other announcements will be made in our next issue.

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Date.	Place.	Speakers.	Chairman.
Tuesday, Feb. 4	Upper Clapton Cong. Ch.	Revs. W. Justin Evans and T. Eynon Davies.....	Rev. W. A. Blake
Wednesday, „ 5	Middleton Road „	Rev. W. J. Woods, B.A., and A. J. Shepheard, Esq.	Rev. W. Justin Evans
Tuesday, „ 11	Lower Clapton „	Revs. Henry Simon and R. Wardlaw Thompson....	Rev. Pedr Williams
Thursday, „ 13	Stamford Hill „	Rev. S. Pearson, M.A.	Rev. J. M. Gibbon
Tuesday, „ 18	Kingsland „	Rev. S. Pearson, M.A.	Rev. T. Hooper
Thursday, „ 20	Junction Road „	Revs. H. Storer Toms and W. Justin Evans.....	Rev. W. J. Craig

Another Leave-Taking.

At the conclusion of the ordinary business of the Board on Monday, January 13th, the Directors bade farewell to a party of missionaries on the eve of their departure. These were the Rev. J. Hewlett, M.A., and Mrs. Hewlett returning to Benares, the Rev. J. Marriott returning to Samoa, and Miss Schultze going out to reinforce the Samoan Mission. In presenting them to the Board the Foreign Secretary spoke in high terms of the position held by Mr. Hewlett in the North India Mission as one of the principal representatives of the Society's literary and educational work. As principal of the London Missionary Society's College, Benares, he had succeeded in making that institution increasingly popular among the natives, and his return was anxiously awaited. Moreover, duties in the College by no means covered the whole of his work. As a fellow of the new university of Allahabad, as an active member of the Hindi New Testament Revision Committee, and as the recognised friend of the inmates of some of the leading Hindu monasteries in Benares, he filled a place of great importance and influence, added to which the Board saw in him one who still has the strength of a man capable of much work. Of Mrs. Hewlett the best and truest thing to say was that she had been the faithful coadjutor of her husband, and in the management of girls' schools and the superintendence of female workers had been singularly active. Mr. and Mrs. Marriot, the latter of whom was, unfortunately, unable to be present, were going back to Samoa, after a first furlough, to enter upon a second term of service. They were about to resume their important post in the training institution of Malua, where the missionary's wife's share of responsibility, as well as that of her husband, was most onerous. Special sympathy is needed for those engaged in that work. A critical time has come for the South Seas. A change is passing over the entire Pacific. The old heathenism is dead; the development of a healthy, vigorous, enterprising Christian life is now sorely needed. The development of this depends mainly upon the native pastors. Hence the necessity of making their training broad and liberal. Miss Schultze represented an extension of the work, and her appointment was one of the good results of the visit of the special deputation which the Treasurer of the Society undertook two years ago. His earnest words, enforcing the claims of the women and

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girls of Samoa, resulted in a generous offer to the Society from one specially connected with Mr. Spicer, and now Miss Schultze was going out to organise and superintend the better education of the female portion of the native community.

S. R. Scott, Esq., Chairman of the Board, having, with great heartiness and an appropriate word to each, bidden them all God-speed, Mr. Hewlett and Mr. Marriott replied. The former referred to his first departure twenty-nine years ago and his early enthusiasm, and expressed the hope that his dream might be realised and his life spared for another twenty-one years so that he might complete his jubilee of service. Speaking of Hinduism, he said that it was still very strong in the north-west provinces; but the Society, by its different agencies—and India has room for all methods—was doing its part towards bringing about the great movement and change which were surely coming. Already numbers are ready to hear. Numbers manifest sympathy with Christianity; and they must continue and, if possible, increase every kind of agency, so that the great change might be hastened. Mr. Marriott tried to take a hopeful view of the future of Samoa. They had been passing through a time of great trouble. There were too many chiefs and too much jealousy in Samoa, but he felt more confident now that Malietoa was again made king. The one bright spot was Malua. His colleague, the Rev. J. E. Newell, was a truly noble missionary, and had kept the institution well together during the time of disturbance and trial; and he was going back to his work there with the greatest delight.

The Rev. R. Baldwin Brindley, of Nottingham, then offered special prayer.

Monthly Prayer Meeting.

At the meeting held on Monday, January 6th, when Dr. A. T. Pierson, of Philadelphia, gave a stirring and impressive address, the Board-room was crowded. The occasion was exceptional, it is true, but why should there not be similar interest and attendance every month? A good start for the New Year was made. Will not the friends of missions make an effort to maintain throughout the year the rich promise of that opening gathering?

The next meeting will be held in the Board-room of the Mission House, 14, Blomfield Street, E.C., on Monday, February 3rd, from four to five p.m. Capt. E. C. Hore, of Central Africa, will give an address.

Young Men's Missionary Band.

The following is the programme of meetings for February:—

Tuesday, Feb. 4.—Addresses by Messrs. W. E. McFarlane, C. W. Abel, and W. J. Lawrence, missionary students at Cheshunt College.

Friday, Feb. 21.—Address on "Work and Methods of the China Inland Mission," by B. Broomhall, Esq., secretary of that mission.

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Instructive Examples.

3, Claremont Road, Tunbridge Wells,
January 2nd, 1890.

DEAR MR. JONES,—I enclose cheque for £31 5s. 1d. for the London Missionary Society. Of this, £2 9s. 6d. is in payment of enclosed account for CHRONICLES, &c., and the remaining £28 15s. 7d. is from Mount Pleasant Juvenile Society, as the result of a little special effort amongst the children.

Last spring, when we were all wondering what we could do to help the Society in its time of special need, some of the Sunday-school children said they could *make* something if anyone could be found to *buy*. One or two friends promised to do so, and the suggestion was handed on to other members of the Juvenile Society, with the result that last month we held a little sale, opened by Mr. Brackett as one of the directors, and realised the sum which I have the pleasure of forwarding now to you. I have troubled you with saying all this because I feel sure you are glad to know of the children's love for missionary work.

Believe me, yours sincerely,
Rev. E. H. Jones, Mission House. ANNIE SCHOLES.

King Street, Bridgewater.
January 3rd, 1890.

MY DEAR SIR,—The lady friends in connection with your old church at Bridgewater, in Fore Street, have met, during the dark evenings throughout the year 1889, once a week, for work on behalf of the London Missionary Society. At these meetings plain and fancy work have been the order, just as it was suited to the workers—old members seventy years of age down to little girls of twelve. During the two hours, part of the time, there was music by the little ones, singing by older ones, and an interesting book read, all with a view to work, and very little talk. The articles made, other articles given, were offered for sale at our schoolrooms a week or two since, which, with sale of refreshments, also given, have resulted in my being able, under the direction of the committee, to hand you a cheque for £25 towards the general fund of the London Missionary Society. A slight notice may induce other churches to do likewise, and thus add to the income of the Society, which has done so much good among the heathen, by giving them the Gospel of our Lord and Saviour Jesus Christ, besides being the pioneers of trade and commerce, which the English speaking race are ready to take advantage of.

With best wishes for yourself and prosperity to the London Missionary Society,

Believe me, faithfully yours,
Rev. E. H. Jones. THOMAS WARE.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances for Periodicals, and other Payments, be made to the REV. EDWARD H. JONES, *Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should also be addressed to the REV. EDWARD H. JONES.

Telegraphic Address—MISSIONARY, LONDON.

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Brightwater. Ladies' Working Meeting .. 25 0 0
Brigg. Aux. 17 17 11
Brighton. Cliftonville Ch..... 19 18 6
Bristol—
Aux..... 432 13 3
Ladies' Committee, for Fem. Missions 49 0 0
Broseley 10 0 1
Burnash 6 16 0
Burwell..... 8 14 1
Cambridge. Emmanuel Ch., for Fem. Miss. .. 25 0 0
Cannock 2 10 6
Carlisle. Aux. 2 10 0
Cheltenham. Mrs. Wallis 2 2 0
Chesham 1 1 10
Chester. Queen-street 6 1 8
Chichester 2 10 6
Chipping Norton 0 5 6
Chorley. St. George's-street 0 5 0
Christchurch. Legacy of the late Mrs. S. A. Wells..... 9 0 0
Clackheaton—
Providence Place and Westgate Churches Annual United Meeting 12 12 3
Providence Place Ch. 49 9 9
Consett. Mr. Thos. Morgan 0 12 0
Cratfield, nr. Halesworth 1 4 0
Dewsbury. Mrs. Clarkson..... 2 0 0
Dittisham. "W. T. S." 0 2 6
Eastbourne. J. Dodson, Esq. 10 0 0
East Grinstead. Zion Ch..... 5 18 4
Ebley..... 1 8 9
Exmouth—
Ebenezer Ch..... 2 6 3
Glenorchy Ch..... 3 6 5
Fakenham 3 10 3
Ferdingbridge..... 3 5 9
Gravesend. "E. M." .. 0 10 0
Guildford. Aux..... 23 17 1
Halifax—
Aux. 41 6 6
B. O..... 1 0 0
Harrogate 20 19 10
Harrold 4 16 2
Hartlepool 16 6 2
Hartlepool, West. Bellevue Ch..... 1 9 0
Harwich. Aux..... 1 4 8
Hastings. Clive Vale.. 4 6 4
Huddersfield. Milton Ch..... 24 1 2
Hull. Mr. Thos. Walker 1 1 0
Heyton. Cong. Ch..... 46 13 4
Hyde. Zion Ch. 15 9 0
Hythe. Cong. Ch..... 6 17 7
Jersey. E. J. Bertram, Esq. 5 0 0
Kendal. Zion Chapel .. 8 14 11
Kirkby Stephen. Mr. R. F. Brown..... 0 5 0
Lancaster. Aux. 26 5 6
Leamington. Collected by Miss Fletcher 1 14 7
Leeds. East Parade Working Party..... 44 17 0
Leicestershire—
Aux. 81 4 6
Leicester Ladies' Aux. 20 0 0
Littlehampton 15 19 7
Liverpool. Ladies' Aux. 339 11 10
Loftus 0 18 6
Ludlow 3 2 10
Manchester—
Aux. 350 0 0
For Widows' Fund (see special list).... 78 5 2
Stockport road, for Female Missions .. 3 0 0
Eccles, for Debt 31 7 6
Besses o'-th'-Barn, for Ships 1 0 0
A Wellwisher, for College, Nagercoil 0 15 0
Market Drayton..... 2 15 0
Mere. Aux. 29 3 11
Monmouth 3 9 0
Newbury Aux. 26 5 0
Newport (Isle of Wight). St. James'-street Ch. 14 15 9
Newport (Mon.)..... 25 0 0
Newton Abbot..... 29 8 3
Northampton. Aux.... 29 9 8
Northfleet. Miss Barber, for Female Missions 0 2 0
Olney..... 1 15 3
Otley. Aux. 15 2 2
Ozton—
Mrs. Howell 1 0 0
Miss M. A. Howell .. 1 0 0
Portsmouth. Aux. 26 0 9
Preston. Aux. 63 0 0
Puddletown 2 14 9
Rawmarsh 3 18 8
Reading—
Miss Jelley's box 1 1 0
A Wellwisher 1 0 0
Rochford. Aux. 12 8 0
Runcorn. Bethesda Ch. 12 0 0
Ryde. George-street .. 51 19 1
St. Helens. Aux., Rainford 1 13 0
St. Mawes 2 12 6
Scarborough—
Bar Church 70 0 0
South Cliff Ch. 33 5 0
Screnoaks. Zenana Working Party..... 5 0 0
Shrewsbury. Abbey Foregate Ch..... 94 11 1
Silloth. Aux. 3 1 6
Southport. Aux..... 270 0 0
Stowmarket. Aux. 3 0 0
Storud. Col. E. Smyth, for Almora 3 6 8
Sudbury. Friars-street 3 2 11
Sunderland. Aux. 7 1 0
Taunton. Mrs. Mellor.. 59 0 0
Thaxted. Old Meeting 10 0 9
Tolleshunt d'Arcy 3 7 2
Totnes 9 15 0
Ulverston. Aux. 7 11 0
Wakefield. Zion Ch.... 16 9 0
Warwickshire. A Thankoffering 10 0 0
Westbury. Old. Cong. Ch..... 17 17 7
Weymouth. Gloucester-street 9 3 11
Whitby. Mr. Jno. M. Jones' Class..... 0 5 6
Whittington Moor 1 9 6
Wimborne 8 10 0
Windermere. Memorial Ch..... 10 4 8
Witheridge and Puddington..... 1 8 10
Wolverhampton. Aux. 15 9 2

WALES.

Bridgend. Bethania, Ogmore Vale..... 1 11 0
Caerphilly. Ebenezer Ch..... 1 5 0
Cardiff. Roath-road .. 2 15 8
Dowlais. Gwernilwyn Ch..... 3 7 0
Llanesantfraid 7 3 8
Newton Manorbier 1 3 10
St. Florence. Bethel .. 2 15 3
Wolfsdale..... 1 17 4
Ystradfellte. Hermon Ch..... 1 3 0
Ystrad Rhondda. A Friend 10 0 0

SCOTLAND.

B. G., for Tanganyika 100 0 0
Alton. David Paton, Esq. 100 0 0
Edinburgh—
Aux. 22 15 0
Church of Scotland Society..... 1 6 0
Elgin. A Friend 9 0 0
Glasgow—
Aux. 22 17 9
Trustees of the late Michael Rowan, for Zenana Missions.. 250 0 0
Lawrenceskirk. Cong. Ch. 2 10 8
Moffat. U.P. Church Missionary Association 10 0 0

Per Rev. E. A. Wareham.

Airdrie 17 9 4
Arbroath 0 7 6
Corstorphine 12 17 6
Cumnock..... 3 18 1
Cupar 4 8 6
Edinburgh 0 8 0
Kirkwall 2 4 2
Monifieth 23 3 2
Montrose 6 0 11

IRELAND.

Cookstown. Mr. S. W. McCormick, for Hospital, Chiang Chiu .. 0 5 0
Kingstown (box) 0 9 10
Londonderry. Aux. .. 20 0 0

Per Rev. E. A. Wareham.

Bernagh 1 0 0
Castle Claney..... 2 0 0
Castlederg 2 0 0
Raphoe 1 18 9
Strabane 3 4 0

SAMOA.

Apia. J. Ellis, Esq. .. 5 0 0

NEW YEAR'S SACRAMENTAL OFFERING FOR WIDOWS', &c., FUND.

To January 11th, 1890.

LONDON.

Miss M. Struthers 10 0 0
Mrs. E. A. Calder 10 0 0
"M. T. B." 0 10 0
A Friend..... 0 5 0
Bayswater, Craven-hill 2 2 0
Beckenham 5 5 0
Bexley Heath 4 6 2

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Blackheath	17	5	4
Brentford	2	2	2
Catford, Trinity Ch.	1	1	0
Chelsea, Congregational Ch.	6	5	3
City, Bishopsgate Ch.	4	4	0
Clapton, Lower	10	10	0
Croydon, George-street	10	1	6
Dalston, Middleton-road	5	3	5
Edmonton, Lower	1	4	2
Epsom	6	0	9
Highbury Quadrant	10	18	6
Islington, Union Ch.	24	12	6
Kensington, Allen-street	28	5	8
„ Golborne-road	1	8	6
„ West	3	5	0
Lewisham, Algernon-road	1	10	0
Leytonstone	7	4	9
Manor Park, Church (moiety)	0	15	0
„ Sunday-sch. „	0	5	0
Walworth, Sutherland Ch.	2	10	7

COUNTRY.

Accrington, Whalley-road	0	10	6
Alfreton	1	0	0
Banbury	1	4	2
Barrow-in-Furness, Abbey-road	0	9	6
Bassingbourn	1	0	0
Batley	3	10	6
Beaconsfield	1	4	7
Beaminster	0	15	0
Bitterne	0	13	0
Blackburn, James-street	3	3	0
Bodmin	2	16	0
Boston, Red Lion-street	2	4	0
Braunton	1	12	0
Brigg	1	1	0
Brighton, A Friend	0	10	0
„ Clermont Ch., Preston	1	15	3
Bristol, Highbury Ch.	48	0	0
Broseley	0	16	0
Bursiem, Queen-street	1	6	6
Burton-on-Trent	1	10	0
Bury, Bethel Ch.	1	0	0
Cheadle	4	15	5
Chelmsford, Baddow-road	2	12	0
Chester, Queen-street	3	5	6
Chester-le-Street	1	3	7
Chichester	2	10	6
Chorley, St. George's-street	3	19	0
Cirencester	1	19	9
Cleckheaton, Providence-place (2 years)	2	2	0
Do., Westgate Ch.	1	17	7
Colchester, Head-gate	2	2	0
„ Lion-walk	7	16	8
Coventry, West Orchard Ch.	5	0	0
Dartmouth	1	2	0
Debenham	1	0	0
Dewsbury, Earlsheaton, Highfield Ch.	2	5	7
Dorchester	1	3	0
East Dereham, Cowper Ch.	1	0	0
East Grinstead, Moat Ch.	1	0	0
Ebley	1	0	0
Fakenham	1	0	0
Faversham	5	5	0
Gomersal, Grove Ch.	3	4	0
Great Harwood	1	2	0
Great Yarmouth	6	2	6
Greenock, George-square	9	0	0
Guildford	13	11	3
Halifax, Booth	2	2	0
„ Mixenden	0	10	0
Hartlepool, Congregational Ch.	2	2	0
Harwich, West-street	2	0	0
Hastings, Mount Pleasant Ch.	1	13	8
Hertford	2	0	0
Horncastle	0	13	7
Horwich, New Chapel	1	1	0
Huyton	3	0	0
Hythe	0	15	0
Ilkeston	0	19	7
Ilminster	1	0	0
Kendal, Zion Ch.	8	14	11
Kingsbridge	2	17	8
Lancaster, Centenary Ch.	12	0	0
„ High-street	1	10	0
Launceston, Castle-street	1	0	0
Leicester, Clarendon-park	3	15	3
„ Gallowtree-gate	8	0	0
„ Oxford-street	2	2	0
Leintwardine	0	5	0
Liverpool, Stanley Ch.	9	2	6
Lowestoft	5	0	0
Lytham	2	0	0
Manchester and Salford Aux.—			
Sale	7	6	6
Withington	10	0	0
Richmond	8	0	0
Broughton-park	10	6	0
Pendleton	5	17	2
Rusholme	7	0	0
Pendlebury	2	0	0
Rusholme-road	7	15	6
Grosvenor-street	10	0	0
Ministers and Deacons of Grosvenor-street, Instalment of Legacy of late Daniel Broadhurst	10	0	0
Matlock Bath	7	1	0
Montrose, Congregational Ch.	9	1	3
Morpeth	2	0	0
Nailsworth (egg and school money)	0	12	0
Newport, Isle of Wight, St. James' Ch.	3	0	0
Northfleet	1	1	0
North Shields, St. Andrew's Ch.	1	11	0
Norwich, Princes-street	14	1	6
Nuneaton, Bond-street	0	7	4
„ Coton-road	1	2	0
Ormskirk	1	15	0
Ossett	2	10	0
Oswestry, Dovaston	0	13	6
Otley, Salem Ch.	3	0	0
Pateley Bridge	0	15	7
Penrith	1	2	0
Penryn	1	12	0
Peterborough, Trinity Ch.	3	0	0
Poole	1	1	0
Rotherham, Doncaster-road	5	0	0
Ryton	0	16	3
St. Anne's-on-the-Sea	1	0	3
St. Helens	5	16	1
Sandford	0	10	0
Saxmundham	1	1	2
Skipton	3	4	0
South Petherton	1	1	0
South Shields, Ocean-road (2 years)	2	0	0
Stockport, Hanover Ch.	7	13	6
„ Tabernacle Ch.	0	15	6
„ Wellington-road So.	5	11	2
Stockton-on-Tees, Norton-road	1	8	7
Stowmarket	3	0	0
Stretton-under-Fosse	1	3	8
Sudbury, Friar-street	2	0	0
Sutton-in-Ashfield	0	10	6
Truro	2	9	10
Wakefield, Zion Ch.	4	2	8
Walsall, Wednesbury-road	3	0	0
Ware, High-street	3	6	3
Warrington, Wycliffe Ch.	3	14	6
Watton, J. T. Mills, Esq.	25	0	0
Wem	1	4	6
Westbury, Old Ch.	1	3	10
Wincanton	0	15	0
Wolverhampton, Queen-street	0	14	0

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THE CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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MARCH, 1890.

LONDON:

JOHN SNOW & CO., 2, IVY LANE, E.C.

PRICE ONE PENNY.

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LETTERS FROM MISSIONARIES, DEC. 16, 1889, TO JAN. 15, 1890.

CHINA.

Rev. F. P. Joseland, Dec. 29.
Dr. Kahny, Nov. 18.
Rev. C. G. Sparham, Nov. 19.
Dr. Davenport (Battunga), Nov. 5.
Rev. S. E. Meech, Nov. 28.
„ J. Stonehouse, Dec. 2.

INDIA.

Rev. A. P. Begg, Dec. 3.
Miss Heysham, Dec. 2.
Rev. A. Parker, Dec. 18, 25.
„ E. S. Oakley (Bombay), Dec. 4.
„ J. W. Roberts, Dec. 3.
„ H. Lester, Dec. 11.
„ J. R. Bacon, Dec. 12.
„ J. B. Coles, Dec. 9.
Miss Bounsall, Nov. 20.
Rev. S. Mateer, Dec. 16, 17.

MADAGASCAR.

Mr. J. C. Thorne, Dec. 2.
Rev. T. T. Matthews, Nov. 20.
„ R. Baron, Nov. 15.
„ J. Pelll, Nov. 11.
„ J. Pearse, Nov. 20.
„ J. A. Houlder, Nov. 20, Dec. 8.
„ G. A. Shaw, Oct. 26, Nov. 22.
Mrs. Shaw, Nov. 21.
Rev. R. Hitch, Oct. 24.

AFRICA.

Mr. D. Mudie, Nov. 27, Dec. 11, 18, 25.
Rev. T. D. Philip, Nov. 23.
Rev. B. E. Anderson, Dec. 2.
„ R. Birt, Nov. 22.
„ W. Ashton, Dec. 14, 21.
„ A. J. Wookey, Dec. 18.
„ D. Carnegie, Nov. 29.

SOUTH SEAS.

Rev. E. V. Cooper, Sept. 30, Oct. 11, Nov. 8,
„ W. E. Clarke, Nov. 8, 15, Dec. 3.
„ W. G. Lawes, Nov. 22.
„ A. E. Hunt, Oct. 24, Nov. 20.
„ W. C. Robinson, Nov. 12, 14.
„ J. Jones, Oct. 31.
Mr. T. Pratt, Nov. 7, 21, Dec. 16.
Rev. E. Taylor (Melbourne), Dec. 6.

FROM JANUARY 16 TO FEBRUARY 15, 1890.

CHINA.

Dr. Thomson,
Miss Field, Jan. 1.
Rev. F. P. Joseland, Jan. 3.
„ A. Foster (Report).
„ A. Bonsey, Dec. 24.
„ W. Owen, Dec. 23.
Dr. Smith, Nov. 28.
Miss Philip, Dec. 26.

INDIA.

Rev. J. P. Ashton, Jan. 13.
„ A. P. Begg, Jan. 7.
„ F. F. Longman, Jan. 14.
„ A. Parker, Jan. 1, 15, 22.
„ G. M. Bulloch, Dec. 30, Jan. 6.
„ J. Smith, Jan. 8.
„ E. Lewis, Jan. 21.
„ H. Lester, Jan. 22.
„ H. J. Goffin, Dec. 28.
„ J. B. Coles, Dec. 31.
„ G. O. Newport (Report).
„ J. H. Walton, Jan. 14.
Rev. S. J. Long, Jan. 5.
„ W. Joss, Dec. 31.
Miss Brown, Jan. 22.
„ Barclay (Cuddapah), Jan. 1.
Rev. I. H. Hacker, Dec. 30.
„ S. Mateer, Jan. 8.

MADAGASCAR.

Mr. J. C. Thorne, Jan. 2.
„ T. Lord, Dec. 21.
Rev. J. Richardson, Dec. 30.
Mr. S. Ashwell, Dec. 11.
Rev. J. Taylor, Dec. 18.
„ W. Huckett, Dec. 20.
„ J. A. Houlder, Dec. 14.

AFRICA.

Mr. D. Mudie, Dec. 31, Jan. 8, 22.
Rev. W. Ashton, Jan. 4, 18.
Mr. A. J. Gould, Jan. 1.
Rev. J. Brown, Dec. 31.
„ J. D. Hepburn, Dec. 16.
„ J. Good, Jan. 8.
„ H. Williams, Jan. 6.
„ C. D. Helm, Dec. 30.
„ D. Carnegie, Dec. 13.

SOUTH SEAS.

Rev. E. V. Cooper, Nov. 28 Dec. 4.
„ J. J. K. Hutchin, Nov. 19.
„ F. E. Lawes, Dec. 2.
„ W. E. Clarke, Dec. 26.
„ A. E. Claxton, Dec. 30.
„ W. E. Goward, Dec. 29.
„ W. G. Lawes, Nov. 25.
„ J. Chalmers, Nov. 21.
„ A. Pearse, Nov. 12, 14.
„ W. C. Robinson, Dec. 27, Jan. 2.
„ J. Jones, Dec. 11.
Mr. T. Pratt, Dec. 13, 19

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following :—

For Rev. J. Macgowan, Amoy.—To Mr. Isaac Saunders, Broomfield, near Chelmsford, for a present of Bibles for poor Chinese.

For Miss Miller, Amoy.—To the Ladies' Auxiliary, Burnley, per Mrs. Strange, for a case of clothing, &c.

For Miss Marris, Benares.—To friends at Ashton-under-Lyne, per Rev. T. Green, M.A., for a case of dolls and pieces of print.

For Miss Budden, Almora.—To the Ladies' Working Party, Upton Congregational Church, per Mrs. Johnston, for a case of clothing, &c.

For the South India Missions.—To the British and American Church, St. Petersburgh, for two magic lanterns and slides.

For Rev. J. Smith, Belgaum.—Young ladies in Bible-class, Richmond Hill Congregational Sunday School, Bournemouth, per Mrs. White, for a case of useful articles.

For Mrs. Haines, Bellary.—To friends at Clifton, per Miss E. L. Leonard, for a case of school prizes. To Mrs. Edmonds, Hambly House, for a case of stationery, dolls, &c. To Mrs. E. Ratcliffe, Reading, for a box of useful and fancy articles.

For Mrs. Lewis, Bellary.—To the Ladies' Society, Countess of Huntingdon's Church, Brighton, per Mrs. Harrison, for a case of ladies' work.

For Mrs. Stephenson, Gooty.—To the friends at Stanley Chapel, Liverpool, per Mrs. Lord, for a case of prizes. To Mrs. Broughton, Douglas, Isle of Man, for a box of dolls, scrap-books, &c. To Miss Dodgshun's Bible-class, Leeds, for a parcel of clothing and prizes.

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For Mrs. Bacon, Cuddapah.—To Miss Struthers, for a box of materials for fancy work. To Mrs. Mary E. P. Smith, Clapham Common, for a parcel of dresses. To the Congregational Churches at Cardiff, per Mrs. Andrews, for two cases of clothing, &c.

For Miss Brown, Madras.—To friends at Whitefield Tabernacle, Tottenham Court Road, per Mr. Richards, for a case of dolls.

For Mrs. Joss' School, Madras.—To the United Zenana Working Party, Bedford, per Mrs. Anthony, for a case of dolls and school materials.

For Rev. J. Richardson, Antananarivo.—To Mrs. Pillans, Huntly, for a parcel of clothing.

For Mrs. Sibree, Antananarivo.—To the Missionary Working Party, Christ Church, Westminster Bridge Road, per Mrs. Heffer, for a package of useful articles.

For Miss Craven, Antananarivo.—To the Female Missionary Working Association, Christ Church, Westminster Bridge Road, per Mrs. Heffer, for a package of useful articles.

For Rev. J. Pelil, Antananarivo.—To Erskine Beveridge, Esq., Dunfermline, for four packages of medical stores.

For Rev. J. Pearse, Fianarantsoa.—To Erskine Beveridge, Esq., Dunfermline, for three cases of medicine. To G. F. Scott Elliott, Esq., Newton, Dumfries, for a Wardian case of plants.

For Rev. G. A. Shaw, Farafangana.—To a small party of workers at Hendon, per Mrs. Fison, for a package of clothing. To Erskine Beveridge, Esq., Dunfermline, for two cases of medicine. To Miss E. Hickman, East Dereham, for a parcel of dolls, school bags, books, &c. To Mrs. Maynard, Clapton, for a parcel of clothing, &c. To E. Carter, Esq., Clapton, for a parcel of pictures.

For Mr. J. G. Mackay, Sihanaka.—To Mr. W. Waymont, for a parcel of sewing materials.

For Mrs. Hutchin, Rarotonga.—To Miss Irod, Bracknell, for a parcel of Scripture texts.

For Mrs. F. E. Lawes, Niue.—To Miss Irod, Bracknell, for a parcel of Scripture texts.

For Rev. J. E. Newell, Samoa.—To Lieut.-Col. Lefroy, Colchester, for two parcels of books. To Miss Irod, Bracknell, for a parcel of Scripture texts.

For Rev. W. G. Lawes, Port Moresby.—To Lady Spokes, for a parcel of flannel and cambric dress materials.

For Rev. A. Pearse, Kerepunu.—To J. Godwin, Esq., Clevedon, for a case of cotton prints, stationery, &c. To the Members of the Missionary Aid Society, Union Chapel, Woodford, per Mrs. Cook, for a case of stationery. To the Sandown Congregational Sunday School, per Miss Martin, for a case of miscellaneous articles.

For Rev. F. W. Walker, New Guinea.—To a Sunday-school class at Newbury, per Mrs. Staples, for a box of clothing.

For Rev. H. M. Dauncey, New Guinea.—To the Sunday-school classes, Wednesbury Road, Walsall, for a box of clothing and school materials.

NEW YEAR'S SACRAMENTAL OFFERING FOR WIDOWS', &c., FUND.

To February 12th, 1890.

LONDON.

A Friend	50	0	0
"Anonymous"	15	0	0
Mr. Geo. Eckermann	2	0	0
S. A.	0	2	6
Anerley	4	13	6
Balham and Upper Tooting	12	10	0
Bermondsey, Jamaica-row	4	4	0
Brixton—			
Loughborough-park	6	4	2
Trinity Ch.	6	3	6
Camden Town, Park Ch.	18	13	5
Catford Bridge, Trinity Ch.	5	6	10
Cheshunt—			
College	2	0	5
Crossbrook-street	3	0	0
City, New Tabernacle	3	0	0
Clapham, Lavender-hill	5	13	6
Clapton-park	18	15	6
Craven Chapel	8	0	0
Croydon—			
Christ Ch.	5	0	0
George-street	1	1	0
Trinity	5	0	0
Dulwich (East), Barry-road	1	0	0
„ (West)	7	2	0
Ealing	12	4	11
Edmonton and Tottenham	3	3	0
Eltham	4	4	8
Enfield, Christ Ch.	18	10	11
Erith Avenue	1	10	0
Finsbury-park	9	13	6
Hackney, Cambridge Heath	5	5	0
Hampstead, Lyndhurst-road	20	1	10
Haverstock-hill	10	0	0
Holloway, Camden-road	10	0	0
Islington—			
Hare-court, Canonbury	7	7	0
Offord-road	1	19	6
Kentish Town, St. Paul's, Hawley-road	4	1	9

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Kent-road (Old), Marlborough	6	13	4
Kingston-on-Thames	7	9	9
Lee, Burnt Ash	3	13	2
Lewisham	24	3	0
,, High-road	17	0	0
Mile End (New Town), Trinity Ch.	4	10	0
Norwood, South	1	10	0
Norwood, Upper	7	17	9
Paddington, Marylebone-road	9	1	4
Peckham-rye, Linden-grove	1	1	0
Robert-street	1	1	0
St. John's Wood—			
New College Ch.	7	9	0
Terrace Ch.	1	15	9
St. Mary Cray	7	5	11
Sidcup	1	17	9
Stamford-hill	13	11	10
Stoke Newington, Abney Cong. Ch.	11	16	7
Streatham-hill	12	0	0
Stroud-green, Mount View Ch.	3	13	6
Tottenham, High Cross	1	8	9
Totteridge	3	13	5
Twickenham	2	0	4
Upton, Romford-road	3	11	2
Wanstead	5	5	0
Westminster	5	11	5
Wimbledon	5	0	0
Wood-green, Lordship-lane	4	16	10

COUNTRY.

Allerton	1	0	0
Alnwick	1	14	0
Alresford	1	12	6
Alston	0	14	4
Annan	6	5	3
Arundel	2	11	9
Ashton-under-Lyne—			
Albion Ch.	22	19	8
Ryecroft Ch.	2	5	3
Droylsden	1	4	0
Mossley	3	3	0
Stalybridge	7	13	8
Ashwell	4	12	6
Barnsley, Regent-street	4	10	0
Barnstaple	4	0	0
Beccles	3	4	6
Berkhamsted	1	11	5
Bicester	0	10	0
Bideford, Lavington Ch.	5	0	0
Bingley	2	2	6
Birmingham, Lozells Ch.	7	0	0
Soho-hill	3	2	2
Bishops Stortford	7	3	0
Blackpool, Alexandra-road	0	17	1
Blakeney, Tabernacle	0	10	0
Blandford	2	10	7
Bolton, Rose-hill Ch.	1	16	6
Boston, Red Lion-street	0	11	1
Bournemouth, E. Cliff Ch.	2	9	3
Bridgwater	6	0	0
Bridport	1	5	6
Brighton—			
Lewes-road	1	5	0
Queen's-square	2	2	0
Brompton, New	0	17	8
Bruton	0	10	0
Bungay	1	8	4
Burnley—			
Bethesda Ch.	3	5	0
Nelson	2	8	6
Salem Ch.	5	0	0
Westgate Ch.	1	10	0
Bury New-road	1	11	8
Byfield	0	10	0
Calne and Goatacre	6	10	0
Cambridge	3	4	0
Caterham	6	2	6
Cavendish	1	4	2
Cefnmair	0	3	9
Cheadle	1	1	0
Chertsey	2	4	9
Chigwell, Mrs. W. C. Gellibrand	1	0	0
Chorley—			
Hollinshead-street	1	16	10
St. George's-street	0	15	0
Christchurch	0	10	0
Clitheroe	1	1	6
Cockermouth	1	0	0
Corwen English Ch.	0	6	3
Cowes, West	2	18	0
Crewe	1	10	0
Crondall	1	4	0
Darwen, Belgrave Ch.	5	14	5
Deal	2	0	0
Derby—			
Normanton-road	1	12	3
Victoria-street	11	5	9
Dewsbury, Ebenezer Oh.	3	18	5
Dorking	5	4	10
Douglas, Finch-hill Ch.	3	11	0
Dover, Russell-street	5	0	0
Durham	1	13	0
Eastbourne	3	9	8
Upperton Ch.	1	0	0
East Budleigh	0	10	6
Edinburgh, Mrs. Edw. Baxter	10	0	0
Egerton	1	5	0
Egham	1	10	2
Elswick	1	10	0
Farnworth—			
Francis-street	1	1	0
Market-street	2	1	8
Fordham	0	10	6
Frome, Rook-lane	1	17	0
Zion Ch.	5	5	0
Gravesend, Princes-street	6	0	0
Grimsby, Spring-street	1	0	0
Halifax—			
Harrison-road	3	8	8
Norwood-green	0	10	0
Square Ch.	10	4	2
Wyke	1	14	0
Warley	0	15	0
Holywell-green	2	10	0
Halstead, New Ch.	2	9	10
Harpenden	1	4	2
Haslingden	1	1	0
Hastings—			
Clive-vale	1	3	0
Robertson-street	34	14	6
Hayling Island	0	11	6
Hazelgrove, B.	0	4	0
Heckmondwike, George-street	1	19	0
Hemel Hempstead	1	4	3
Hereford, Eignbrook Ch.	2	0	0
Herne Bay	1	10	0
Hexham	0	18	6
Hitchin	1	0	6
Hoddesdon	3	0	0
Holmfirth, Lane Ch.	0	9	5
Holt	1	0	10
Huddersfield—			
Ramsden-street	5	0	0
Highfield Ch.	17	10	0
Paddock	5	0	0
Ingress Vale	1	0	0
Ipswich, Tacket-street	9	2	1
Kettering	5	0	0
Kimberworth	1	0	0
Kingsteignton	0	10	0
Knowle Green	0	14	10

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Rev. A. W. Wilson. Rev. J. Sibree.

Radaniela. Andriambolo

TUTORS AND STUDENTS OF THE ANTANANARIVO COLLEGE.

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THE CHRONICLE

OF THE

London Missionary Society.

THE BRITISH SOUTH AFRICA COMPANY AND THE NATIVE RACES.

IMPORTANT STATEMENT BY THE DUKE OF FIFE.

ON Wednesday, January 29th, a meeting was held at the Mansion House, in the City of London, to consider questions affecting the welfare of African races. The Lord Mayor (Sir Henry Isaacs) presided, and the meeting was thoroughly representative in character and composition. In seconding a resolution of hearty thanks to His Majesty the King of the Belgians for having convened the International Conference now sitting at Brussels, the resolution having been proposed by Earl Granville, the Duke of Fife made a statement of great significance and weight as regards the policy of the British South Africa Company. Of this Company, which under its Royal Charter has been entrusted with very extensive rights, His Grace is vice-president. From the *Times* newspaper of January 30th we quote the following report of his speech :—

The DUKE OF FIFE: It gives me great pleasure to accede to the request that I should second this resolution. Not only am I very glad to have the privilege of expressing my hearty sympathy with the objects of this Society and with the terms of this resolution, but it occurs to me that it may perhaps be of interest to this meeting to hear that the British South Africa Company, of which I have the honour to be vice-president, is determined—I may say obliged—to act in the spirit of this resolution. (Hear, hear.) One of my colleagues, Mr. Cawston, will start in a few days for Brussels to represent our Company at the Conference which will shortly assemble in

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that city, and he will there have the honour of an interview with the King of the Belgians, who, I may add, has been in correspondence with myself. His Majesty is very anxious to exchange views with regard to all these important matters which interest this Society, and which affect the Congo Free State as deeply as they do the South Africa Company. Our Company is particularly anxious that it should be clearly understood by the public that it does not consider it is merely a trade association. Of course it seeks to develop in every way and to the fullest possible extent the trade of South Africa, but it will never, I can assure you, lose sight of the high functions it has undertaken—I mean the civilisation and the elevation of the aborigines of that long-neglected country, where I feel these unfortunate people have been too long the prey of unscrupulous European traders and brutal Arab man-stealers. (Hear, hear.) In doing so we shall only be carrying out the terms of our charter, from which I should like to read two short clauses. They are these :—

"The Company shall, to the best of its ability, discourage and, so far as may be practicable, abolish by degrees any system of slave trade or domestic servitude in the territories aforesaid.

"The company shall regulate the traffic in spirits and other intoxicating liquors within the territories aforesaid, so as, as far as practicable, to prevent the sale of any spirits or other intoxicating liquor to any native."

To these obligations we are determined to adhere, both in the letter and the spirit. It is only three months to-day, curiously enough, since our charter was signed, and therefore I feel it would be premature to say anything about what we have done ; but it may be of interest to the meeting to hear that we are working in active co-operation with the African Lakes Company. We have undertaken to give them every possible assistance in carrying out the admirable work which I dare say you all know they are engaged in. I think it will be satisfactory for the country to hear that we intend, in co-operation with the African Lakes Company, to establish steam locomotion on the Zambesi and the Shiré, and that we also intend to establish a monthly postal service, as well as a service for passengers between the sea and the missionary stations, because we are convinced that it is one of the most effectual modes of checking the raids of the slave-dealers, and also the introduction into the country of undesirable and objectionable commodities. We must all feel, however, that the efforts of individuals and of companies, and I may say even of the International Conference, must fall short of the full attainment of these objects unless they receive the sympathy of the public at large. I presume that is why this meeting has been convened to-day. We know that the sympathy of the City of London never fails a good cause, and by supporting—as I hope it will unanimously—this resolution, the City of London will add one more to the many services it has rendered to the oppressed and the unfortunate. (Cheers.)

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This is all that one could wish. Every philanthropist, and especially every friend of foreign missions, will note this statement with great satisfaction; and if the Company steadily adheres to this policy, it will confer incalculable benefit upon the native tribes of South Africa.

AFTER MANY DAYS.

THE following is from a letter I recently received from the Rev. Nundo Lall Doss, of Calcutta:—"You will be glad to learn of a case of baptism that we recently had in our midst. It is the case of a man, who received his first impressions of truth while a student in our Institution twenty-three years ago. He read the Scriptures with me and others, and believed. His uncle, seeing his inclination to become a Christian, removed him from school, and took him to work in an office. Nothing of this came to our knowledge then. His faith lay dormant in his heart all these years, and he found no peace. He came forward in April last and openly professed his faith in Christ, and was baptized in our native church by the present pastor. He is now living, with his Hindu wife and children, in his own house at Ballygunge. He attends service on Sundays. His wife tolerates his becoming a Christian, and says she would see more of the Christian religion before she accepts it herself. This is the first instance of the kind in our neighbourhood of a person being allowed to live in his own house after becoming a Christian. His Hindu neighbours and relations tried at first to keep him by force confined in his house, and gave out that he had not been baptized, but he publicly declared before all the fact of his baptism. The people—his neighbours and relatives—tried to lay violent hands on Mr. Ashton and the pastor when they went to see him in his house shortly after his baptism. He is now allowed to live in peace. He is a fruit of mission school work."

This case is illustrative of the difficulties in the way of a profession of Christianity on the part of Hindus, especially if they belong to respectable classes of society, and is corroborative of the incident and its lessons so well and touchingly recorded in the article in the December number of the CHRONICLE, "My Father has spoken to me." Wherein lies the true explanation of such protracted delay in professing before the world that which is received by the mind and heart? Is it that the convert has all along, but slightly, been affected by the power of Christian truth, or that family and social influence and the dread of persecution have restrained him? Has the delay come from himself or his environments? Mainly from the latter doubtless. It is questionable if anyone, unacquainted with

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the intellectual subtlety and speculativeness of the Hindu character, which has little difficulty in holding opinions which find no expression in the life; the force and authority of "custom" which dominates over the will, and supersedes all erasoning and argument; the strength and affection of families for certainly, at least, the male members of their families; and the terrible intellectual, social, and domestic ostracism to which every convert, from, at least, all the upper castes is exposed; can imagine what a convert has to endure, and his relations too. Almost always he has to leave his father's house; to cease having any intercourse with any of its members, but in secrecy; to suffer the consciousness of having incontinently brought upon them, not only grief, but what they, and such as they, regard as a disgrace and a calamity; for the superstitious and utterly untaught women of such families believe that whoever loses his caste, will have to live for thousands of years successively in lepers, beggars, toads, or beasts of prey, ere he is restored to his lost estate. And herein lies the dread and grief of every Hindu mother and wife at the thought of a husband or a son becoming a Christian; and thus, by loss of caste, inevitably, and even automatically, becoming degraded, having to pass through a long series of low, repulsive forms of existence. Of all spiritual conflicts in our time, probably the most pathetic and trying are when a young Hindu declares his purpose to become a Christian, and his superstitious, affectionate relatives, moved by what they know will happen in this life, and what they dread for him in the after life, attempt by arguments, promises, threatenings, and tears to shake his resolution. It is not surprising that many shrink year after year from the crisis, nor that some in the supreme hour turn back, and this adds weight to the opinion of those who believe that the number of secret disciples in India who shrink from the ordeal is very great.

Such an instance—and it is not an isolated one, excepting in the length of the delay—is abundantly suggestive. It reveals how much may be going on, as the result of missionary effort, beyond and beneath what the eye sees and reports tabulate. It proves how much all the forces of evangelisation—direct preaching and teaching, and the indirect agencies which weaken prejudice and disintegrate superstition—are needed in India. And it should elicit prayers and sympathy and tenderness towards those who in secret are feeling after light and truth—who are "Christians in their hearts," as they phrase it—and those who, if they have courage or grace enough to avow their convictions, have to bear the cross, to fight the good fight of faith, to fight with beasts at Ephesus, as we happily have not.

EDWARD STORROW.

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THE UPLIFTING POWER OF CHRISTIANITY.

THE Chief Khame and his people, the Bamangwato tribe of Bechuanas, have lately removed from Shoshong and have taken up their abode at a place called Palapsie, about seventy miles north-east of Shoshong. The Bamangwato had lived so long at Shoshong on account of the strength of the range of hills at the base of which the old town stood, that Khame's removal from this stronghold would seem to indicate that he is placing the fullest confidence in that British protection which was proclaimed some years ago. Palapsie is well watered, and in every way more suited for a town and mission-station than Shoshong. Within a few miles of Khame's new town there is a camp of Imperial police. Altogether the present is a time of great anxiety to Khame and to his missionary friends; and in the midst of it the Chief has been visited by the severest domestic affliction which could have befallen him. Recent letters from the new station announce the death of Mabesi, the faithful, humble, and much-respected wife of the Chief. We heard a short time ago that she had been much exercised about a vine which she had herself reared under the most unfavourable circumstances at Shoshong, and cuttings from which she resolved to take with her to her new home. No doubt the vine-cuttings are thriving at Palapsie while the hand of the quiet, industrious housemother is cold in death. The two eldest sons of the late Chief Sekhome (Khamè and Khamanè) married the two eldest daughters of Tshukuru, who was next in rank to the Chief Sekhome. The story of the early history of the Mission is given in "Ten Years North of the Orange River" and in "Day Dawn in Dark Places," to one or other of which the reader is referred. Whilst the young chiefs were learning from the missionary, Mabesi and other young girls were learning from the missionaries' wives. Their first teacher was a native, sent by Mr. Moffat, from Kuruman. Next they were for a short time under the care of a German missionary of Pastor Harms's Society, till in 1861 the London Missionary Society, making friendly arrangements with the German Society, occupied Shoshong

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as a station for a European missionary. Mr. Mackenzie and Mr. Price laboured here together until the latter took up the work of Dr. Livingstone at Molepolole. Mr. Hepburn joined Mr. Mackenzie in 1871, and the latter removed to Kuruman in 1876. Mr. Hepburn was joined by Mr. Lloyd in 1884. Mabesi was well known to all these brethren and to their wives, and was respected and beloved by them all. She had a good understanding of sacred Scripture, and was a humble, prayerful Christian woman. She was also diligent in learning to sew European clothing for herself and children, while she took her place in managing the affairs of her household so as to be an example to the women of the tribe. Her taste, like that of her husband, was not for gaudy things, but for what was strong and serviceable and becoming. As she herself grew up to womanhood, surrounded by all the influences of heathenism, it cannot be denied that the life of Mabesi shows the uplifting power of Christianity in the case of one born in paganism. Much greater things may be expected from the children of such mothers. It must give our readers joy and encouragement to think of the work accomplished in and by such lives as that of Mabesi; and their prayerful sympathy will be extended to Khame in his great sorrow. It is gratifying to know that Mr. Hepburn had removed from Shoshong, and was with Mabesi and Khame at the last.

The above is from one who knew the deceased well, and who has long been the friend of Khame. But the testimony to that Chief's excellence is general. He is one of the most striking living examples of the power of Christianity to elevate and ennoble. The impression he produces upon Europeans has recently received fresh illustration. Mr. F. C. Selous, the great African hunter, in an address delivered to the South African Philosophical Society (we quote from the *Cape Times Weekly Edition* of January 15th), first stated a most remarkable fact about Khame, and then expressed his admiration of him in the following words :—

"Many of the Bakalahari" (*i.e.*, the weaker and now terribly degraded Bechuana tribes, who have been driven away from the better districts into the Kalahari desert*) "in the districts to the north and west of Mangwato have, under the kind and just rule of Khame, attained to a certain degree

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* See articles by Rev. A. J. Wookey, CHRONICLE, January and August, 1888.

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of civilisation, and now form an interesting illustration of a people in a transition state, from utter barbarism to a more advanced condition. A generation ago all the Bakalahari lived the life described by Dr. Livingstone and others. They wandered continually, under a burning sun, over the heated sands of the Kalahari, without any fixed habitation, and ever and always engaged in a terrible struggle for existence, living on berries and bulbs and roots, on snakes and toads and lizards, with an occasional glorious feast on a fat eland, giraffe, or zebra, caught in a pitfall; sucking up water through reeds, and spitting it into the ostrich egg-shells, in which they were wont to carry it, and altogether leading a life of bitter grinding hardship from the cradle to the grave. In fact, they were utter savages; joyless, soulless animals, believing nothing, hoping nothing, but, unlike Sir Walter Scott's Bothwell, fearing much, for they were sore oppressed by their Bechuana masters, and often became the prey of the lions and hyenas that roamed the deserts as well as they. Now many of the wild people have been induced by Khame to give up their nomadic life. He supplied them with seed corn, and, as may be seen at Klabala and other places, the Bakalahari of the present day hoe up large expanses of ground, and grow so much corn that, except in seasons of drought, they know not the famine from which their forefathers were continually suffering. In addition to this, Khame and his headmen have given them cattle, sheep, and goats, to tend for them, from which they obtain a constant supply of milk. In fact, it may be said that Khame has successfully commenced the work of converting a tribe of miserable nomadic savages into a happy pastoral people." We may add what Mr. Selous omits, that Khame's philanthropy is the direct fruit of Khame's Christianity, and is a touching and beautiful illustration of practical godliness and of faith in the power of kindness and love.

Mr. Selous's estimate of the Chief's character, however, is high. He says: "I should like to add a few words to the very general tribute of praise that has been accorded him. To myself personally he has always been most kind and courteous, and I believe him to be a strictly upright and honourable man. I might say much more, but I have said enough to show that I have a high appreciation of his character. Many of his headmen, too—amongst whom I may mention some special friends of mine, such as Kwati, Tinkin, Mskamani, and Musiakabo—I have always found to be thoroughly trustworthy, reliable men, ready to do a friend a service without expecting payment for it—a trait of character I have never yet met with in a wild, uncivilised Kafir, whose motto always appears to be to give or do nothing for nothing, and as little as possible for sixpence."

And yet people doubt the success of missions!

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NATIVE GIRLS' SUNDAY SCHOOLS, SALEM.

By Rev. W. Robinson.

THE scholars from two schools are represented in the photograph. For many years it was necessary to have a Christian girls' school, and a Caste girls' school, and this division had to be rigidly observed. Now, however, caste prejudice has given way, and caste children go freely to the Christian school, and Christian children attend the Caste girls' school. Four years ago a modified system of Kindergarten was introduced into both schools, and it has proved to be inexpensive and very effective. The youngest children, instead of forming letters in sand, now use seeds, and in placing the seeds they also learn to count. Children further advanced prick the letters on palm leaves and fill in the forms with bright-coloured native thread or with beads of various colours. In this division the children learn to name the letter, to count, to use a needle, to write, and to distinguish colours by one process, which has the great advantage of being cleanly and interesting. The elder girls, who leave us when they are eleven years old, learn to work pretty patterns in bazaar cloth and weaver's thread. These materials can be got in any native village, and are very cheap. Drill, action songs, plain sewing, and the three "R's" are taught; but the principal place is given to Scripture teaching and the learning of a simple catechism.

Ninety per cent. of the children are of the weaver caste, and to measure the progress made it must be borne in mind that when the Rev. M. Phillips started the school, less than twenty years ago, he found some of the women of this particular caste so degraded that they could not count twenty.

Three years since the experiment of keeping a Sunday-school was tried. Some of the older Christians prophesied a dismal failure, but the younger brethren and sisters threw themselves heartily into the work and it has proved a splendid success. To the Hindu children it is the brightest and most attractive hour of the week, some of

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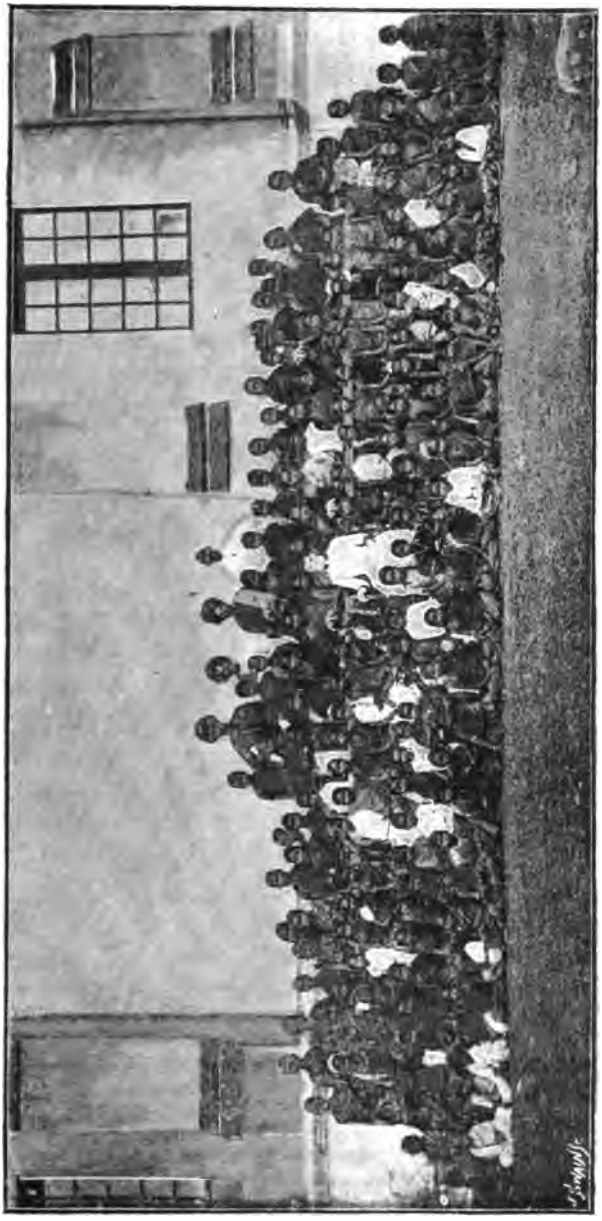

SCHOLARS AND TEACHERS GROUPED TOGETHER.

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the girls who have left the week-day school insist on coming on Sundays.

The "power behind the throne" in every Hindu house is the grandmother. She is rigidly conservative, and however an educated Hindu may talk when abroad he is very orthodox indeed before his grandmother. It seems to me that the most hopeful outlook in India is the work among girls and women. For what young India needs to bring him to the feet of Christ is the new grandmother and the new wife, who shall be devoted followers of the Lord Jesus. Our Sunday and week-day schools are supplying this need, and gifts cannot be more wisely given than in support of this noble work to which missionaries' wives and Zenana workers and our native Christian sisters have devoted themselves.

MISSION WORK IN THE PACIFIC.

THE mission work of the Pacific, so far as the Protestant churches are concerned, is so arranged that the one does not interfere with the other. The Church of England has its headquarters at Norfolk Island, and operates in Melanesia—that is to say, in the islands extending north of Norfolk Island to the equator, with the exception of a part of the New Hebrides, which is under the care of the Presbyterian Mission from Victoria.

The Central and Eastern Pacific are Wesleyan and Congregational. The Wesleyans have the compact and populous island of Fiji, the Friendly Islands, and the small island of Rotumah, and have stations also in New Britain and other of the western islands in that neighbourhood. The Congregationalists (English) have the eastern islands extending from Tahiti to the Kingsmill, include all the Tahitian and Samoan groups, and have also taken in hand part of New Guinea. They are connected with the London Missionary Society.

Westward of the Kingsmill, all the islands north of the equator are taken in hand by the American Congregationalists connected with the Boston Board of Foreign Missions. The Church of England educates its native teachers at Norfolk Island, and sends some of

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them to complete their training in New Zealand. The English Congregationalists have their training school at Rarotonga* (Hervey Group), and the Americans have theirs at Kusaie, in the Carolines. The population in the Wesleyan districts is so concentrated and numerous that the white missionaries can be kept comparatively near each other, and train natives on the spot. The Presbyterians train theirs under somewhat similar conditions at the New Hebrides.

The Roman Catholics make no terms with the other missions, and are scattered over the Pacific from east to west and north to south, chiefly in the French colonies and Fiji. Their headquarters are at Uvea (Wallis Island), where they have a fine cathedral, convent, and schools, and where they train their native teachers.

It will be readily understood that each of these churches has its own peculiar work and difficulties. The Church of England has carried Christianity into large groups and many islands; but they have still savages—Papuan savages—to be encountered and overcome. The Wesleyans, in their more compact district, have no difficulties of this kind now before them; but they have lately opened new ground among the savages of New Britain and other western islands. In the east the English Congregationalists have banished heathenism; but they, too, have extended their operations to the barbarous New Guinea. Their American brethren have still much heathenism to contend with in their widely-scattered islands; but all of it is heathenism more or less tempered by intercourse with traders and with their own Christian fellow-countrymen. The Congregational missions of both countries have, however, much the greater share of the isolated atolls to which I have so often referred. The responsibility of providing properly-trained teachers for these atolls is exceptionally great, as I trust I have succeeded in showing in previous chapters. (Mr. Frederick J. Moss, in "Through Atolls and Islands of the Great South Sea.")

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* One of several.—ED.

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THE ANGEL OF MISSIONS.

METHOUGHT I saw a mighty angel fly
On steady pinion through the clear blue sky.
A splendid star adorned his stately brow ;
His robe was pure as the Canadian snow
As I have seen it in the wintry light,
Glistening as if with myriad diamonds bright ;
A golden trump he held, from which was heard
Strains, O so sweet ! my inmost soul was stirred.
'Twas as if I listen'd to the ransomed sing
In heaven the praises of th' Eternal King.

I stood, and looked, and listened still spellbound,
And drank it in, as showers the thirsty ground.
A name the trumpet sounded, soft and clear,
The one that from my youth I've loved to hear—
Jesus, our Lord, for evermore the same,
Outshining others on the scroll of fame,
As does the sun in its meridian blaze
The tiny glow-worm with its feeble rays ;—
A name with fragrance marvellously sweet,
Like Mary's spikenard poured upon His feet.

The trumpet pealed forth still, and as I heard,
Rich were the blessings that I saw conferred ;
As on the robe of the high priest of old,
A fruit appeared after each bell of gold.
The tears of sorrow passed ere long away,
The night of weeping changed to joyous day ;
Leaped with delight the ransomed, happy slave,
Rejoicing in One, mighty still to save,
Who broke his fetters, set the captive free,
And bade him breathe the air of liberty.
Instead of lions, gentle lambs appeared ;
The Afric chieftain, known but to be feared.

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Behold him calm, and teachable, and mild,
At Jesu's feet he sits, a little child!
In lieu of wastes where weeds and briars ran wild,
Lo! I beheld—a beauteous garden smiled!

All this I saw, enraptured as I stood,
And blessed the time, likewise the angel good.
But O! it grieved me to the very heart,
To see the critic, with envenomed dart,
Fire his keen arrows at the messenger
Who came from heaven such blessings to confer.
Yet 'twas in vain. Circling the angel round
The shield of God's omnipotence was found;
And all that cruel foes could e'er devise,
Served only to help on the grand emprise.

Angel of Missions, on thy glorious way
God speed thee still, in this our favoured day!
Till all the prophecies we see fulfilled,
Until with glory all the earth be filled.
For this our ardent spirits constant burn;
O may the Lord o'erturn, and still o'erturn,
Till all the world redeemed God's praises sing,
And Jesus reign its Universal King!

R. TUTIN THOMAS.

20, Portsdown Road, Maida Vale, W.

A VISIT TO ILANJAINARIVO.

BY MRS. HUCKETT, OF FIANARANTSOA.

ILANJAINARIVO is a small Betsileo village in Madagascar about 230 miles to the south of the capital and about 25 miles from the town of Fianarantsoa, where we live; yet it is in the district under Mr. Huckett's charge, and although it is so far away, it is not the farthest extent of his district. He has had opportunities of visiting it before, but I had never

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been there until a fortnight ago, when accompanying him on a tour through the district for the purpose of examining schools and recruiting our health, we decided to spend a Sunday in this rather out-of-the-way village. As we approached the place on Saturday evening, I saw it was perched on the top of a high hill and surrounded by an immense hedge of prickly pear—a hedge so high and thick, and so a deep ditch around, that surely no robbers could enter and take the villagers by surprise, as is so often done in some parts of this country. At first I could see no opening for an entrance, but we went tugging on up the hill, and when we reached the top I found there was a low narrow gateway with the prickly pear growing ever the top of it, so making it quite indiscernible at a little distance.

When we entered the village, such a crowd of people were assembled to welcome us, that one wondered where they had all come from, seeing there were only fifteen or sixteen houses in the place. English children would probably feel very timid, too, if not absolutely afraid, to be suddenly brought face to face with such a crowd of men, women, and children, many of the former with scarcely any clothing save a piece of rush matting held or tied round them, and some of the latter, poor little things, quite naked, and most of them with rough, unkempt heads; but our little ones are too well accustomed to such sights to feel afraid or shocked, and were not in the least disturbed by the gaze of the many bright eyes turned upon them, and the exclamations of delight with which they were greeted. The greater number of the people had never seen white children before, and so, of course, our little folks were the great attraction for them, although *we* had no cause to complain of the welcome they gave us.

We found the teacher had nicely cleaned his house and vacated it for our use, and provided milk for us too, which is an unwonted luxury in travelling; and very soon we had our tea spread out on the top of a travelling bath (which served us as a table throughout our tour), and were enjoying ourselves as much as though surrounded with all home comforts.

A good many of the villagers pressed round the so-called window and door (which were simply openings left in the walls, the one about a foot and half square, the other about two feet wide and three feet

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deep, and raised two feet from the ground) of the house, watching us as we made the slight toilet, which is so refreshing after a journey, before sitting down to a meal; and it was most amusing to hear their comments on everything they saw—especially were they interested in the table equipments, simple as they were—so we allowed them to stay and watch all the preparations for the meal. However, as soon as they saw the food brought on, they very kindly withdrew, and left us to enjoy it in quietude. After we had finished tea, the teacher came to say we were wanted outside. We went out, and found the people waiting to present us with rice and fowls. I felt ashamed to take them from the poor things, and told them so, but they assured us they were freely given, and they would be very grieved if we did not take them, so we uttered a few words of thanks; then called our men together for evening prayers, to which we were pleased to find all the villagers staying. We then wished them good-night, and went into the house to prepare our beds for the night, and were pleased to find that, although it was small, we could manage to spread our stretchers by economising space and packing all the small luggage under them.

(*To be continued.*)

CHINESE CHARACTERISTICS.

CHINESE indifference to what we mean by comfort is exhibited as much in their houses as in their dress. In order to establish this proposition it is necessary to take account not of the dwellings of the poor, who are forced to exist as they can, but rather of the habitations of those whose circumstances enable them to do as they please. The Chinese do not care for the shade of trees about their houses, but much prefer poles covered with mats. Those who are unable to afford such a luxury, however, and who might easily have a grateful shade-tree in their court-yard, do not plant anything of this sort, but content themselves with pomegranates or some other merely ornamental shrubs. When, owing to the fierce heat, the yard is intolerable, they go and sit in the street, and when that is insufferable, they retire to their houses again. Few houses have a north door opposite the main entrance on the south side. Such an arrangement would produce a draught, and somewhat diminish the miseries of the dog-days. When asked why such a convenience is not more common, the frequent reply is that "*we do not have north doors*"!

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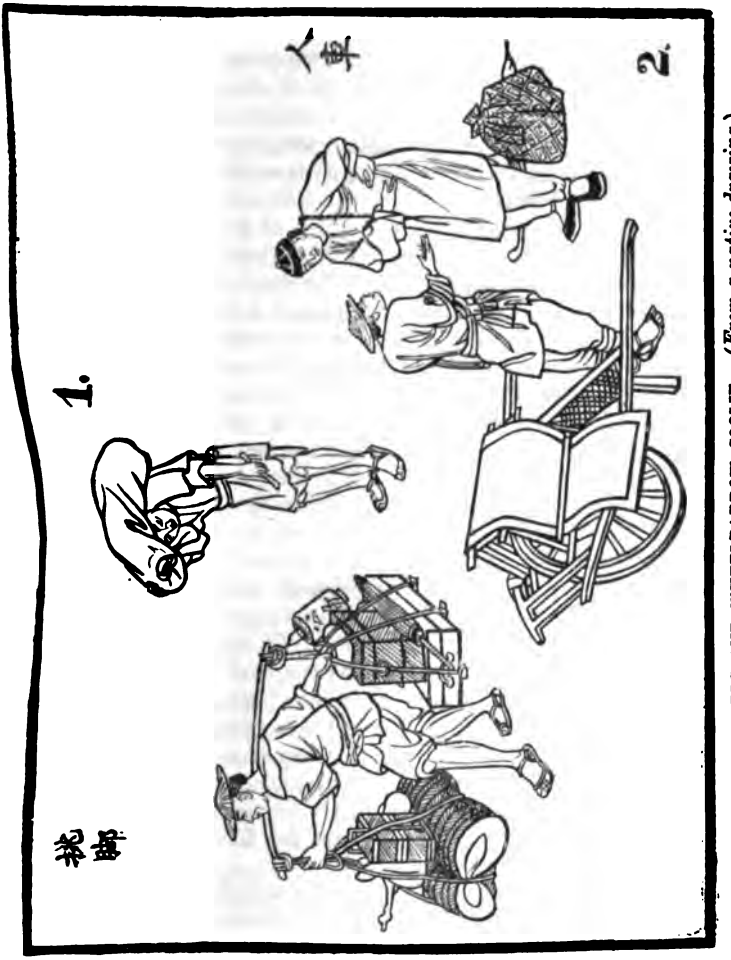
North of the thirty-seventh parallel of latitude the common sleeping-place of the Chinese is the k'ang, a raised "brick-bed," composed of adobe bricks, and heated by the fire used for cooking. If there happens to be no fire, the cold earth appears to a foreigner the acme of discomfort. If the



CHINESE PORTERS AND WHEELBARROW COOLIE.—(*From a native drawing.*)

fire happens to be too great, he wakes in the latter part of the night, feeling that he is undergoing a process of roasting. In any event, the degree of heat will not be continuous throughout the night. The whole family is huddled together on this terrace. The material of which it is composed becomes infested with insects, and even if the adobe bricks are

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annually removed, there is no way to secure immunity from these unwelcome guests, which are fixed occupants of the walls of all classes of dwellings. Other universally prevalent animal infestations there are with which most Chinese are very familiar, but there are few who seem to regard parasites as a preventible evil, even if they are recognised as an evil at all. The nets which are used to keep winged torments at bay are beyond the means of all but a minute fraction even of the city population, and, so far as we know, are rarely heard of elsewhere. Sandflies and mosquitoes are indeed felt to be a serious nuisance, and occasionally faint efforts are made to expel them by burning aromatic weeds; but these pests do not annoy the Chinese a thousandth part as much as they annoy us.

One of the typical instances of different standards of comfort between ourselves and the Chinese is in the conception of what a pillow ought to be. In western lands a pillow is a bag of feathers, adjusted to support the head. In China a pillow is a support for the neck, either a small stool of bamboo, a block of wood, or more commonly a brick. No Occidental could use a Chinese pillow in a Chinese way without torture, and it is not less certain that no Chinese would tolerate under his head for ten minutes the bags which we use for that purpose. We have spoken of the singular fact that the Chinese do not weave wool. It is still more unaccountable that they take no apparent interest in the feathers which they pluck in such vast quantities from the fowls which they consume. It would be exceedingly easy to make up wadded bedding by employing feathers as lining, and the cost of the feathers would be little or nothing, since they are allowed to blow away as beyond the use even of the strict economy of the Chinese. Yet, aside from sale to foreigners, we do not know of any use to which such feathers are at present put, except that the larger ones are loosely tied to sticks to serve as dusters. To an Occidental the ideal bed is at once elastic and firm. The best example of such is, perhaps, that made from what is known as "woven wire," which in recent years has come into such general use. But when one of the finest hospitals in China was furnished with these luxurious appliances, the kind-hearted physician who had planned for them was disgusted to find that, as soon as his back was turned, those patients who were strong enough to do so crawled from their elastic beds down upon the floor, where they felt at home!

Chinese houses are nearly always ill-lighted at night. The native vegetable oils are exceedingly disagreeable to the smell, and only afford sufficient illumination to make darkness visible. The great advantages of kerosene are indeed recognised; but, in spite of them, it is still true that throughout enormous areas the oil made from beans, cotton seeds, and peanuts continues to be used, long after kerosene has been known, simply from the force of conservative *inertia*, backed by profound indifference to the greater comfort of being able to see clearly as compared with being able to

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see scarcely at all. Chinese furniture strikes a Westerner as being clumsy and uncomfortable. Instead of the broad benches on which our ancestors used to recline, the Chinese are generally content with very narrow ones, and it will not be surprising if some of the legs are loose, or are so placed as to tip off the unwary person who seats himself when there is no one at the other end.

The greatest objections which Westerners have to Chinese dwellings are undoubtedly the dampness and the cold. Of the radical error in the construction of buildings, which economises in the foundation, we have elsewhere spoken. The inevitable and permanent result is dampness. Floors of earth, or of imperfectly burned brick, are to most foreigners not only sources of great discomfort, but extremely prejudicial to health. Not less annoying are the loose doors, resting on pivots. The double leaves of these doors admit the cold air at each side, at the top, and at the bottom. Even if the cracks are pasted up with stout paper, a door is but an imperfect protection against the bitter winter weather, because no one will shut it. It is almost impossible to teach Chinese to keep an outside door shut in winter. The notice which a business man posted on the outside of his office door, "Everybody shuts the doors but you," would be a gross falsehood in China, where nobody shuts a door.

A Chinese dwelling in winter always appears to a Westerner a *thesaurus* of discomfort, on account of the absence of artificial heat. The vast majority of the people, even where the winters are severe, have no other heat than that modicum obtained from the fuel burned in cooking, and which is conveyed to the k'ang. This is the point of minimum discomfort in the establishment, but to Occidentals who wish to feel positive heat from some source diffusing itself in grateful currents all over the body, a Chinese k'ang on a cold night is a very inadequate substitute for the "chimney-corner," or for the stove. In regions where coal is accessible it is indeed employed as fuel, but, as compared with the whole country, these districts are very limited, and the smoke always escapes into the room, which becomes gradually filled with carbonic acid gas. Charcoal is very sparingly used even by those who are in good circumstances, and the danger from its incautious use, like that from the use of coal, is very great. The houses are so uncomfortable that even at home if the weather is cold the inmates often wear all the clothes they can put on. When abroad, they have no more to add. "Are you cold?" we ask them. "Of course," is the constant reply. They have never been artificially warmed, in an Occidental sense, during their whole lives. In the winter their blood seems to be like water in the rivers, congealed at the surface, and only moving with a sluggish current underneath. Considering these characteristics of Chinese dwellings, it is no wonder that a certain Taotai, who had been abroad, remarked that in the United States the prisoners in jail had quarters more comfortable than his yamen!

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In speaking of the Chinese absence of nerves we have already had occasion to point out the Chinese indifference to crowding and noise. As soon as the weather becomes cold, the Chinese huddle together as a matter of course, in order to keep warm. Even in the depth of the dog days, it is not uncommon to see boats loaded with such numbers of passengers that there must be barely room to sit or to lie. No Westerners would tolerate such crowding, yet the Chinese do not appear to mind it. Occidentals like to have their dwellings at a little distance from those of the nearest neighbours, for ventilation and for privacy. The Chinese know nothing either of ventilation or of privacy, and they do not seem to appreciate these conditions when they are realised. Every little Chinese village is built on the plan of a city without any plan. In other words, the dwellings are huddled together as if land were excessively valuable. The inevitable effect is to raise the price of land, just as in a city, though for quite different reasons. Hence narrow courts, cramped accommodations, unhealthful overcrowding, even where there is abundant space to be had close at hand and at a moderate rate. A Chinese guest at a Chinese inn enjoys the bustle which is concomitant upon the arrival of a long train of carts, and falls asleep as soon as he has bolted his evening meal. His fellow-passenger from western climes lies awake half the night, listening to the champing of three-score mules, varied by kicks and squeals that last as long as he keeps his consciousness. These sounds are alternated by the beating of a huge wooden rattle, and by the yelping of a large force of dogs. It is not uncommon to see as many as fifty donkeys in one inn-yard, and the pandemonium which they occasion at night can be but faintly imagined. The Chinese are not unaware, as M. Huc has mentioned, that the braying of this animal can be stopped by suspending a brick to its tail, but repeated inquiries fail to elicit information of a single instance in which the thing has been actually done. The explanation is simply that a Chinese does not particularly care whether fifty donkeys bray singly, simultaneously, or not at all. No Occidental would be likely to remain neutral on such a question. That this feeling is not confined to any particular stratum of the Chinese social scale might be inferred from the circumstance that the wife of the leading statesman of China had at one time in the vice-regal yamen about one hundred cats! The Buddhist religion is responsible for the reluctance of the Chinese to put an end to the wretched existence of the pariah dogs with which all Chinese cities are infested, yet the trait of character thus exhibited is not so much Chinese as Oriental. Mr. J. Ross Browne, who was once Minister from the United States to China, published an entertaining volume of travels in the East, adorned with drawings of his own. One of these represented what appeared to be a congress of all varieties of lean and mangy dogs, which was offered as 'a general view of Constantinople. The same cut would do good service as a sketch of many Chinese cities.

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The Chinese do not appear to experience any serious discomfort from the reckless and irrepressible barking of this vast army of curs, nor do they take much account of the really great dangers arising from mad dogs, which are not unfrequently encountered. Under such circumstances, the remedy adopted is often that of binding some of the hair of the dog into the wound which it has caused, a curious analogy to the practice which must have originated our proverb that "the hair of the same dog will cure." The death of the dog does not seem to be any part of the object in view.—From the *North China Herald.*

THE MISSIONARY REVIEW OF THE WORLD. Editors: Dr. Sherwood and Dr. A. T. Pierson. Funk & Wagnalls, 18 and 20, Astor Place, New York, and 44, Fleet Street, London, E.C. Subscription, $2.00 per year; single copies, 25 cents.

WE wish once more to call attention to this unique and admirable periodical. This year's issue appears in a new wrapper, less ornate than its predecessor, and in a slightly altered form. The "Review" itself, always a welcome exchange, bids fair to be increasingly valuable. It improves as it grows older. The temptation to romance about missions, to which from the very nature of the venture it was peculiarly exposed, is being successfully resisted, and an earnest attempt has been made to get into vital touch with those who know the facts of missionary life and operations. The aim of the "Review" is grand—to bring to one focus the entire machinery and organised work of missions throughout the world—and the publishers and editors promise to do their utmost to realise this project. Belonging to no individual society or section of the Church it has a free hand, and in a catholic spirit deals with all; while its size enables its editors to find room for many articles which ordinary missionary publications, like the CHRONICLE, are obliged to decline. Important additions also have been made to the literary staff and to the lists of missionary correspondents. We heartily commend the magazine to all who wish for full and general knowledge of the work. Each number contains articles of special interest and merit, besides summaries of news, statistics, translations from foreign missionary magazines (very serviceable), &c., &c., eighty pages in all. The "Review" deserves a large circulation on both sides of the Atlantic.

THE SAVIOUR'S COMMISSION: its Fulfilment illustrated. Christian Thought Serials. John Menzies & Co., Edinburgh and Glasgow. Price 6d.

THIS little book is a summary of the *facts* of missionary enterprise as reported by missionaries at the Missionary Centenary Conference. It is based on the

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two large 8vo volumes which contain the full report of the Conference, but is carefully limited to statements about the actual progress made in heathen lands, and consists of papers and addresses made by the workers. It will be useful to Sunday-school teachers and elder scholars.

New Chapel in Peking.

THE East City Mission, in the capital of the Chinese Empire, is now rejoicing in the possession of a new chapel lately finished. The Rev. S. E. Meech thus describes the opening services :—"On the 17th November our new chapel was opened. We were greatly encouraged by the numbers present, there being upwards of 200 in the morning, and of 250 in the afternoon. We also feel much pleased by the encomiums passed on the building, alike as to its general appearance, suitability, and cheapness. Two services were held. The morning one was confined to the East Mission and our own people. Mr. Owen preached In the afternoon we had many from the other Mission, and foreign brethren from all the missions, except the S. P. G. The service was conducted by the Rev. J. Wang, of the American Presbyterian Mission ; the Rev. L. W. Pilcher, D.D., of the American Methodist Episcopal Mission, and the Rev. H. Blodgel, D.D., of the American Board Mission. We felt the presence of the Lord in these services, and look for His blessing during the coming months and years, and the conversion of many souls."

Thanks for the New Gospel Boat.

Exactly a year ago we inserted an appeal from the Rev. J. Sadler, of Amoy, for £50, with which to build a new sea-going Gospel boat. The appeal met with a generous response. Now we have the satisfaction of laying before our readers the following resolution of the Amoy District Committee :—"It is the earnest wish of the Committee to express their hearty thanks to the anonymous donor of the 50 dols. given during the year for a new Gospel boat for Amoy ; also to report that the old boat was sold for 55 dols., and the new one built and fitted up and painted for a sum slightly under 400 dols. It is a larger boat than the old one, and is much

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more comfortable inside, several new improvements having been made. It is our hope it may long prove very serviceable to the Mission."

The Treatment of Lepers.

For the credit of human nature we are thankful that the following letter, addressed by a Hindu neighbour to Dr. E. Sargood Fry, of Neyoor, Travancore, is a rarity. Happily it is an extreme example of the cool and unblushing selfishness, and the cynical, unfeeling hardness, which are now current in certain quarters. The letter speaks for itself, our readers being already aware of Dr. Fry's project for alleviating the sufferings of the lepers in his district by the erection of a leper home, in which the poor afflicted creatures live. It was this plan of his that called forth the writer's remonstrance :—

"I am sorry you are building a leper ward at Neyoor. I think that it is not wanted in such a crowded locality as yours is. I was told by my mother that kings should not see lepers. I asked her the cause, as was usual with me in such parlances with her. She said that I should not exchange eyes with a leper by seeing him in his face. 'Why not exchange eyes with a leper?' was my next question. 'What a nasty boy,' was the reply, meaning by it that sight-seeing with a leper is not wanted if it could be avoided. Though I can make myself to bear the sight of a leprous man, I cannot bear the sight of a leprous woman. The female creation cannot bear to think even of a member of their own sex rolling in leprosy. A leper is avoided in his own household. His own kindred cannot love him, however goodly a person he may be. His goodness is forgotten in his disfigured figure. His figure cannot be loved, and his goodness therefore goes for nothing. What is the use of goodness when the figure that has it is defiled? So goodness and appearance are wanted to make us good, happy, and pious. A man that is suffering from leprosy cannot therefore be made pious, however kind one may be to him. He cannot be made to love the very person who attends upon him. Then why should such a pitiful object be kept on the face of the earth to the disgrace of humanity? He can neither show love nor receive love. Don't you think that a sensible person, afflicted with leprosy, would seek death by being shot by his comrades? Then why should such pitiful sights be upheld and borne? Don't you think an enactment is needed in this respect to check the growth of leprosy in India? Should there not be a legislation binding Government officers to report the commencement of leprosy in an individual? Do you know what is being done now? When leprous signs are seen in a Hindu person his dear relations fondly deceive themselves that it is no leprosy. The man is allowed to mingle himself freely with every member of the house. He gets bad, and still it is not minded, till he gets worse, to make him a true leper. You see the amount of mischief to which he was the cause in his family. The very smell of the person

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would bring on leprosy. Such is the nature of this disease. Why should such a dreadful disease be tried to be maintained, to roll in its own misery, beyond all human relief?

"My opinion in the matter is that, when every fresh case is reported to Government by its officers, the law of the country should be compulsory, binding the man to be encamped in a leper house. If he gets better under clever medical treatment, so much the better, and he may be turned out. That each leper should have for himself a separate airy room, in an elevated locality, need not be told. If, after such treatment, he gets worse, he should be poisoned, and made to die without his knowledge, and without the knowledge of the other lepers who may happen to be there at the time. Don't you think that a secret legislation on this most painful matter is needed for the good of the country? One good result is certain, and that is, those lepers who may be willing to be poisoned by competent medical aid, in order to meet a painless death, will find a home in these public places, created for their good. If you can propose such a thing to the Indian Government, and bring about the desired effect, I will be the first man to greet you with cheers."

The New Hospital, Antananarivo.

A year and a half ago we drew attention to the urgent need that exists for a new hospital in Antananarivo, the site occupied by the present one having so altered in character since the building was erected as to be positively unhealthy and dangerous. We added an appeal for funds, signed by leading members of the Friends' Foreign Mission Association (which has the responsibility of maintaining the Medical Mission in Madagascar), and an endorsement and commendation of this appeal from the Directors of our own Society. Unfortunately the amount contributed has proved insufficient, and the work is at a standstill. Mr. William Johnson, a missionary of the Friends' Foreign Mission Association, who is architect and builder, writes to say: "It is very sad that we can only put up a part of the building for lack of funds. We have got on well. The centre block is up to the upper floor joists, and the foundations of the wards are in. But the west wing of two wards, lecture room, &c., must stand for lack of £750. The site is delightful, so fresh and pure the air, and water in plenty. The people, I hear, have already bought up the surrounding plots for building, and I expect a new suburb will spring up in that direction. But we have a large plot of ground, and can keep them at a distance."

It certainly does seem a great pity that the building cannot be finished without delay. Mr. Johnson's ordinary mission work is for the time almost at a standstill, and it would save much disappointment, loss of valuable time, and curtailment of usefulness, if generous friends could see their way to subscribe forthwith the requisite sum of money.

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First Impressions of Vonizongo.

To the north-west of Antananarivo, and distant about forty miles from it, lies a large, thinly populated, but exceedingly interesting district called Vonizongo. During the dark days of persecution, Vonizongo was often a place of refuge for Malagasy Christians. Since the re-establishment of the Society's Mission in 1861, the province has figured largely in reports of work. Two earnest Christian men, the late Razaka and Rainisoa, who still lives, were the chief instruments employed by God for spreading a knowledge of Christianity in the district. The success of their efforts led to the appointment of the Revs. T. T. Matthews and E. H. Stribling as resident missionaries. After a time, Mr. Matthews removed to the capital, and Mr. Stribling was left in sole charge. For some years now the superintendence of the district has been very unsatisfactory. Mr. Stribling, at the request of the Directors, went to the north to work among the Sihanaka people. Mr. Flockhart, who was sent out to take Mr. Stribling's place in Vonizongo, remained but a short time, and, since his withdrawal, the district has been without a resident missionary. Recently the Rev. W. Huckett was appointed to the vacant post, and, from the account herewith given, seems to be the man for it. Writing from Antananarivo on December 20th, he says:—

"I trust you will be also glad to hear of our visit to Vonizongo, accompanied by Mr. Richardson. We started on Friday, November 29th, and arrived at Fihaonana early in the afternoon, after about nine or ten hours' travelling in palanquins. There were several representatives from neighbouring churches, with their wives, to meet us. Presents of fowls and eggs were brought, short speeches made, in which I needed *some* prompting by Mr. Richardson. On Saturday we again saw some of the pastors and evangelists. On Sunday we had capital services. Mr. Richardson preached morning and afternoon, and I read the lessons, Psa. ciii. and Luke xvi. We were both (my wife and I) greatly pleased with the *appearance* of the people. They were clean, attentive, and answered questions during the sermon with readiness. On Monday we went to Ambohipihaonana, and just as we were nearing the church, the bearers, in their endeavour to show off their strength and speed, threw me out of the palanquin, fortunately doing no harm, except giving me a shake. The church was packed—four or five hundred—and the appearance of the people as pleasing as on the day previous. On Tuesday we saw the evangelists and teachers, and my wife some of their wives. It was on this day we saw something of the dark side of the work. The school registers and the reports of the evangelists were anything but encouraging. Fanompoana, or forced Government service, and the robber bands have evidently depopulated and scattered large and flourishing districts. Things are in a tangle. But still eighty or ninety reports of different churches and schools were handed in. There is doubt-

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less a work to be done there; and a work, from first appearances, I think I shall like immensely. The people are anxious to have a missionary settle among them, and I am sure we shall be only too glad to get to work. At present we are taking lessons nearly every day with Mr. Richardson; and I attend the hospital every Monday, Wednesday, and Friday morning. On Sunday afternoons I have the children of English residents, numbering about twelve. In January we think of visiting Mr. Haile, to see some of his mission work. I *may* make a cross-country journey to Fihaonana with Mr. Haile, and go on to Ankazobe to settle an evangelist there. Mr. and Mrs. Baron arrived last Saturday, December 14th, after making a perfectly dry journey up country. We have thunderstorms every day."

Placing Teachers in New Guinea.

In his own characteristic style, the Rev. James Chalmers, writing to the Foreign Secretary on 21st November last, thus reports his recent movements:—

"Just a short letter. Last month Savage and I visited all the stations from Hall Sound, west, and we began four new stations. At Lese we placed a teacher. He lost his wife and child, and he himself had been very ill with fever, but was better, and begged to get to his station at once. He promised me that if he felt at all ill he would come in at once. That night he had, I believe, a slight touch of fever, and in the early morning he went out. I left a trustworthy young man, belonging to Jokea, with him, who was to act as his servant, and help him; and he says, the sun being well up, and the teacher not returning, he roused the people, and they searched for him. They traced him to the lagoon, and there found his belt, but nothing more has ever been found of him. The water is infested with crocodiles, and I think he has been taken by one when bathing. The people are very much troubled, and they feared they should be accused of his death. They had long ago built a house, and were anxiously looking for their teacher; and it is indeed sad that the very first night he should disappear. I have visited them, and promised to try and get them a Motu teacher. We have two Motuans at Kivori, and they have done really good work. They have more children who can read than our South Sea Island teachers have.

"At Karama, Kerema, and Vailala we placed teachers who were well received by the people.

"The Kerema and Vailala teachers have returned here sick with fever, but are now getting better.

"The Governor called here a few days ago to get me to accompany him up the Fly River; but, having sick folk on hand, I had to remain. I am sorry, but it would never have done to have left sick folk; and, besides, I have begun training my own teachers for the Gulf. They are all Christians, who have been some years connected with the teachers, and have helped them much. We shall take none but church members. Savage will help;

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he is a good worker. The *Mary* was of the greatest assistance; without her and Savage it would have been difficult work for me. I expect Savage back here next month. We are to have a meeting of all our teachers in this district, at Maiva, on 1st January.

"It may interest you to know that we have here, near to the house, a class-room and five double cottages, and not a nail used but for the doors. The cost of the whole has been £6."

The late Mrs. Locke, of Graham's Town.

In the CHRONICLE for September, 1848, is recorded the death of the Rev. John Locke, of Graham's Town, South Africa. As will be seen in the announcements of the present number, Mrs. Locke, his widow, fell asleep in Jesus on the 19th of December last, in her eighty-first year. Her end was perfect peace. A correspondent writes:—"She has, indeed, had a rough voyage, but is now where all is peace. I have just been reading a letter from her to her father, dated Huahine, August 31st, 1834, giving a touching account of the death of her first husband, the Rev. James Loxton, Raiatea, a month before the birth of her first little one, and she the only white woman in the island. (Mr. Barff, of Huahine, kindly went to Raiatea when he heard the sad news, and took Mrs. Locke home with him.) After that she came to England, and some time after married the Rev. J. Locke, and went to South Africa. She visited England again (after his death) in 1854, and sailed early in June, 1855, by the *Black Prince*, for South Africa. This vessel took fire, and was burnt to the water's edge; the passengers and crew were rescued by Captain Wilson, of the *Marathon*. She was taken on to Australia, where she received much kindness, and soon sailed again for South Africa, where she arrived in safety. Her life since then has been one of trial, but she was always resting in God, and waiting patiently for Him."

ANNOUNCEMENTS.

DEPARTURES.

The REV. JOSEPH KING, on his appointment as the Society's Deputation Agent for Australasia and New Zealand, with MRS. and MISS KING, embarked at Brindisi for MELBOURNE, per steamer *Oceana*, January 20th.

The REV. JOHN MARRIOTT, MRS. MARRIOTT, and three children, returning to UPOLU, Samoan Islands, and MISS VALESCA SCHULTZE, appointed to UPOLU, embarked for SYDNEY, per steamer *Arcadia*, January 24th.

The REV. J. HEWLETT, M.A. and MRS. HEWLETT, returning to BENARES, North India, embarked for CALCUTTA, per steamer *Bengal*, February 6th.

MISS S. W. DAVIES, proceeding to MATEBELELAND, South Africa, embarked for CAPE TOWN, per steamer *Hawarden Castle*, February 11th.

ARRIVALS IN ENGLAND.

MRS. HOULDER, wife of the REV. J. A. HOULDER, and two children, from TAMATAVE, Madagascar, per Messageries steamer *Amazone*, to Marseilles, thence overland, January 23rd.

BIRTHS.

HUTCHIN.—November 16th, at Rarotonga, Hervey Islands, South Seas, the wife of the Rev. J. J. K. Hutchin, of a daughter.

FAHMY.—December 23th, at Chiang Chiu, South China, the wife of Mr. Ahmed Fahmy, M.B., C.M., of a daughter.

LONG.—January 4th, at Coimbatoor, South India, the wife of the Rev. S. J. Long, of a son.

DEATH.

LOCKE.—December 18th, at Graham's Town, South Africa, Mrs. Locke, widow of the Rev. John Locke, in her 81st year.

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The Universities' Mission and the Germans.

THE February number of *Central Africa*, a monthly record of the work of the Universities' Mission, contains an interesting letter from the Rev. H. W. Woodward, the missionary in charge of the Magila District. This district is passing under German rule, and Mr. Woodward's letter throws considerable side-light upon the character and general effect of the change. The chiefs have been down to a place called Tanga, to meet Major Wissman, and are quietly accepting the new *régime*. That which above all reconciles the people to this is the fact that they do now obtain justice and redress, whenever possible, at the hands of the Germans. The only complaint heard is that those who engage themselves for work must work, and that those who are in the chain-gang for offences—such as stealing, &c.—have a very hard time of it; but then, they say, it is what they deserve. On the whole this letter is decidedly reassuring, and seems to indicate that the work of the Mission meets with German approval.

Baptisms in Tinnevelly.

On October 29th, 460 persons were baptized at a village five miles from Nazareth, Tinnevelly (S. P. G.), by Bishop Caldwell and his assistant clergy. Nine persons had been under regular instruction for two years, during which period of probation they had built a prayer-house for themselves on the site of their former Hindu temple.—(*C. M. S. Intelligencer.*)

New Hospital in Lucknow.

The Indian Female Normal School and Instruction Society (now called the Zenana Bible and Medical Mission) is preparing to build a new hospital in Lucknow, as a memorial to its late president, the Dowager Lady Kinnaird. The premises at present used belong to the C. M. S., and are becoming too small and unsafe, so that a new hospital is necessary. The Indian Government has given a piece of land free of cost for the new hospital, on condition that the building is commenced on January 1st, 1891. It will cost £3,000; £1,000 to be raised in India, and £2,000 at home.—*Ibid.*

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HOME NEWS.

CHANGE OF FINANCIAL YEAR.

TO Treasurers, Secretaries, and Contributors to the Society.—The Directors respectfully announce that the Society's accounts for the future will close on the **31st March**, instead of the 30th April, as hitherto. All contributions for the current year's account should be received at the Mission House by the **31st March, 1890.**

ANNIVERSARY ARRANGEMENTS.

THE following arrangements have been made for the forthcoming Anniversary of the Society :—

MONDAY, MAY 12TH,

A MEETING FOR SPECIAL PRAYER will be held in the BOARD ROOM of the Mission House, Blomfield Street, E.C., at Ten o'clock.

TUESDAY, MAY 13TH,

A LADIES' MEETING

Will be held in the Lower Hall, EXETER HALL. The Chair will be taken at Three o'clock.

WEDNESDAY, MAY 14TH,

THE ANNUAL SERMON

Will be preached in the CITY TEMPLE, Holborn Viaduct, by the Rev. ALEXANDER MACKENNAL, D.D., the service to commence at Eleven o'clock.

A PUBLIC MEETING FOR YOUNG MEN

Will be held in the CITY TEMPLE. The Chair will be taken at Half-past Seven o'clock, by H. H. COZENS-HARDY, Esq., Q.C., M.P.; Rev. R. F. HORTON, M.A., and Missionaries will speak.

THURSDAY, MAY 15TH,

THE ANNUAL GENERAL MEETING

Of the Members of the Society will be held in EXETER HALL, to appoint a Treasurer, Secretaries, and Directors, and to receive the Annual Report with Audited Accounts. The Chair will be taken at Eleven o'clock, by Sir CHARLES U. AITCHISON, C.I.E. Rev. C. A. BERRY, Rev. A. T. PIERSON, D.D., and others will speak.

FRIDAY, MAY 16TH,

A BREAKFAST MEETING,

On behalf of the Women's Work of the Society, will be held at EXETER HALL, to commence at Nine o'clock.

SUNDAY, MAY 18TH,

MISSIONARY SERMONS

Will be preached on behalf of the Society at various Chapels in London and its vicinity.

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Special Meetings in London.

As announced in our last issue a number of special meetings are being held in certain districts of the metropolis, the object of which is to strengthen and deepen, if possible, the sense of Christian responsibility as regards the outside world, and to quicken interest in missionary effort of every kind. The meetings held in February were encouraging, and indicated a willingness on the part of the people to respond to such a movement. We append a list of the fixtures for March:—

Date.	Place.	Speakers.	Chairman.
Wednesday, Mar. 5	Lewisham High Road	Revs. W. J. Woods, B.A., and R. Wardlaw Thompson	Rev. I. Morley Wright
„ „ 5	Tollington Park (Finsbury Pk. joining)	Revs. R. F. Horton, M.A., and T. Eynon Davies	Rev. W. Pierce
„ „ 12	Park Chapel, Camden Town	Revs. Pedr Williams and R. Wardlaw Thompson	Rev. J. C. Harrison
„ „ 12	Victoria Park	Revs. Thomas Hooper and George Cousins	Rev. Thomas Evans
Thursday, „ 13	Clapton Park	Rev. S. Pearson, M.A., and A. J. Shepheard, Esq.	Rev. W. J. Woods, B.A.
Wednesday „ 19	Upper Street	Rev. Colmer B. Symes, B.A.	Rev. Robert Berry
Tuesday, „ 25	Cambridge Heath	Revs. Henry Simon, and R. Wardlaw Thompson	Rev. E. D. Braimbridge

Monthly Prayer Meeting.

The next meeting will be held in the Board-room of the Mission House, 14, Blomfield Street, E.C., on Monday, March 3rd, from four to five p.m. The Foreign Secretary of the Society will preside, and give the latest information from the mission-fields. All friends of missions will be cordially welcome.

Young Men's Missionary Band.

The following is the programme of meetings for March :—

Tuesday, Mar. 4.—Debate on "Missionary Literature."

Tuesday, Mar. 18.—Address on "Present State and Claims of Missions," by the Rev. Richard Glover, of Bristol.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances for Periodicals, and other Payments, be made to the REV. EDWARD H. JONES, *Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should also be addressed to the REV. EDWARD H. JONES.

Telegraphic Address—MISSIONARY, LONDON.

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NEW YEAR'S SACRAMENTAL OFFERING FOR WIDOWS', &c., FUND.

Lancashire (West) Aux.—			
Berkley-street	1	3	1
Emmanual Ch., Bootle	10	0	0
Brownlow-hill Ch.	1	0	0
Crescent Ch.	2	12	9
Crosby Ch.	3	11	11
Hartington-road	1	13	7
Norwood Ch.	5	12	6
Prescot Ch.	0	12	0
Seaforth Ch.	0	17	10
Toxteth Ch.	1	14	0
Wavertree Ch.	4	6	0
Westminster-road	2	12	6
Edge-hill Ch.	1	6	0
Landore, Eng. Ch.	0	11	10
Leeds Aux.—			
Queen-street	20	0	5
Burmantofts	1	1	0
Headingley-hill	6	6	4
E. Parade Ch.	11	6	0
Wortley, Bethel Ch.	1	0	0
Belgrave Ch.	3	0	0
Oak-road	1	0	0
Salem Ch.	4	4	6
Leicester, Melbourne Hall Ch.	2	10	0
Lewes Tabernacle	2	14	5
Leyland	0	10	0
Little Waltham	1	0	0
Long Melford	1	12	0
Looe	0	10	0
Loughborough	1	1	0
Ludlow	0	14	2
Luton	5	2	6
Lutterworth	2	0	0
Lymington	2	11	0
Macclesfield, Park Green Ch.	6	0	0
Manchester—			
Hope Ch., Salford, Mrs. G. Wood, sen.	5	0	0
Hightown Ch.	0	10	6
Manchester and Salford Aux.—			
Rusholme Ch. (addl.)	1	0	0
Greenheys	1	6	6
Swinton, Worsley-road	0	11	8
Charlestown, Pendleton	3	0	0
Bowdon	35	17	4
Chorlton-road	21	7	1
Stretford	2	10	6
Zion Ch.	4	2	3
Mansfield	1	11	0
Market Harborough	5	2	6
Marlborough	1	1	0
Marple	3	10	0
Maryport	0	10	0
Mere	2	19	3
Mevagissey	0	12	6
Milton-next-Gravesend	3	12	0
Moor Green	0	10	0
Newark, Lombard-street	0	16	6
Newcastle-under-Lyme	2	9	9
Newcastle-on-Tyne, W. Clayton-st.	3	5	6
Newport	2	0	0
Newton Abbot	3	7	3
Northampton, United Communion	9	1	7
North Walsham	1	10	0
Norwich, Old Meeting	3	0	8
Notting Hill, Horbury Ch.	8	15	6
Oakhill	10	2	0
Okehampton	0	17	9
Oldham—			
Hope Ch.	5	0	0
Regent-street	1	1	0
Waterhead Ch.	2	2	0
Ongar	4	10	0
Oswestry, Christ Ch.	3	7	7
Oundle	1	2	7
Oxford, George-street	5	2	9
Painswick	0	10	0
Pembury, Union Ch.	1	8	6
Pickering	1	0	0
Plymouth—			
Princes-street	4	10	0
Sherwell Ch.	13	11	3
Portishead, New Union Ch.	2	14	8
Portsea, King-street	1	1	0
Preston	10	1	7
Ramsbottom, Park Ch.	2	0	0
Ramsgate	5	0	0
Redhill	4	1	2
Reigate	1	5	3
W. H. Tyndall, Esq.	5	0	0
Repton	0	15	0
Retford	1	1	0
Romsey	4	10	0
Ross	0	18	6
Rotherham, Cong. Ch.	3	0	0
Royston, Kneesworth-street	3	5	3
Rugby	1	15	1
Saffron Walden	3	10	0
St. Leonards-on-Sea	2	6	5
Sandon	1	1	0
Sandwich	2	2	0
Scarboro', Eastborough Ch.	2	10	0
Scunthorpe	0	10	3
Sheerness-on-Sea, Alma-road	2	3	9
Sheffield—			
Broompark Ch.	3	0	0
Netherfield Ch.	1	0	0
Shepton Mallet, Independent Ch.	1	1	0
Sherborne	2	0	0
Soham	1	10	0
Southampton—			
Albion Ch.	5	0	0
Pear Tree Green	0	11	0
Southend	4	15	8
South Shields, Ocean-road	1	0	0
Stamford, Star-lane Ch.	2	8	10
Stand	2	2	0
Stoke-under-Ham	1	1	9
Stoney Stratford	0	14	6
Sunderland—			
Grange Ch.	6	0	0
Union Ch.	2	10	0
Sutton Coldfield	3	2	10
Sutton Valence	0	5	0
Takeley	0	11	0
Tangley Dist. Ch.	1	8	3
Taunton—			
Paul's Meeting	10	0	0
North-street	17	13	0
Tewkesbury	2	0	0
Thornton, New-road Ch.	0	10	0
Tintwistle	1	13	6
Titchfield	0	10	0
Tiverton	1	16	0
Totnes	2	6	6
Troutbeck-bridge	1	7	8
Trowbridge, Tabernacle	12	0	0
Tunbridge Wells	14	8	6
W. Edwards, Esq.	5	5	0
Upminster	5	17	3
Upper Dean	0	10	0
Upper Mill, Ebenezer Ch.	1	4	9
Urmston and Flixton	1	1	0
Uttoxeter	1	19	4
Warwick, Brook-street	1	5	0
Wellingborough	8	3	6
Westerham	0	15	0
Westgate-on-Sea	1	5	0
Weston-super-Mare	4	8	8

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Weymouth, Gloucester-street	1	7	4
Whitchurch	0	10	1
Whitehaven	5	4	8
Wickhambrook	1	0	0
Winchcombe	1	12	0
Windsor and Eton Aux.	2	1	10
Winsham	0	8	0
Wirksworth	1	16	0
Wisbech	1	9	2
Wollerton	0	11	6
Wolverhampton—			
Heath Town Ch.	0	11	0
Shipley Ch.	0	9	0
Tettenhall Wood Ch.	0	10	6
Wombwell	0	9	6
Wooburn, Cores End Ch.	1	12	6
Worthing	5	16	7
Wotton-under-Edge, Tabernacle	4	8	7
Wrington and Langford	0	14	4
Writtle	0	5	0
A Friend	0	10	0
Wymondham	1	1	0
Yardley, Hastings	1	10	6
Yeovil	2	2	0

CHANGE OF FINANCIAL YEAR.

THE Society's accounts for the future will close on the **31st March,** instead of the 30th April, as hitherto. All contributions for the current year's account should be received by the **31st March, 1890.**

CONTRIBUTIONS.*

From 13th January to 12th February, 1890.

LONDON.

Jno. Procter, Esq., for Deficiency	250	0	0
G. F. White, Esq., J.P.	100	0	0
Helping hands, Zenana Association	10	0	0
Legacy of the late Miss E. Webster	20	0	0
M. S. Blackden, Esq.	10	0	0
An old Subscriber	5	0	0
Miss A. Seth Smith	5	0	0
Rev. T. N. Clark	5	0	0
Mr. George Eckerman	3	0	0
Master Bertie Tringham's box	1	14	1
T. H. Gill, Esq.	1	1	0
E. Hall, Esq.	1	1	0
M. A. H.	1	0	0
Mrs. Stubbing	1	0	0
God's Tenth	0	10	6
Mr. A. J. Hawker	0	10	6
S. A.	0	10	0
Mrs. F. Paterson	0	10	0
A Believer in Foreign Missions	0	5	2
To help to send the Gospel of Christ to the Heathen Abroad	0	2	7
An Inmate of a Workhouse Infirmary	0	2	6
Anniversary Collections—			
Fetter-lane Welsh Ch. Meeting balance	2	4	0
Barnet, High. Wood-st.	5	5	0
Bow. Harley-street	3	8	0
Brixton. Indpdt. Ch.	30	7	0
Trinity Ch.	2	2	0
Camden Town—			
Bedford Ch.	3	0	5
Park Ch.	62	4	10
Chelsea, Markham sq.	15	0	0
Chesh unt Aux.	3	0	7
City, Weigh House	28	8	0
Clapham Road. Claylands Ch.	28	15	8
Clapton Park	178	4	2
Craven Chapel	37	16	0
Crouch End. Park Chapel	56	18	7
Croydon—			
George Curling, Esq.	10	0	0
George-street	1	6	0
Trinity	1	0	5
Ealing	7	0	3
Edmonton & Tottenham,	19	0	0
O. G. (special don.)	5	0	0
Enfield. Christ Church, F. H. Pyman, Esq.	10	0	0
Hackney Road. Adelphi Ch.	20	0	0
Hammersmith. Broadway Ch.	2	0	9
Hampstead—			
Lyndhurst-road	80	12	10
Miss A. E. Simpson's box	1	5	6
Miss Rhodes		10	0
Highbury Quadrant	26	1	7
Isleworth. A Friend	1	1	0
Kensington, Allen-st.	127	11	10
Rev. E. H. Jones	25	0	0
Willie, Tom and Edward's box	1	2	0
Kent-road, Old. Marlborough Ch.	13	13	4
Kingston-on-Thames	34	1	4
Lewisham. Mrs. Stainton	5	0	0
Lewisham High-road. Ladies' Bible Class Aux	21	3	6
Mile End New Town. Trinity Ch.	4	0	0
Norwood. Selhurst-road	3	18	11
Notting Hill. Lancaster Road	1	9	5
Shepherd's Bush. Oakland's Church, Mrs. J. Leeming	0	10	0
Stamford Hill	115	9	6
Starch Green	4	0	0
Stoke Newington. Abney Cong. Church	32	2	6
Stroud Green. Mount View Church	13	1	8
Tollington Park. New Court Church	90	15	7
Tottenham Court Road. Whitefield's Tab'cle	29	17	5
Victoria Park Tab'cle	5	6	3
Wandsworth. East Hill	32	14	1
Wanstead	16	9	2
Y. M. M. Band—			
Towards expenses	0	5	0
Use of Slides—			
Canterbury	0	6	0
Glastonbury	0	5	0
Fraserburgh	0	5	0
Hounslow	0	5	0
Lectures—			
Streatham Hill	1	4	0
Mr T. C. Curwen	1	1	0
Clapton Park	1	5	7
Hastings, Robertson-street	1	8	0
Lavender Hill	1	1	0
Walthamstow, Wood-street	1	1	0
Bradford, Girlington S.S.	1	2	6
Clapton Park, Chatsworth road	1	1	0

* For the guidance of Local Treasurers and others we beg to announce that money received on or before **March 12th** will be acknowledged in the **April Chronicle.**

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COUNTRY.

A Friend in South Lancashire 500 0 0
H. B. 2 0 0 0
T. E. H. 10 0 0
H. M. 20 0 0
M. E. D. 5 0 0
Abbotts Boothing 3 4 2
Ashton-under-Lyne Aux. 62 5 7
Aylesbury 16 4 4
Barnsley. Regent street 24 17 2
Bath Aux. 45 8 11
Mrs E. W. Place 2 8 6
Beeford. Bunyan Mtg 20 0 0
Bewdley. Giles Shaw, Esq 5 5 0
Birmingham Aux. 206 11 6
Miss Celia Tucker's Bible Class 8 14 0
Edgbaston Ch. 10 0 0
Blackburn. Mr Henry Talbot 0 6 0
Blakeney—
Miss Ludlow 0 2 6
Tabernacle 1 10 4
Bradford District Aux. 80 17 11
Broughing & Puckeridge 4 1 5
Braunton 2 16 0
Brinkloe 0 6 0
Brigstock 4 10 5
Bristol Ladies' Aux. 142 0 0
Bromsgrove 6 10 0
Bucklow Hill 0 8 9
Burgess Hill—
Rev and Mrs Pierce Jones 3 3 0
Miss E. E. Jones 0 5 0
Francis Kersley, Esq 2 2 0
Burley. MrJno. Philpott 1 0 0
Bury Aux. 76 16 11
Caterham—
Rev J. Viney 10 10 0
Mrs Viney 10 10 0
Cerne Abbas 3 13 0
Chelmsford. Miss Kate Hart's Box 0 5 0
Chertsey Aux. 11 19 3
Chigwell. Mrs W. Q. Gellibrand 2 0 0
Chinley. Mrs Spencer.. 1 0 0
Chapel-en-le-Frith. Mr E. Benson 6 10 0
Cockermouth 5 11 10
Cuckfield 1 5 0
Cumberland, E. H. 6 5 0
Dewsbury Aux. 40 10 11
Ebenezer Ch. and Boothroyd Room .. 6 0 5
Douglas. Finch Hill Ch. 30 8 6
Edgworth, Bolton 3 6 5
Falmouth Aux. 14 15 11
Farnworth. Market-st., Alfred Barnes, Esq... 30 0 0
Faversham 2 0 7
Foleshill 6 3 0
Folkestone Aux. 41 8 0
Framlingham 1 18 0
Frodsham. Union Ch. 8 0 6
Frome Aux. 80 0 0
Gateshead-on-Tyne. H. Strachan, Esq 2 2 0
Gt. Berkhamsted 2 7 0
Gt. Marlow. C.P. 10 0 0
Gt. Wakering 3 11 2
Somerset. Grove Ch... 4 14 6
Guernsey Aux. 15 7 6
Halifax Aux. 100 7 6
Hartlepool, West 43 16 3
Harwich 1 18 0
Hasiemere 18 0 8
Hastings, Robertson st. 88 13 9
Huddersfield. District Aux. 65 2 8
Hull. Mr A. G. Lafard's box 0 14 0
Ilkeston. A Friend.... 100 0 0
Ilminster. A Friend .. 20 0 0
Ingatestone 7 11 0
Keswick 10 4 2
Kettering. Toller Ch .. 26 0 0
Kimberworth 5 19 8
Kingstsington. Miss M. S. Beardon 1 0 0
Kirkham. ZionCh.,Anon. 1 10 0
Lancashire. West Aux. 200 0 0
Leeds Aux. 171 4 11
Little Waltham—
Joseph Wells, Esq .. 5 0 0
Ditto, for Deficiency 5 0 0
Liverpool—
Thomas Davies, Esq 2 2 0
Ladies' Aux. 3 16 1
Crescent Ch., Misses Kelly 3 5 0
Looe 7 1 8
Luton. Cong. Ch..... 18 2 0
Malvern. Cong. Ch.... 2 14 6
Manchester and Salford—
Aux.. for Widows' Fund (see special list) 69 15 4
For Ships—
Grosvenor street. Youths' Aux.,add'l. 0 5 2
Booth st. East 6 10 11
Choriton rd. 1 18 0
For Amoy—
Richmond S.S..... 25 5 3
Do., for Miss Ashburner's Bible Woman 7 0 0
For Zenana Mission—
Greenheys S.S. 1 0 0
For Rev. J. Joshua, Nagercoil—
Greenheys S S. 1 0 0
For Rev. G. John—
A Friend at Booth-st. East, Chapel 5 0 0
For General Fund .. 210 0 0
Manchester. S M.M.U. 0 10 0
Market Harborough Aux 31 8 10
Masham, Mrs. Hamilton 0 10 0
Matlock Bank, &c. 41 17 4
Mere Aux. 3 4 11
Moreton-in-Marsh 5 16 6
Netherton. Primrose Hill Ch. 5 13 1
Newcastle-on-Tyne Aux. 8 2 6
Newport (Mon.)—
Box 0 2 6
Ladies' Society..... 40 0 0
Newton Abbot 4 5 8
Newton-le-Willows 19 8 1
Nottingham Aux..... 100 0 0
Oldham Aux. 47 2 0
Oundle 10 1 6
Oxford—
Miss Sadler's box .. 0 16 6
University Aux. 10 0 0
Petworth 2 1 3
Plymouth Aux. 12 2 3
Sherwell—
Widows' Fund 13 11 3
Special Donations 20 10 0
Subscriptions, &c. 19 18 4
Princes-st.—
New Year's Cards 1 10 7
Widows' Fund 4 10 0
Union—
Subscriptions, &c. 25 4 10
Emma-place 2 8 7
Laira 0 5 0
Redhill Aux. 14 15 8
Rotherham. Masbro' Ch. Sale of Work 15 0 0
Rugby 21 1 0
Saltcoats. B.U. Ch..... 0 6 2
Scarborough. Bar Ch. 7 14 0
Sheffield Aux. 376 6 9
Sheerness. Alma-road.. 18 4 0
Sherborne 25 15 1
Shipley. Geo. Knowles, Esq. 50 0 0
Sleaford. Legacy of the late Thos. Simpson, Esq. 1,800 0 0
Soham 9 14 10
Southport Aux.
Ladies' Branch..... 102 18 6
Southsea. Mrs. Turnbull. 2 2 0
South Shields. Ocean-rd. 1 0 0
Stafford 2 2 0
Mrs. Corfield's box .. 2 4 4
Stamford. Star lane .. 8 4 0
Stockton. Christ Ch... 3 1 6
Sunderland Aux. 11 6 6
Swinton. Trinity Ch. 6 19 1
Teignmouth Aux. 6 5 0
Tunbridge Wells Aux. 18 15 9
Tynemouth. Cong. Ch. 45 0 7
Upminster 25 17 3
Uttoxeter 20 17 10
Wakefield. Zion Ch.. 20 0 0
Wallingford. M. Wells, Esq. 2 2 0
Warwick. Brook st.. 10 7 6
Western District, per Rev. Thos. Mann
Birdbush 5 5 10
Hulford 1 11 4
Chapmanslade 0 5 6
Cricklade 2 18 2
Highworth 4 19 1
Holt 6 7 7
Lapford 0 17 6
Lea 1 4 0
Malmesbury 7 7 2
Melksham 2 3 0
Milborneport 2 11 0
Ramsbury 3 6 3
Sheraton 1 0 0
Trowbridge 12 0 0
Westbury 1 14 8
Wilton 7 2 5
West Melton. Rev. W. J. Cookaley 0 5 0
Weston super-Mare—
Messrs. Perry and Phillips, for India .. 18 0 0
Whitehaven Aux 35 9 8
Wickhambrook 6 13 0
Winchcombe 6 8 4
Winslow—
Ed. Parrett, Esq..... 2 2 0
Master E. Parrett .. 0 10 6
Wolverhampton Aux.... 3 8 6
Workington, J. Mordy, Esq. 2 2 0

WALES.

Aberdare. Hirwain Tab. 12 7 6
Brynberian & Velindre 20 10 6
Cardiff Aux. 27 18 11
Haverfordwest. Albany Ch. 21 3 8
Landore—
New Siloh Ch. 12 5 10
Eng. Cong. Ch 2 9 6
Llanelly—
Dock Ch. 6 7 4
Park Ch. 1 14 10
Merthyr Tydfil—
Rev. J. G. James, B.A., for Deficiency 0 10 6
Mrs. J. G. James, for Foreign Missions .. 0 2 6
Narberth. A Friend .. 2 0 0
Pontypridd. Llwynpia, Salem Ch. 1 4 11
Swansea. Ladies' Aux.. 23 0 4
Tonypandy 8 18 6
Treorky, Pontypridd. Bethania 4 12 3
Wrexham. PenybryaCh. 4 3 6

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SCOTLAND.

Cambuslang	6	1	10
Mr. Robt. Johnstone	0	10	0
Dundee. Ladies' Aux.			
Panmure street	2	13	0
Ditto, Mrs. Cox's Bible Class	1	0	0
Lindsay-street	0	15	6
Russell Ch.	3	2	0
Newport Ch.	2	10	3
Broughty Ferry	5	17	0
Collection at Meeting	0	3	5
Edinburgh Aux.	140	11	6
Mrs Ed. Baxter	128	0	0
"Nankin"	5	0	0
Fraserburgh	3	4	0
Glasgow Aux.	310	1	10
Mr Jno. Falconer	1	0	0
Miss Bessie Walker	0	19	6
Nairn	5	15	0
Newport-on-Tay. Soul Winning and Prayer Union	8	0	0
Polkemmet, nr. Bathgate. Mr Jas. Henderson	1	0	0
Renfrew, Mrs Cuthbertson	2	0	0
St. Andrew's	17	6	0
Sutton	0	7	4
Thurso	1	18	0
Per Rev. E. A. Wareham—			
Airdrie	4	17	6
Alloa	14	0	0
Annan	9	3	0
Crieff	4	6	0
Dingwall	1	0	0
Dundee	12	17	0
Edinburgh	7	16	6
Errol	5	5	8
Eyemouth	2	15	4
Falkirk	6	10	11
Glasgow	72	6	6
Helensburgh	14	10	3
Kilmarnock	0	18	10
Kirkcaldy	6	7	6
Leith	7	1	6
Lerwick	5	19	0
Melrose	11	4	0
Newcastleton	1	12	0
Peterhead	3	4	8
Scone	3	7	10

IRELAND.

Rollymena	8	7	7
Coleraine. The Institution box	2	7	4
Cork. Mrs. Ashe	0	16	0
Dublin. H. J. Gibson, Esq.	2	0	0
Lismore. Collected by Miss Baker	1	15	0
Portlaw. Mr. J. Malcolmson's box	0	10	0
St. Johnston. Cong. Ch.	1	7	0
Per Rev. E. A. Wareham.			
Belfast	25	0	0

AUSTRALIA.

South Aux.	100	0	0

FOREIGN SOCIETIES.

Chesley, Ontario, Miss M. Mickle	1	16	0
Philadelphia. J. Ferrale, Esq.	10	0	0
Sandwich. Mr. Eric Duncan	0	8	6

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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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APRIL, 1890.

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LETTERS FROM MISSIONARIES, FEB. 16, TO MARCH 15, 1890.

CHINA.

Rev. Dr. Chalmers, Jan. 22, 29.
" G. H. Bondfield, Jan. 20.
Dr. Thomson, Jan. 20.
Rev. T. W. Pearce (Report), Jan. 9.
" F. P. Joseland (Report), Jan. 9, Feb. 1.
Miss Miller (Report).
Dr. Fahmy, Jan. 6.
Rev. W. Muirhead (Report), Jan. 17.
Miss Browne (Report).
Gilfillan (Report).
Rev. Dr. John, Jan. 3.
" A. Bonsey, Jan. 7, 18.
" C. G. Sparham (Report), Jan. 14, 25.
" J. W. Wilson, Jan. 3.
Dr. Davenport, Jan. 10.
Rev. W. H. Rees (Report), Jan. 2.
Dr. McFarlane, Dec. 20.

INDIA.

Rev. A. P. Begg, Feb. 4.
" W. B. Phillips, Feb. 15.
" J. Hewlett (s.s. *Bengal*), Feb. 25.
" D. Hutton, Feb. 5.
" A. Parker, Feb. 5.
" E. Greaves, Jan. 27.
" G. M. Bulloch, Jan. 27.
" J. A. Lambert, Jan. 25.
" J. G. Hawker (Report), Feb. 2, 15.
" J. W. Roberts (Report), Feb. 12.
" E. Lewis (Report), Jan. 28, Feb. 5, 12.
" T. Haines (Report), Jan. 29.
Mrs. Stephenson, Feb. 5, 12.
Rev. R. Lucas, Feb. 19.
" J. R. Bacon (Report).
" H. J. Goffin, Feb. 10.
Rev. G. H. Macfarlane (Report), Feb. 13.
" W. H. Campbell (Report), Feb. 4.
" J. B. Coles, Jan. 27, Feb. 11.
" G. O. Newport, Feb. 8, 17.
" J. H. Walton, Jan. 28.
" E. P. Rice, Feb. 11.
" A. A. Dignum, Jan. 28, Feb. 4.
" E. Hawker, Feb. 4.
" W. Joss, Feb. 12.
" M. Phillips (Report), Feb. 18, 19.
Miss Brown (Report).
Rev. A. L. Allan (Report).
" A. Thompson, Feb. 8.
" I. H. Hacker, Feb. 1.
" S. Mateer, Jan. 22.

MADAGASCAR.

Rev. J. Sibree (Report), Jan. 19, 20.
" A. W. Wilson (Report).
" J. Richardson, Jan. 20, 21, Feb. 1.
Mr. J. C. Thorne, Jan. 18.
" T. Lord, Jan. 21, Feb. 1.
Miss Craven (Report).
Rev. T. T. Matthews (Report).
" W. Huckett, Feb. 1.
Miss Frédoux (Report).
Rev. J. Pearse (Report), Jan. 9, 11, 24.
" H. T. Johnson (Report), Dec. 21, Jan. 8.
" A. S. Huckett (Report).
" T. Brockway (Report), Dec. 26.
Mr. J. G. Mackay (Report), Jan. 6.
Rev. G. A. Shaw, Jan. 22.
" R. Hitch, Jan. 11.
" J. A. Houlder, Jan. 17, Feb. 8.

AFRICA.

Mr. D. Mudie, Jan. 29, Feb. 13, 18.
Rev. F. W. Kolbe, Feb. 17.
" T. S. Merrington, Feb. 18.
" T. D. Philip, Feb. 1.
" W. Ashton, Jan. 22, 25, 27.
" A. J. Wookey, Jan. 18, 28.
" J. T. Brown (Report).
Mr. A. J. Gould (Report).
Rev. H. Williams, Jan. 20.
" E. Lloyd (Mashopa), (Report), Jan. 16.
Mr. A. J. Swann, Aug. 14.
" A. Carson, June 27, July 22, Aug. 15, Sept. 9.
Dr. Mather, Aug. 14.
Rev. D. P. Jones, Sept. 24.
Mr. J. H. E. Hemans, Sept. 28.

WEST INDIES.

Rev. J. L. Green, Feb. 11.
Mr. J. J. Bowrey, Jan. 28.

SOUTH SEAS.

Rev. E. V. Cooper, Dec. 27.
" F. E. Lawes (Report).
" J. E. Newell, Jan. 28.
" A. E. Claxton (N.W. Report), Jan. 27.
" W. S. Clarke, Jan. 29.
" J. W. Hills, Jan. 28.
" W. E. Goward, Jan. 25.
" J. Hadfield (Report), Dec. 24.
" J. Chalmers, Jan. 21.
" F. W. Walker, Dec. 4.
" W. C. Robinson, Jan. 23.
Mr. T. Pratt, Jan. 9.
Capt. Turpie, Jan. 23.

NEW YEAR'S SACRAMENTAL OFFERING FOR WIDOWS', &c., FUND.

To March 12th, 1890.

LONDON.

Anerley Cong. Ch.	0	10	6
Barnet	5	0	0
Brixton Independent Ch.	16	19	2
Trinity Ch. (addl.)	2	2	0
Bromley, Kent	20	2	9
City, Weigh House Ch.	7	13	0
Clapham Cong. Ch.	20	0	0
Clapton, Upper	15	15	0
Croydon, South	4	16	0
Forest Hill, Queen's-road	5	0	0
Hammersmith, Albion Ch.	2	15	5
Highgate	8	15	3

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Lewisham Cong. Ch. (addl.)	0	17	0
Mile End New Town, Trinity Ch. (addl.)	0	10	0
Poplar, Trinity Ch.	5	0	0
Putney, Union Ch.	6	4	9
Romford Cong. Ch.	5	5	0
Stepney, Latimer Ch.	2	2	0
Surbiton, Park Ch.	2	16	4
Upton Cong. Ch. (addl.)	1	8	10
Uxbridge, Providence Ch.	4	14	5
Walworth, York-street	7	0	0
Wandsworth, East Hill Ch.	7	11	7
Whitechapel, Sion Ch.	1	1	0
Walthamstow—			
Marsh-street	2	12	11
Trinity Ch.	4	9	4
Woodford Cong. Ch.	27	12	7
Ray Lodge	1	0	0
Woolwich, Rectory-place	5	0	0

COUNTRY.

Accrington, Oak-street	2	2	0
Alton	1	0	7
Appledore	0	12	6
Ash-next-Sandwich	3	0	0
Bath, Percy Ch., the late E. W. Eyre, Esq.	2	0	0
Bedford—			
Bunyan Meeting	6	0	0
Howard Ch.	2	6	10
Bedworth, Old Meeting	1	0	0
Birkenhead, Hamilton-square	2	0	0
Birmingham—			
Acocks-green	1	10	6
Saltley-road	2	11	3
Bocking	5	3	3
Bournemouth, Richmond Hill Ch.	7	17	9
Bradford, Greenfield Ch.	7	6	10
Brighton—			
Queen's-square	2	2	0
Lewes-road	1	5	0
Brill	0	12	0
Bristol—			
Arley Ch.	6	0	0
„ Sun. Sch.	3	7	2
Clevedon	6	10	0
Clifton Down	3	3	0
David Thomas Memorial Ch.	4	4	0
Oldland Common	0	10	6
Pembroke Ch.	5	5	0
Redland Park	10	0	0
Stapleton-road	4	15	10
Bromsgrove	1	6	8
Buckingham	1	14	0
Buntingford	1	0	0
Burgess Hill	1	16	0
Bury St. Edmund's, Whiting-street	2	2	0
Cannock	1	0	0
Cardiff, Hannah-street	1	1	0
Cheadam	1	1	10
Chester, Northgate Ch.	6	0	0
Cuckfield	1	5	0
Darwen, Duckworth-street	2	2	0
Derby, London-road	2	0	0
Devizes	1	10	0
Dewsbury, Trinity Ch.	5	0	0
Dorking, West-street	0	11	2
Driffield	2	0	0
Dudley, King-street	2	9	0
Eastbourne, Mrs. S. Hall	0	10	6
Exeter, Southernhay Ch.	5	5	0
Fareham	2	0	0
Goole, Christ Ch.	1	1	0
Great Chishill	0	10	0
Halifax—			
Brighouse	11	13	0
Northowram	0	10	0
Park	10	0	0
Stannary Ch.	6	5	0
Hambledon	1	0	0
Hanley, Hope Ch.	0	18	6
Harrogate Cong Ch.	5	12	0
Henstridge	0	7	8
Holy Moorside	1	11	7
Huddersfield—			
Dogley-lane	0	15	0
Milton Ch.	6	0	0
Mold Green Ch.	1	10	0
Huntly	1	17	0
Ipswich, St. Nicholas Ch.	2	2	0
Jersey—			
Halkett-place	2	16	0
Congl. Ch.	1	10	0
St. John's Independent Ch.	1	5	3
St. Aubin's	0	11	6
Keswick	0	12	0
Leicestershire Aux.—			
Emmanuel Ch. Molety	1	1	0
Hallaton	3	2	6
Theddingworth	3	2	6
Oakham	1	0	0
Lincoln, Newland Ch.	8	0	0
Lymm	1	8	6
Littlehampton	2	8	0
Macclesfield, Roe-street	2	2	0
Maldon	8	14	6
Middlewich	2	0	0
The late Mr. Egerton	2	0	0
Newmarket	2	0	0
Newport Pagnell	2	0	0
Penzance	1	6	11
Peterborough, Westgate Ch.	2	10	0
Pontefract	1	10	0
Portobello Cong. Ch.	2	0	0
Ringwood	3	0	0
Ripley	1	0	0
Runcorn, Bethesda Ch.	1	0	0
Sandown	1	16	10
Scarborough—			
Bar Ch.	9	4	6
South Cliff Ch.	1	0	3
Selby	1	0	0
Sevenoaks	3	13	0
Shrewsbury, Abbey Foregate Ch.	7	0	0
Silloth	0	15	0
Sligo	0	13	7
Southport, West End Ch.	10	0	0
Stafford	3	0	0
Stalbridge	0	11	6
Stockton-on-Tees, Christ Ch.	0	10	3
Stonehouse	0	19	1
Tenby	1	6	0
Thaxted, Old Independent Ch.	1	1	0
The Quinta	3	1	0
Tiptree	0	11	1
Torquay, Friends Meeting at St. Winifred's	5	6	9
Tutbury	0	6	7
Ulleskorpe	0	10	0
Watford	2	0	0
Winchester	1	15	4
Wolverhampton, Snow Hill Ch.	1	15	0
Wrexham, Chester-street, 1889	2	7	5
York, Lendal and Salem Churches' United Communion	4	13	7

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ANNIVERSARY ARRANGEMENTS.

THE following arrangements have been made for the forthcoming Anniversary of the Society :—

MONDAY, MAY 12TH,

A MEETING FOR SPECIAL PRAYER will be held in the BOARD ROOM of the Mission House, Blomfield Street, E.C., at Ten o'clock.

TUESDAY, MAY 13TH,

A LADIES' MEETING

Will be held in the Lower Hall, EXETER HALL. The Chair will be taken at Three o'clock by Mrs. EDWARD CROSSLEY.

WEDNESDAY, MAY 14TH,

THE ANNUAL SERMON

Will be preached in the CITY TEMPLE, Holborn Viaduct, by the Rev. ALEXANDER MACKENNAL, D.D., the service to commence at Eleven o'clock.

A PUBLIC MEETING FOR YOUNG MEN

Will be held in the CITY TEMPLE. The Chair will be taken at Half-past Seven o'clock by H. H. COZENS-HARDY, Esq., Q.C., M.P.; Rev. R. F. HORTON, M.A., and Missionaries will speak.

THURSDAY, MAY 15TH,

THE ANNUAL GENERAL MEETING

Of the Members of the Society will be held in EXETER HALL, to appoint a Treasurer, Secretaries, and Directors, and to receive the Annual Report with Audited Accounts. The Chair will be taken at Eleven o'clock by Sir CHARLES U. AITCHISON, K.C.S.I. Rev. C. A. BERRY, Rev. A. T. PIERSON, D.D., and others will speak.

FRIDAY, MAY 16TH,

A BREAKFAST MEETING,

On behalf of the Women's Work of the Society, will be held at EXETER HALL. The Chair will be taken by EVAN SPICER, Esq. (Alderman), to commence at Nine o'clock. The Rev. H. ARNOLD THOMAS, M.A., R. F. HORTON, M.A., A. HOLBORN, M.A., and Missionaries will speak.

A WELSH MEETING will be held at SOUTHWARK BRIDGE ROAD WELSH CHAPEL. S. T. EVANS, Esq., M.P., will take the Chair at 7.30. Rev. J. OSSIAN DAVIES and others will speak.

SUNDAY, MAY 18TH,

MISSIONARY SERMONS

Will be preached on behalf of the Society at various Chapels in London and its vicinity.

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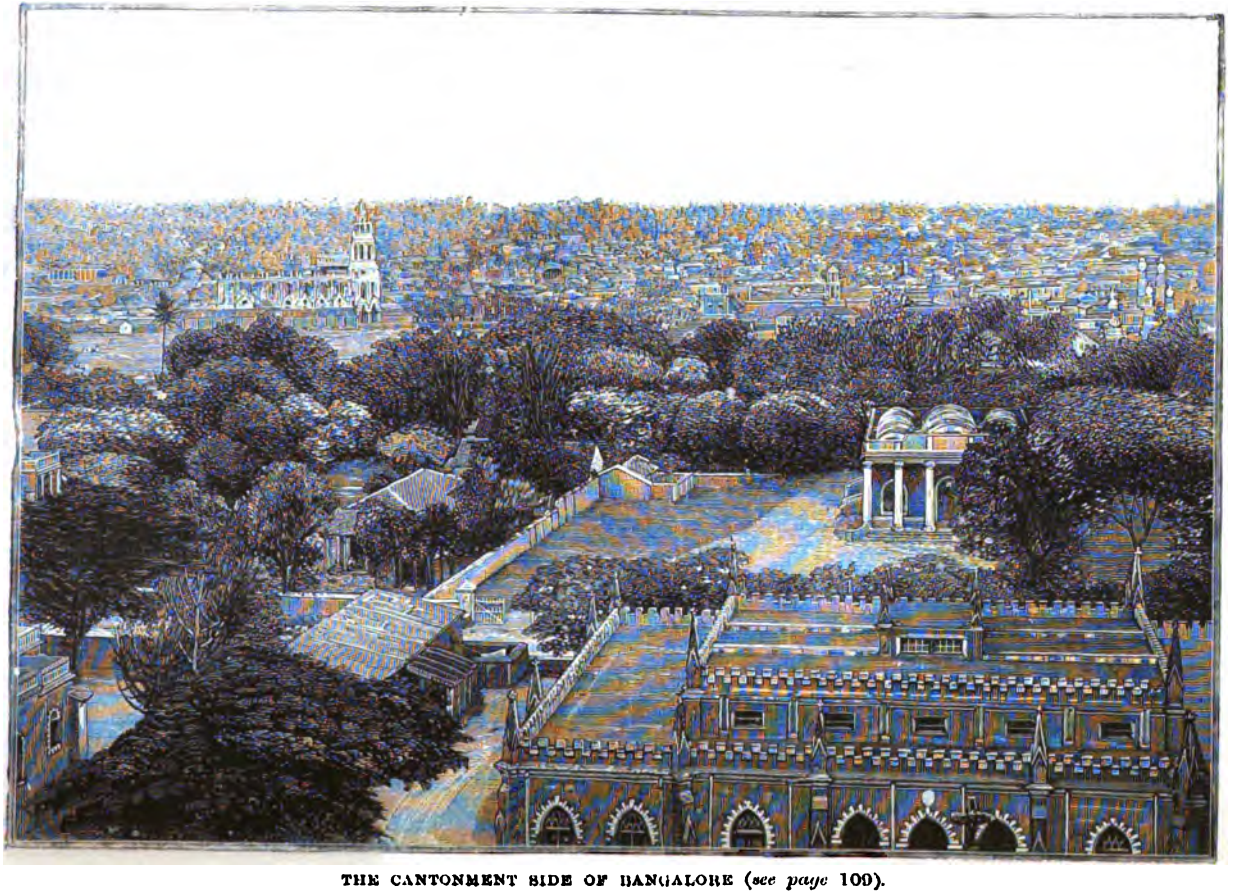

THE CANTONMENT SIDE OF BANGALORE (*see page* 109).

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THE CHRONICLE

OF THE

London Missionary Society.

WHERE ARE WE AS REGARDS FOREIGN MISSIONS?

BY THE REV. PRINCIPAL SIMON, OF EDINBURGH.

THERE are many indications, well known to all, that the interest in foreign missions is not what it should be: it scarcely comes up to even a very moderate ideal. Quite as much may be actually done for them as ever before—perhaps, indeed, more than ever before—but it is a question of proportion, not of quantity. Does the Christian Church contribute in the form of money, men, and prayer as much as its vastly-increased wealth, multiplied openings and facilities, and greatly enlarged knowledge of the needs of mankind warrant us in expecting? No unbiassed observer will answer this question with a *Yea*. For *that* he need be no pessimist.

Taking this for granted, let us, for a short time, look round and see if we can discover its explanation. Some considerations, for want of space, can only be barely mentioned; as, for example, that—

I.—The *view taken of the nature and scope of the task to be accomplished* has changed and is changing. It would scarcely be true to say that any of the reasons for mission work that held good twenty-five, or more, years ago have been seriously surrendered. It is not even true that essentially new reasons have presented themselves. But the perspective has altered; the relative position of the ends to be attained has been shifted. Reasons that once occupied the

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foreground, as, for example, the eternal ruin, the quenchless fires, the undying worm, and the outer darkness, toward which the millions of heathen were believed to be hastening, or even passing, every day, are now referred to only with bated breath.

II.—Meanwhile, *present needs* and their *present supply; present sin*, with all that it involves, and *present salvation*—this is what now occupies the foreground. Whatever defects may characterise the life of Christendom, there can be no doubt as to its being far better worth living than that of heathendom—such, at all events, is the view of the advocates of missions; and whilst some would adopt one method, others another, there is agreement as to our duty to endeavour to elevate our fellow-men by all the means at our disposal. Why should not this supply motive power enough, especially to those for whom the glories and terrors of the world to come are still a great reality? Why not?

III.—At this point, however, thoughts of the following kind intervene:—

1. *First* of all it is asked: "Are these savage, non-Christian races, as we count them, really so badly off as they are often pictured? If they don't live as we live; yet have they not less work and worry than we have? Does our boasted civilisation really make us much happier than they? Multiply books, pictures, nicknacks, art decorations, conveniences in a house—and you multiply labour and care: is it not so with our civilisation, as a whole? Wouldn't it be better to get back to huts, sheepskins, and the like? Or, if *we* cannot get back, is it worth while drawing our fellow-men out of them? And as to morals and religion—well, one hears earnest men, yea, I have heard prominent Christian men, say that after all the difference between them and us is more in the head than in the life, more theoretical than practical. In God's view, at any rate, their morals and religion may be just as good in and for them as ours are in and for us. Why then worry ourselves? Why worry them? Is it not to repeat in a sort of a way the fault which Christ blamed in the Pharisees—viz., to "compass sea and land, to make one proselyte, and when he is made to make him twofold more the child of hell than ourselves"?

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Various influences have helped to produce and are helping to foster this state of mind. The *investigations* into the religious history of mankind, known now as the "Science of Religions," have contributed their quota. *Tit-bits*, as one may not unfairly term them, of religious thought and feeling are collected from the sacred books of the heathen religions, and an impression is insensibly and unintentionally produced that they fairly represent the actual state of mind of, at all events, a considerable proportion of their living adherents. Such being their state—a state between which and that of many Christians there seems to be little difference—why should Christianity be sent to or imposed upon them?

2. Then again I think that a habit of *discriminating* more carefully, particularly as regards the moral and spiritual state of our fellow-men, which has grown up among us and is strengthening, tends in the same direction. In this respect there is a marked difference between the missionary descriptions of the present day and those of fifty years ago. The colours used are not so glaring; the shadows are not so deep; the whole picture is more toned. There are fewer of the harrowing scenes that used to be presented—honestly presented too, I should add. I am not sure that we are not in danger of going to the other extreme; but, at all events, what I have said is true. It may be, too, that we are less sensitive to the real nature of sin and to the awfulness of the ruin it involves. But there is no doubt that, whether we care to own to it or not, thoughts like these are working in men's minds.

3. Corresponding to this too favourable estimate, as I myself count it, of the state of the unchristianised part of humanity, is a *depreciation of the debt* we *Christians owe to Christ*. Those who set light on our entire civilisation must, of course, fall into this mistake; but I do not refer to them. I refer rather to people who entertain a very high opinion of the advantages we enjoy as compared with others. But Christianity and its blessings seem so natural to us, they have become so integral a part of our life, that we are apt to regard, or at any rate *feel about them* as though they must always have been, as though they were part of the established course of things—in fact, as though they had been evolved. The sense of veritable indebted-

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ness to Christ is accordingly weakened; as a result, the proclamation of Christ seems less important; the Gospel is practically reduced to the rank of one agency or means among others—some of which, perhaps, are no less efficient. As a matter of fact this is what many are thinking and saying. Some even go so far as to affirm that forms of faith, which they themselves allow to be lower, may be better fitted to raise certain races than Christianity. Time was when the whole Church could say with full assurance: "Christ, and Christ *alone:*" now, even some of the most earnest are ready to acknowledge that other means besides the direct preaching of the Gospel contribute to the accomplishment of the task in view.

IV.—The *only other consideration* of this kind that I can now mention is our more *vivid apprehension of the vastness of the work to be done* and of the *difficulty* of doing it. The number of non-Christianised men has, of course, enormously increased during even the last fifty years, even though the proportions should not have materially changed. But we realise, I think, more completely than did even our immediate predecessors what the numbers mean. We ought to do so. In one respect this should help to deepen missionary interest; but in another it is very apt also to drive to despair. How are all these millions to be won for Christ—won, that is, in the sense of full present salvation? As long as the great task was deliverance from *future* ruin, faith seemed able to surmount the difficulties by one bold leap. Oh! if they can but be brought to believe in Christ, they are saved from eternal condemnation—saved at once and for ever. But to initiate and carry through a great moral and spiritual process in the case of every individual of these untold myriads—*that task* appals; and so appals many men that they are in danger of doing nothing because they can do so little; or because they cannot see how everything is to be done.

This feeling is further intensified by experience of the difficulty of raising the masses of our own population.

Times of questioning and doubt cannot be favourable to great practical undertakings which lie apart from the direct necessities and interests of our earthly life. Enterprise in science, in art, in manufacture, trade and commerce, in public affairs—this readily awakens

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men's interest and enthusiasm, even when it is not forced on them —as it often is—by circumstances.

> "Theirs not to make reply:
> Theirs not to reason why:
> Theirs but to do or die."

But how few there are among us who know any such pressure in relation to the work of the Kingdom of God! The voice of our Great Leader can seldom be heard for the din of passing earthly passions, ambitions, interests, needs. Only here and there do we find souls whose ear is open to catch the words: "Go forth to the war; follow My banner; fight for the honour and rights of the King;" and who at once rise and obey. Some who once heard it have now, because of the claims of friends or relatives, or through fear, or from love of ease, or other motives, ceased to hear it any longer; some have dismissed it as possibly a kind of illusion; others, perhaps, have persuaded themselves that they can be sufficiently faithful to duty if they stay and work at home.

Not less true is this, even though in a different way, concerning those whose business it ought to be to send out and sustain the men who are willing to go. In too many cases foreign missions are the first to suffer when incomes fall off or other matters press. As a rule the last thing to suffer is our own personal convenience. Especially is this so with the well-to do. The poor always give of their poverty; and, as in the day of Christ, so now, they often give out of all proportion to their means. But how rare is it for giving to increase in proportion to the increase of goods—particularly for missions to the dark places of the earth! A man who cheerfully and readily gave £2 a year out of £100 for this purpose thinks twice, thinks often, before he gives £20 out of £1,000. So much as *that* he *cannot* afford; and yet if he were to give £100 out of £1,000, he would have much more left for himself than when he gave £2 out of £100. Shall we be tested by the amount we give, and not rather by the amount we keep after giving?

Where are we then? Where are you?—where is each one of us as regards this matter of missions? May we have the honesty to ourselves, to God, and to man to take stock unflinchingly!

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TIDINGS FROM CENTRAL AFRICA.

SINCE our last issue letters from Niumkorlo, at the south end of Lake Tanganyika, and from Fwambo, the hill station fifty miles inland on the route to Lake Nyassa, have come to hand. A summary of these letters was published in several daily papers. Our friends have been in great peril, as an extract from a letter from Mr. A. Carson, B.Sc., will show, and were still in straits for provisions and cloth for barter purposes and wages; but we have grounds for thinking that the worst is now past, and that supplies may soon reach them.*

Mr. Carson, in a letter from Niumkorlo, dated September 9th, says:—

"I have pleasure in informing you that H.B.M.'s Consul-General at Zanzibar, in reply to my letter of January, has sent us valuable advice, and expresses a kindly interest in our welfare. By the same mail he induced the Sultan to send orders to the Arabs to protect us.

"We understand that all the Arabs at Ujiji maintain their deep hostility to us, despite their plausible behaviour in our presence, except Mohamed bin Alfan, who has rendered us invaluable assistance in getting cloth and other supplies, not to mention the fact that he undoubtedly has preserved the lives of nearly all the members of the Mission and protected our property; for before his arrival at Ujiji the Arabs had not only decided to attack us, but had arranged the distribution of our boats and other property among themselves, when Mohamed bin Alfan refused to have anything to do with it. He tells us that Tippu-Tib has sent him word that he must defend us, even if he has to fight. I am sorry to say that we see no difference morally between our friend and our enemies; but all the same, we owe our lives to him, and therefore have passed a resolution of thanks to him."

The Rev. D. P. Jones's letter we give *in extenso*:—

"Fwambo, September 24th, 1889.

"DEAR MR. THOMPSON,—There being another opportunity of sending a mail across to Karonga by Captain Trivier, we avail ourselves of it, seeing that the Zanzibar route is now hopelessly closed. As you will learn from the Secretary's letter, our Annual Committee has just been held at Niumkorlo. We spent a happy time together, all the members on the Lake being present. Those of us who have been connected with this

* As we are going to press, a later mail from Fwambo, with letters dated December 13th, has arrived. They bring little news, but say that all are well.

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Mission for any number of years could not help reflecting with deep gratitude upon the fact that during the last three years we have had no deaths, but, on the contrary, that, with one or two exceptions, we have all enjoyed exceedingly good health. We could not fail to be thankful also that we have lately entered upon a new era in the history of the Mission (if we exclude Urambo), in that all the Wangwana* have been dispensed with. It is needless to repeat here what has been written before concerning the evil influence which these people exerted upon the natives with a view to convince you that their presence proved not only an injury to our work, but an absolute preventive of progress, if not an actual evil which more than counterbalanced our efforts, seeing you have already expressed a similarly earnest desire that they should be removed as soon as possible. It is also needless to say that while we have been training Swahili men in useful work, we have not benefited them merely, but also the Arabs, whose faithful helpers they have always been. Some, for instance, have been taught the management of the engine in the steamer, and could, in the event of the Arabs taking the boat from us, work it without difficulty. That they have no affection for us, but would instantly leave us if we had any misunderstanding with the Arabs, is a question that will admit of no doubt. Consequently our training Wangwana in any knowledge that is purely European might be turned into account against ourselves any day, whereas our training natives would, in all probability, have the opposite result. Not only would they be likely to cling to us in trouble, but could not, on the other hand, be of much use to the Arabs on account of the latter having no knowledge of their language.

"THE S.S. 'GOOD NEWS' WORKED BY NATIVES.

"It was particularly fortunate that the Wangwana left of their own accord, seeing that if they had been dismissed in a body the Arabs might have misconstrued our action. Their departure was not a trifle to the marine department, and Mr. Swann has already had to accomplish some gigantic work in running the steamer with only natives on board. Still, it must be extremely pleasing to him, looking upon this first huge effort, to be able to call it an unmixed success. The question of doing away with the Kiswahili language is a minor one, and will also be dealt with before long, I have no doubt. In Mambwe and Ulungu they have the same language, therefore we are able to give our brethren at the Lake a little help in their language work.

"The Sunday we were down at Niumkorlo I had the pleasure of conducting my first formal service in Kimambwe. I found afterwards it was also the opening service of the schoolroom there. There was a fairly good attendance, and the people listened attentively.

* Mohammedan *employés* hired from Zanzibar.

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"With regard to our work here you will see from one of the resolutions of Committee that Mr. Wright and myself have arranged that the one should take charge of the teaching and the other devote himself to the language, believing that by such an arrangement we can do more work and also avoid possible friction.

"FIGHTING.

"It is very unfortunate that at this time the two neighbouring chiefs Pensa and Mukangwa (Fwambo), are doing what the natives call 'fighting.' Pensa says the Fwambo men carried off three women from one of his villages, and Fwambo complains of Pensa's men having killed three of his men without any provocation. All we know for certain is that three of Fwambo's people have been killed, and by a party of Pensa's men. When we arrived at the village where Zombe used to live (and which is now under Pensa) on our way here—there being Mr. and Mrs. Swann, my wife, and myself—we found the village occupied by three men only. The women, it was said, had been carried off by the Awemba and the men had run away. We camped here at 5 p.m. after a long and heavy march, most of our men being behind.

"When the bulk of the caravan arrived, shortly after dark, a man came up to us and told us the porters were sitting on their loads outside and were wishing to go on. When I went out to hear their reason for such an unusual proceeding I was told that a messenger had arrived from Pensa to say his village had been attacked by Awemba, three men killed, and that all his men in our caravan were sent for to go home as quickly as possible. I returned to the village, telling them that when we had consulted together I should let them know our decision. While we were considering what was best to do one of the men told me they had all left. The Fwambo men remained, and one or two Pensa men who had already settled down for the night. We took the precaution of sending a trustworthy man after the Pensa porters who had left, instructing him to follow them and remain with them till we arrived.

"RUNAWAY PORTERS.

"Next morning when I was bringing up three stragglers—the caravan being about a mile ahead—we saw six armed men emerging from the forest a little distance before us, and follow the caravan at a good pace. Suddenly they turned round, and, seeing us, walked rapidly in our direction. I thought they must be Awemba. The men also had some such thoughts, for suddenly they left their loads and took to their heels. I walked forward to meet them, wondering whether I was going to be captured or shot. To my surprise, when we got nearer each other I recognised the foremost as a Fwambo man, then I recognised another and another. I asked them what they were looking for, and was told that

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there was war between their chief and Pensa and that the latter had taken three heads; that knowing there were Pensa men in our caravan they had come to seize them, if possible, and take their heads in return. My loads having been deserted, I asked two of the men to remain with them until I could get on to the caravan and send men back for them. Eventually these same men brought on two of the loads, and we all went on by a new path, arriving here about two o'clock. As we trudged along wearily, with a heavy heart, we could not help thinking of the loads that the Pensa men had taken on the night before, and knowing these people to be expert thieves we failed to see any chance of recovering them under these circumstances. It was a gloomy reflection, especially when we knew they had all our cloth as well as a few other valuable loads. However, there was no help for it; it was simply a case of yielding to the inevitable. To our surprise and unutterable joy, no sooner had we paid the Fwambo porters and they were well out of sight, than in filed the Pensa men with every load intact. It was more than we had even dreamt of.

"NATIVE TACTICS.

"Next morning, Fwambo and his men (all armed) came down to beg powder of us. After we had persistently refused it, saying we had no wish either to help or to interfere in any way, they left in a most unceremonious fashion. As they were going home they were met by Pensa and his people, and apparently a free fight ensued. We counted over forty shots, and concluded that many people had been killed. It turned out, however that not a man was wounded even—they probably fired at random. Going home, Pensa and his people in their turn called upon us, explained the whole affair, begged us to remain neutral, asked for nothing; but behaved altogether gentlemanly. Since then (over a fortnight ago) the fighting has been carried on on the ambush system, parties of Pensa men scattered over the country watching for a solitary Fwambo man if by chance any emerge from the village. They have not killed any more that we know of; but this carried on for months will prevent any cultivation being done, and consequently it will probably be succeeded eventually by a time of hunger and famine.

"GREAT INCONVENIENCE.

"All the men we had trained for work have left us, and we have had to fall back on the Kera people—raw, lazy, impudent men. We were, however, glad to get them as they are, if only to carry water and firewood for us. The Pensa people threatened them last week and they all left, but Kera sent them back on Sunday, telling Pensa that he (Kera) had no *mulandu* (dispute) with him. The war between Kera and Muti is about finished, consequently we have hopes that the former will be able to sell us food henceforth. This unsettled state of affairs, I am sorry

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to say, affects my work in the language considerably. The having a teacher who only knows the language I am endeavouring to acquire is, in itself, far from satisfactory, and necessitates a tedious course; but when I have to get a new teacher every month, more or less, progress becomes painfully slow. I have attempted no translation as yet except the Lord's Prayer, and that I am afraid is not very correct. We had our first service in Kimambwe, on this station, Sunday before last, but last Sunday there were no natives here.

"DISAPPEARANCE OF A FOREIGNER.

"I told you, I think, in my last letter that Captain Trivier and his companion Mr. Weissemberger had arrived here and were waiting for men to take them on to Karonga. I am afraid Mr. Weissemberger has come to an unnatural end. Whether he has been murdered by the natives or has died in the forest is not yet known. He went away four days ago. Diligent search has been made in all the villages, but without success. A gun, followed by four or five shots in quick succession (such as might be fired from a revolver), were heard three nights ago near Pensa's village; but on inquiry from the villagers we were told that three men had arrived from Karonga and were fired at in mistake by the sentinel, and that when the villagers heard the shot they rushed out and fired a volley. These men, and the porters for Captain Trivier, who are expected from Karonga, were at Keresya, and would be here the day following. The porters not having arrived, there is reason to suspect that the shots were revolver shots, and were those of Mr. Weissemberger. I ought to have said that this gentleman was apparently slightly affected by the climate, bad food, &c., and was not altogether responsible for all that he did.

"Mr. and Mrs. Swann, who have spent a fortnight here for the change of climate and rest (Mr. Swann especially *needing* such a change), returned yesterday.

"We are all in good health, and I may venture to add in good spirits.

"With kindest regards,

"I remain, yours sincerely,

"D. PICTON JONES.

"P.S.—Captain Trivier's men from Karonga have arrived.

"We were all somewhat disappointed in not having any letters from home. I have no doubt you have received our letters *vid* Nyassa, and in consequence are not anxious respecting our welfare.

"Mr. Weissemberger's disappearance is still a mystery. Unless he has determined to live with the natives, and is in hiding in one of the villages, it is impossible that he can be alive. Captain Trivier will proceed on his journey October 1st."

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BANGALORE.

BANGALORE is the administrative capital of the Province of Mysore, a native state under the control of a Maharaja. After Madras, it is the second largest city in South India, having a population of 150,000. It is situated on an extensive plateau 3,000 feet above the sea; and, owing to the salubrity of its climate, is a favourite station for British troops and other European residents. With the exception of three or four months in the year, when the thermometer reaches 90° or so, the temperature is that of of an English summer. The chief offices and High Court of the Mysore Government are established here, in a noble pile of buildings commanding a view of a picturesque park or pleasure grounds, named after Sir Mark Cubbon, a former British Commissioner at the Court of Mysore. The city is divided into two parts—the Pettah, or native town, and the Cantonment, where most of the Europeans and Eurasians live—the Cubbon Park and other land separating the two. The frontispiece gives a view of the Cantonment side; the church on the left being the Roman Catholic Cathedral, and the building on the right with minarets, a Mohammedan mosque. There are a large number of Mussulmans in Bangalore, and many of their learned men live here; but the bulk of the people are, of course, Hindus. The Kanarese language is spoken on the Pettah side, where most of the Brahmans live, and the Tamil language in the Cantonment—the native community of this part being for the most part a floating population from the Madras plains. Telegu and Hindustani are also spoken. There is a large Government College in Bangalore, affiliated with the Madras University; an excellent museum, and charming botanical and horticultural gardens, called the Lal Bagh. Five Protestant Missionary Societies carry on work in the city—the London, Wesleyan, American Episcopal Methodist, Society for the Propagation of the Gospel, and Lutheran; there are also English congregations connected with the Wesleyans and Episcopal Methodists, the Baptists, and the Churches of England and Scotland.

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A VISIT TO ILANJAINARIVO.

BY MRS. HUCKETT, OF FIANARANTSOA.

(*Concluded.*)

WE had a good night's rest, and did not awake till the bright sunlight was trying to force its way through the chinks of the roughly made shutters and door. We longed to throw open the door and admit the fresh air and daylight, but to do so we knew would be to invite visitors we were not yet prepared to see; so we had to be content with the dim light until we could make ourselves presentable, could stow away the bedding in the afore-mentioned bath, close up the stretchers and pack them up on one side, and thus make room to prepare our breakfast. While that meal was in course of preparation we went out to breathe a little pure air; and followed by the children—who had already taken our little ones to see the cows, pigs, &c.—we went to look at the church of the village. It was a plain mud building with a grass-thatched roof, having on one side of it two small windows composed of wooden shutters (no glass), and a door between them.

It was rather large for so small a village, but there were many houses scattered in twos and threes around the place, and the church is large enough to accommodate the inhabitants of these. On looking inside, I found that there was a kind of platform built up at one end, and in front of this two stakes driven into the earth, and a plank about eight inches wide laid across them—which did duty as a pulpit. Another rough form, similar to that which served as a substitute for a pulpit, was placed on one side of the platform as a seat of honour for the chief of the village, and was the only seat in the church. We now returned to breakfast, and after that meal Mr. Huckett left us to go to another village to preach, before taking the service here. A good many children gathered round our house, so I got one of our little ones' Bible picture-books, and sat at the door showing them the pictures, and telling them the stories connected with them. Very soon the men and women also began to gather round, and you would have been surprised to see the interest with which they listened to the stories of Samuel, David, Daniel, and others, told briefly (and in

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as simple language as one would use in talking to an infant class) as they gazed at the pictures. It was all so new and wonderful to them —the stories which many of you have been familiar with from your earliest years many of those heard then for the first time—and when I moved to go into the house (for it was now nearly eleven o'clock, and the sun was getting very hot, and so many pressing around me made my low position very close and uncomfortable), some of them said: "Don't go away, tell us some more." I said: "Yes, by and by we will talk about some more."

The children still hung around the house, so I called the teacher and suggested that he should take them into the church, and I would go and talk to them a bit there until Mr. Huckett returned to take the service. He came again presently to tell me they were assembled, and to carry my chair in. I followed with my three little ones, intending to talk to them in the same free and easy manner we had been chatting together in before; but judge of my astonishment on nearing the church to find it literally packed full, and others sitting outside. So closely were they seated, that I could hardly thread my way through them to the platform where my chair was perched. For a moment I was quite taken aback; to face such a large congregation as that had been the farthest from my thoughts; still, there they were, and it was evident they were expecting to hear something from me, and I felt it must be something rather different from what had been in my thoughts before entering the church. What should it be? All this ran through my mind as I made my way to the platform, which honourable seat, by the way, I begged to decline; so room was made for my chair by the side of it. I found another teacher there—also a pastor—from a neighbouring village a few miles off; so I asked this pastor to give out a hymn and pray with us, and in the meantime my heart was lifted in prayer to our Heavenly Father for help and guidance to speak the right words to these people, and certainly He gave it, and took away all sense of nervousness as I read the story of the brazen serpent, and a few other verses from the third chapter of John's Gospel, and told them the way of salvation in the simplest words I could. The intense earnestness with which they listened was most inspiring.

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About one o'clock Mr. Huckett returned, and after another hymn, reading, and prayer, he talked to them simply and earnestly from the fifteenth chapter of Luke. Throughout the whole of the service the attention of the people was unabated; they seemed to enjoy it thoroughly, and showed no signs of restlessness, although they had sat there so long; on the contrary they seemed loth to leave it at its close. When the majority left the church the few of us who were professing Christians stayed to commemorate our Saviour's death in His own appointed way. Alas! they were very few—only the teacher and his wife in that village and its surroundings; but those connected with other churches in neighbouring villages several miles distant had come in for that special service.

Our house still remained the centre of attraction; so after dinner I took the picture-book outside and spent a little time with the people, again to their great delight and, I hope, to their profit also. As we talked of Moses and of the little captive maid, whose advice brought such good to Naaman, they would frequently exclaim: "How wonderful, how wonderful it is!"

Later in the day we called at each house in the village and said a few words privately to all we could, and I trust the words of some were sincere when they said they should never forget that day. What they had heard was very sweet to them, and they would try to carry out its teaching.

In the evening, when our little ones were in bed and all was quiet, we got the teacher and the chief into our house for a chat. We found the latter a very simple old man and not able to read a letter, but he seemed to be much impressed by the day's services. We spoke to him in plain, earnest language, and begged him to give his heart to God, reminding him that the people of his district looked up to him and followed his example, and if he led them to God, how happy for him at the last day to be able to say: "Here am I, and the children Thou gavest me"! He was much touched, and promised to seek the "Well done!" of our Heavenly Father. My husband then prayed with him, and we wished him good-night. May God be pleased to bless the words spoken, and lead him to His feet!

We rose early on the Monday morning, as we had to hasten away to

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Ivòhimàrina (one of the central villages where an examination was to be held, for which purpose eight schools were to meet us there that day); but if we were early, the villagers were earlier, and were all up and gathered round the house to see all they could of us; so we again saw our old friend of the evening before, and were pleased to find him still glad to speak of the things that had then filled our conversation. As I shook his hand and gave him a parting word, he said: "Yes, yes; but we want you missionaries to stay with us and help us every day; but if you cannot stay, always come and see us very often." We then turned to say a general good-bye to all, and found our three children each holding a new laid egg, a parting gift from some loving heart which wanted to show its appreciation of their visit. I thanked the giver, but she said: "It is nothing; we are so glad to see them and you, and you will come again when the missionary, your husband, comes, won't you?" I could only say some day I hoped to come again, but was afraid it would be a very long time first. We then said: "Good-bye, and may God bless you all," when the children eagerly reminded us that they were coming with the teacher to Ankàratsinànana, a village about eight miles distant, on Tuesday for the examination we were to hold there on the Wednesday, so that they would soon see us again. We promised them we would look out for them, which, you may be sure, we did, and so we bade farewell to Ilanjaìnarìvo.

THE MURDER OF JOHN WILLIAMS, AS DESCRIBED BY AN EYE-WITNESS.

CAPTAIN RODD'S name figures largely in the Pacific charts as discoverer of many a reef, of several harbours, and of some small islands.

An apprentice in the missionary brig *Camden*, when John Williams was killed at Erromanga, in 1839, he has a vivid recollection of the sad affair. On board were Mr. Williams, Mr. Harris, an intending missionary, and a Mr. Cunningham. Williams understood natives, did not like their manner at Erromanga, and thought it would be prudent not to go ashore at once. Harris was impatient, and Williams gave way. The

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three passengers landed with the captain, and Harris walked in advance up a little stream. Presently he ran back followed by a number of natives who knocked him down and clubbed him. The other two and the captain were also seen making for the boat. Cunningham and the captain got in and escaped, but Mr. Williams fell on the shingly beach and was slain. It was all over in five minutes, and a single musket shot would have saved them. "But we had no guns in the *Camden*," said Captain Rodd, "as Mr. Williams considered it wrong for a mission ship to carry them." "Ha!" said the old man, warming up with his recollections, "Williams was a man, every inch of him. . . . A good sailor, a good blacksmith and carpenter, a good preacher, and always ready with a kind word and helping hand for anybody, white or black."—From "Through Atolls and Islands in the Great South Sea."

OUR NEW CHURCH.

BY REV. JOSEPH PEARSE, OF FIANARANTSOA.

CHRISTMAS WEEK was a season of unusual interest and of no little excitement with us in Fianarantsoa, for, on Christmas Day and the two following days, we held services in connection with the opening of Antranobiriky new church. On Thursday, 4th November, 1886, a fire broke out in a house in the upper part of the town. The flames soon spread to other houses, and ere long took hold of the old thatch-covered church, which in a very short space of time was a complete ruin. This was looked upon as a great calamity at the time, but, as has since been said over and over again by the natives, the calamity has turned out to be a blessing. The new church is a great improvement on the old one, and its erection has called forth the earnestness of the people and developed their liberality. The church has been nearly three years in erection. This will sound long to English ears, but some things still move slowly in Madagascar. In this part of the island workmen are not very numerous, certain materials are difficult to obtain, and it is not consistent with native character to carry through a job in the speedy and business-like manner with which English people are familiar. We have been long about it, but in every respect, I think, the work is well done; and, unless an earthquake should give the building a rough shake, or it should be unfortunate enough to be struck by lightning, it will serve as a suitable house of prayer for several generations to come.

PLAN AND GENERAL CHARACTER OF THE BUILDING.

We are indebted to the Rev. J. Sibree for the plans from which the church has been erected. Our dear friend expended much time and

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trouble upon them, and the congregation owe him a debt of great gratitude. I hope to be able to enclose some photos or drawings which, with the following statement which the architect has kindly supplied, will help friends at home to realise to some extent what sort of building we have erected in this the capital of the Betsileo Province. Mr. Sibree says :—

"This new church occupies a most prominent position nearly on the summit of the hill on which the Betsileo capital is built, and is visible for many miles in several directions.

"It is constructed of sun-dried bricks with stone dressings, the higher parts of the turret being of burnt brick and stone. The building is a simple parallelogram in shape, 73 ft. long by 31 ft. broad interior dimensions, and is designed in an extremely simple adaptation of early English Gothic, suited to the materials employed and the workmanship available. It is lighted by lancet windows at the sides, by a triplet window at the pulpit end, and by a doublet window at the opposite end of the church, all of which are filled with tinted cathedral glass. At the northern end is a bell turret rising to the height of 75 feet, and supported by boldly-projecting buttresses which form the principal porch. A gallery, with open tracery work in the front, is placed across the church at the north end, and opposite to this is the pulpit platform, on a stone base, with open tracery railings corresponding to that of the gallery. The pulpit lectern and communion table are all designed so as to harmonise with the other woodwork of the church.

"The roof, which is high-pitched and open, and of very massive timber framing, is covered with tiles, and the porches, gables, gablets, and turret are all finished with ornamental wrought-iron finials, executed by native workmen. Internally, the walls are plastered and neatly coloured. Altogether, the church is the most carefully-finished and well-built structure that has yet been erected south of Antananarivo, and does much credit to the native workmen and other natives who have taken an interest in its erection."

Such is the architect's brief statement concerning the church which has just been opened.

ARRANGEMENTS FOR THE OPENING.

In Madagascar Christmas comes after the rainy season has commenced; and when the congregation decided to hold the opening services at Christmas, some of us had fears that the weather would interfere with the success of the engagements. However, like many other fears, we found that we need not have entertained them, for on the morning of Christmas Day the sky was unclouded, and, with the exception of a few slight showers on Friday, the weather continued fine till the services were over One of our good native friends recognised this as an evidence that God

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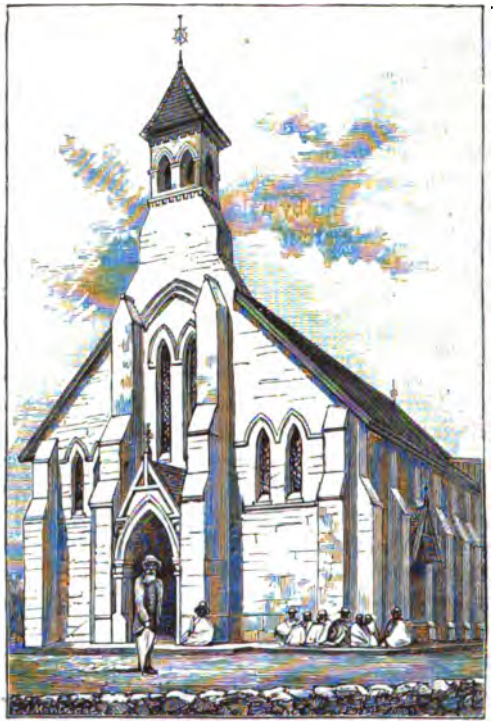
was smiling upon our undertaking, and in his prayer he said: "Thou hast kept back the hail; Thou hast withheld the lightning; Thou hast restrained the wind; and Thou hast also bid the rain wait for a season, that we might hold these services."

We arranged that the doors of the new building should be opened at seven o'clock on Christmas Day morning, and I was there by that time; but a large crowd had gathered round the doors before my arrival, and



ANTRANOBIRIKY CHURCH—EXTERIOR.

within half an hour of turning the key the large building was crowded in every part.

THE MORNING SERVICE.

At eight o'clock the service commenced by singing a hymn. After which I read a few short passages from the Bible, and the elder of the two native pastors offered thanksgiving for the successful completion of the building. Then followed a little business purely native in its character, and which will sound strange to English ears, and will

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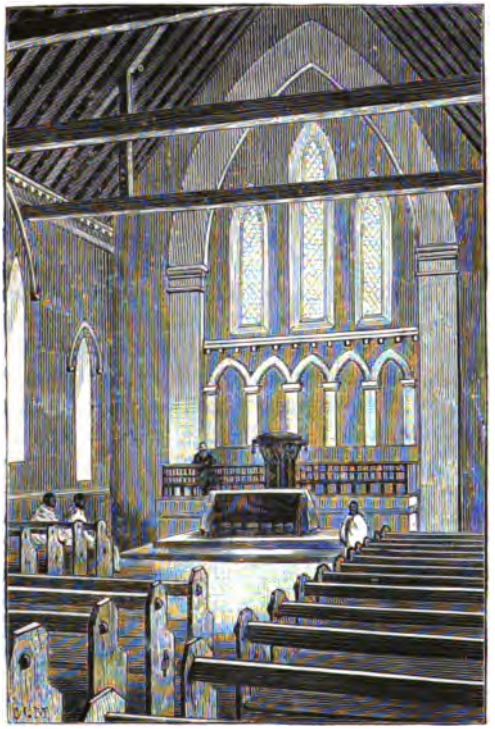
not, perhaps, receive much sympathy from friends at home. The congregation had written to inform Her Majesty the Queen of Madagascar, and the Prime Minister, also the church in Antananarivo, of which they are members, of the completion and proposed opening of the new church; and to show their interest in the work, and to express their Christian sympathy, Rainimanga, one of the influential pastors in the city, was sent down to represent them on the occasion of the opening. He brought with him a letter from the Queen and Prime Minister. This letter was now read, and



ANTRANOBIRIKY CHURCH—INTERIOR.

after the reading of the letter, Rainimanga made a short speech, in which he said that Her Majesty the Queen, and the Prime Minister, and their church, were pleased to hear what the people in the south had done, and that he had been sent to represent them on the occasion of opening the new Church. He added that they had not sent him empty-handed, but that to give a practical expression of their sympathy they had sent by him a subscription of fifty dollars (£10) towards the building fund. This gave great pleasure to the people. Then, as is customary on all public occasions

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in this country, the people, through a chief of high rank, presented a dollar as a token of their unbroken allegiance to Her Majesty Ranavalona III., Queen of Madagascar, and the speaker expressed the gratitude of the people for the sympathy shown by Her Majesty in sending Rainimanga to be present at the public opening of the church, and their delight that he had brought such a handsome donation as fifty dollars towards the funds. All this was done "decently and in order." Then, after singing another hymn, Rarinosy, the junior pastor, read a paper giving a brief history of the church, from which it appeared that it is only about twenty-nine years ago that public Christian service was first held in this part of Madagascar. Another hymn and further reading from the Scriptures, and prayer, followed this paper, and then an appropriate sermon was preached by our brother, the Rev. A. S. Huckett, from Acts ii. 47, and Acts xi. 21. Brief devotional exercises followed the sermon, and the assembly broke up about 11 o'clock a.m.

THE AFTERNOON SERVICE.

The afternoon service was fixed for one o'clock, but before that hour the building was again crowded. At this service a financial statement was read, from which it appeared that the total amount expended on the church has been a little under two thousand dollars (£400). From an English standpoint this is a small sum for such a building, but it sounded large to native ears. The glass windows were a heavy item; for including transit from the coast, custom duty, freight, agent's fees, &c., they cost us a total sum very little below £50. A considerable portion of this was met by the generosity of Erskine Beveridge, Esq., and the cost would have been heavier, but that my kind friend, Mr. Card, of Lewes, supplied everything at nett cost. Of the remaining £350, the sum of £100 was granted by the L.M.S., over £120 was raised by the natives, and the remainder was given by various Christian friends interested in work in Madagascar.

The afternoon sermon was preached by Rainimakaola, formerly an evangelist in connection with our Mission, but recently appointed by the Hova Government to be second governor in Fianarantsoa.

FOLLOWING DAYS.

The general character of the services on Thursday and Friday was the same as that on Wednesday, and the building was equally crowded on each occasion. On Thursday morning our brother, the Rev. H. T. Johnson, preached, and in the afternoon Rajaonimaria. On Friday morning the sermon was preached by Rainizacary, and that in the afternoon by Razakariasa.

Altogether the services have been a great success. There is much darkness still in some parts of Madagascar, but the light is increasing.

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THE MARKET-PLACE, FIANARANTSOA.

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Christianity is extending its roots and spreading its branches, and it s becoming an increasing power in the island. The existence of this new church, and the immense crowds that have attended the opening services on three successive days, are evidences how God has blessed mission work here, and for this we invite Christians at home to rejoice with us and give hearty thanks to our Divine Master.

A Successful Experiment.

THE Alice Memorial Hospital is becoming a most valuable aid to the Society's Mission in Hong Kong. Dr. Thomson is evidently bent on making it efficient, both as a medical institution and as a means of direct spiritual blessing to its inmates. Writing to the Foreign Secretary, he says :—

"I have told you of my appointing an old Christian carpenter as a sort of lay-evangelist, in hope of reaching through him the coolies who form the bulk of our constituency. I am glad to say that the experiment is proving a a success. The patients seem to listen to him most attentively, and gather round him in a little group as, sitting on the edge of a bed, he discourses on some point of Christian doctrine, or, with the aid of a picture of some scene from the Life of Christ, tells them something of the Lord Jesus. A good deal of interest seems to have been shown, and some little while ago three of the male patients expressed their wish to become Christians. Pastor Wong, of whose earnest devotion to the work I cannot speak too highly, kindly took them under his direct tuition, and to-day, before the ordinary church service, I had the joy of seeing him formally receive two of them, young men, the one a carpenter, the other a blacksmith, into church-membership by baptism ; he having been satisfied as to their sincerity and fitness for the taking of that step."

A Women's Hospital for Hankow.

Through the generous action of Dr. Griffith John, who provides the bulk of the necessary funds, an addition to the buildings connected with the Society's Hankow Medical Mission is about to be made. A new

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hospital, exclusively for the use of women, is to be built in the London Mission Hospital Compound. In memory of Mrs. Margaret John, Dr. John's first wife, this women's hospital is to be named the "Margaret Hospital." The present hospital will be used for men, the "Margaret" for women. The entire scheme includes a Chinese matron, to take charge of the same, under the superintendence of one of the Mission ladies. A committee has been appointed to draw out suitable plans and make all preliminary arrangements.

The New Chapel in Peking.

An error occurred in our last issue. The new chapel recently opened in Peking is in the West City branch of the mission, not in the East City as stated.

Inquirers at Chung-king.

Twelve months ago we had the joy of announcing that at last the long-proposed mission in the distant Sze-chwan province, far away in the West of China, had been started, and since then have from time to time given details of the experiences of the Rev. J. W. Wilson. Dr. Cecil Davenport's appointment as Mr. Wilson's colleague was also duly chronicled. The latter is spending a few months at Hankow, familiarising himself with the methods of medical mission work as carried on by Dr. Gillison. The former writes as follows:—"You will be glad to hear that we have three inquirers after the truth on our list. One of them will probably be baptized next Communion Sabbath. Guess how rejoiced we were when a poor fellow came to us after the Sunday morning address a fortnight ago and said: "Sir, I want to know more of this Jesus. Will you teach me?" He had listened to a sermon on the willingness and power of Christ to save men from the sway of their own sinful passions, and his earnest, wistful gaze betokened the depth and sincerity of the conviction that he had heard a higher and nobler truth than he had ever heard before. You will, I know, pray much for our work in this distant station."

Opposition to Christian Education in Bangalore.

In former issues we have referred to the reactionary spirit lately manifested by high-caste Hindus in the city of Bangalore. The Rev. J. H. Walton, who a few months since returned to his work in the High School there, thus records his first impressions of the altered condition of things:—"I find that a very strong and growingly strong feeling against missionary education has sprung up in Bangalore during my absence. The Hindus have begun to feel very bitter against us, and are moving their co-religionists to discountenance our High Schools in every way possible. They have organised a system; established a school of their own in the Pettah, where they impart religious instruction of their own as a counterpart to our Christian teaching. They have appointed

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preachers and other agents for street work, some of whom meet our lads as they are coming to school, and endeavour to dissuade them, whilst others hold forth just opposite the school and tell the public of the danger that threatens 'Diana of the Ephesians,' from the Christian influences of the Mission schools, and so on. I cannot describe it in detail yet, for it is all new to me. But here is something that proves missionary education to be a cause of alarm to the bigoted ones among the heathen. Evidently they are afraid there is a power in it which some Englishmen assert there is not. Opposition will do us good. It will stimulate inquiry. It will advertise us widely without payment. I do earnestly hope I shall be blessed with strength to meet the work that is about to offer itself."

Pressure of Work at Cuddapah.

By the removal of the Revs. H. J. Goffin and G. H. Macfarlane from Vizianagram to Cuddapah, the staff at the latter thriving South India Mission station has been doubled. But the work grows so rapidly there, and the movement in favour of Christianity is becoming so general, that notwithstanding this increase, the urgent needs of the district are very great. Witness the following from the pen of the Rev. W. H. Campbell, M.A., B.D. In a letter to the Rev. R. Wardlaw Thompson, Mr. Campbell says :—"I wish you could spend a month or so with us here to see and feel our needs. We are all working at high pressure, and are at our wits' end in endeavours to keep up with the work. We are urgently in need of a large reinforcement of teachers and catechists. The work is suffering for lack of them, and suffering sadly. To see opportunities and to pass them by; to have people pressing on us for instruction and to be obliged to keep them back, is a strange experience. I feel a constant burden upon me, a burden of responsibility that is too heavy. Our present staff of European missionaries is quite sufficient to oversee and direct all the workers we have, but with our present workers we cannot do our work as it should be done. I do not know how you will look on the matter, but we cannot keep in the work. Year after year you may expect appeals for increased grants, and before long for more European missionaries. At present our great and pressing need is connected with our Training Institution. That must be strengthened and developed."

School Needs in North-East Madagascar.

In a recent number of the CHRONICLE mention was made of the valuable work done in Madagascar by Government officials who are sent to settle in distant provinces, where as yet no missionaries are living. Many of these men, who have been church members in Antananarivo, and possibly preachers and Sunday-school teachers also, are moved with pity for the ignorant people they find surrounding them in their new home, and they at once try to found churches and Sunday and day schools. One serious difficulty, however,

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confronts them at the outset; they may be willing to teach, but schools are not easily carried on without books, slates, and other necessaries. The people to be taught are not sufficiently alive to the advantages of education to be willing to purchase books, and it is often difficult for the Hova officials (who receive no salaries for their Government service) to provide them. In many cases golden opportunities of educating outlying tribes are lost for the want of a few shillings' worth of school material. The following extracts are translated from a letter recently received from a young man who was formerly an active worker in the Analakely church in Antananarivo. His father was appointed as governor to a district in the extreme North-East of Madagascar, and this son was sent with him as one of his secretaries. Former letters received from him gave sad accounts of the gross ignorance of the people living round them, and told of his distress that they should be left in such darkness when Antananarivo was so full of teachers and preachers. This letter tells its own tale:—

"Our hearts were filled with joy on receiving the parcel of Bibles and other books, and we at once formed a Sunday-school, which now numbers a hundred scholars. Two of my friends and I teach the men and boys, and my wife and her sister the women and girls. This teaching is a great delight to us, because of the diligence of the scholars; but we are anxious about the future, for it will be very difficult to keep up the work without money to buy books. However, God is there, and He will help us. We most earnestly beg *you*, though, to tell the Sunday-schools in England about our difficulty, then perhaps they will send a little money, if only a *little*, to help on this work. There are people willing and able to teach, and the pupils are many; it is only the Bibles, hymn-books, &c., that are wanting. And so we would *like* to be able to give some little rewards to the most diligent after a time. Last September I was travelling about in the district, and I saw several so-called schools, but as they had no slates or any books to learn with, they spent their school-hours *singing!* Oh! the sad condition of those people there; for the teachers are not Christians, and what they teach about 'the praying' is '*flat and sour*'—not the real thing at all.

"When I think of all this I have a great longing that we may have a missionary settled here, and then there would be a good school, and teachers would go forth from it and live amongst those 'far-off' ones; but that is only a dream, and I fear there is no chance of its being fulfilled."

If, after reading the above, any friends feel disposed to help these young Malagasy, who are striving to "light the Lamp of God in a dark place," and will entrust even small sums to my care, I will forward instructions to Antananarivo for a parcel of books, &c., to be sent to the young man as soon as possible; or Mrs. Grimke's cards, and things suitable for rewards

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(pencils, knives, penholders, &c., &c.) may be sent to the Mission House, directed to me, and I will see that they reach their destination.

MARY T. BLISS.

Political Affairs in Huahine.

The Society Islands are passing under French rule, but slowly and with considerable difficulty. We have repeatedly referred to the strained relations that exist between the new masters and the islanders. In Huahine, we regret to say, there is a complete deadlock. The French are treated with defiance by the Queen, her Council, and a large section of the people. The tricolour floats over the Residency, but recently the old Huahine flag was rehoisted by the anti-French party, and that notwithstanding the presence of two French war-vessels in the harbour. Its flagstaff is higher, the flag itself several times larger than the French flag, and it flies only about fifty yards from the latter. One is surprised at the forbearance of the French officers in permitting its erection. The position of our missionary, the Rev. E. V. Cooper, is very painful. He cannot but deplore the wilful opposition of the natives, who, in consequence, distrust him. Moreover, Christian work is seriously interrupted.

The Late Rev. Theophilus Atkinson.

At a ripe old age this veteran South African missionary has passed peacefully to his rest. Theophilus Atkinson was born at Ipswich, and there, at the age of twenty-one, he joined the church at Tacket Street. After studying at Gosport and Hoxton he sailed for South Africa in 1829; however, two years later, in company with the Rev. J. J. Freeman, he left South Africa for Madagascar, in which island he hoped to spend his life. But that was not to be. Radama I. was dead, and signs of coming trouble were apparent. Mr. Atkinson received permission from Ranavalona I. to travel up country to the capital, but was distinctly told that he would only be allowed to remain there for one year. He reached Antananarivo in September, 1831, and left it again in the following July. Returning to the Cape Colony, *via* Mauritius, he laboured for three years at Bethelsdorp, for four at Philippolis, and for seven at a new station he established at Colesberg. In consequence of the illness of his wife, however, he had to leave Colsberg, and in 1848 was appointed to Pacaltsdorp, where for the succeeding thirty-four years he did faithful and honcurable missionary service among the Hottentots and other natives of the Colony, Pacaltsdorp being one of the settlements, or "institutions," as they were termed, which the Society's missionaries established. South Africa owes much to such as he. In 1882, Mr. Atkinson retired from active service. He leaves a widow (his second wife) to mourn his loss.

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Our Circulation.

SINCE the beginning of the New Year there has been a very encouraging increase in the sale of the CHRONICLE, both through "the trade" and direct from the Mission House. We had anticipated an increase, and provided accordingly; but the margin allowed proved altogether insufficient, and the January number has been out of print for several weeks. Copies of the February and March numbers, however, are still obtainable, and we are now printing larger editions so as to prevent disappointment to intending purchasers. The extended circulation is mainly due to the special efforts made by ministers and others to gain subscribers. A reviving interest in the Society's work very naturally results in a desire to read about that work. May we again urge the importance of fostering this desire? Our three magazines—the CHRONICLE, the JUVENILE, and the QUARTERLY NEWS OF WOMAN'S WORK—do yeoman's service in maintaining missionary interest and enthusiasm.

Non-collegiate Missionaries.

Some time since we announced that the Directors of the London Missionary Society had decided to encourage offers of service from young unmarried men, of approved Christian character and good general education, who have not passed through a theological training at college, but have been successfully engaged in Christian work. The details of this scheme have now been worked out, and the Board is prepared to receive applications. The first examination of candidates will be held in September. A leaflet has been prepared which gives full information as to the conditions of service, the subjects of examination, and other particulars, copies of which may be obtained from the Rev. Edward H. Jones, Home Secretary, 14, Blomfield Street, London, E.C.

Portrait of Capt. Hore.

The April number of the *Evangelical Magazine* contains a portrait and biographical sketch of our esteemed missionary, Capt. E. C. Hore, of Central African fame. The portrait is excellent, and will be much appre-

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ciated by his many friends all over the country. The price of the *Evangelical Magazine* is sixpence. It is published by Mr. Elliot Stock, and can be obtained through any bookseller. On Friday, April 25th, Capt. Hore leaves England for a deputation tour through the Australasian Colonies.

A Suggestion.

Two ladies in Somersetshire, having read Rev. A. Parker's letter * about Benares, have written a most consolatory and encouraging letter to him, which has done great good. Might not others, equally unknown to our missionaries, occasionally send them a message of God-speed in like manner when impressed with the CHRONICLE story of their labours?

Verb. Sap.

A minister in the South of Scotland relates the following incident:—"Not long ago a poor woman, whose husband is in receipt of only seventeen shillings per week, called me into her cottage and told me she had been saving for some time for the London Missionary Society. I expected five shillings, but imagine my surprise when she brought out a pound note and a shilling. Such true giving should be made known for the encouragement of others. Where there is a will there will be always found a way. She told me that the Lord had already more than repaid her, for most unexpectedly her husband's wages had been raised one shilling per week."—*The Scottish Congregationalist.*

The Two Mission Schools.

The results of the examinations of pupils in the School for Sons of Missionaries, Blackheatth, are thus given in the report for the year 1889, just issued. Two boys have passed the London Matriculation—viz., F. Payne in the first division, and R. Good in the second division. Ten have passed the Cambridge Junior, H. Brockway taking second class honours, and W. Payne third class honours, while the following have satisfied the examiners:—W. Coppard, J. Thomson, A. Peill, J. Richardson, R. Houlder, E. Waldock, H. Sadler, and B. Wills. In order to bring a lower section of the school under the test of a public examination, the head master sent in the third form, with certain exceptions, to the third class examination of the College of Preceptors. All the candidates passed in the following order of merit:—J. W. Jukes, J. G. Pike, B. A. M. Helm, A. E. Pearse, A. J. Pearse, T. E. G. Pigott, R. N. Bailey, S. R. Ellis, H. R. Richardson. The character, spirit, and tone of the school are reported by the head master to be very satisfactory.

At the recent Cambridge Local Examinations, sixteen out of seventeen candidates from the School for Missionaries' Daughters, Walthamstow Hall, Sevenoaks, passed. Eight of these were classed in Honours divisions, and, in addition, three were distinguished in religious knowledge, three in English, one in German, one in music, and one in botany.

* See CHRONICLE, November, 1889.

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Quarterly News of Woman's Work.

The April number of this periodical comes laden with valuable freight in the shape of articles from the pens of several lady missionaries. Miss Blomfield writes of a "River Trip," Miss Olive Miller of a "Visit to the Northern Stations, Amoy," Miss Davies of "Country Work up the East River, Canton Province," and Miss Cockin of "A Girls' Home in Betsileo." Some sketches from the pencil of Miss Davies add greatly to the interest of her paper. Copies, price one penny, may be obtained through booksellers from John Snow & Co., 2, Ivy Lane, Paternoster Row, E.C., or from the Mission House, 14, Blomfield Street, E.C. A subscription of sixpence a year ensures a copy sent post free.

Monthly Prayer Meeting.

The first Monday in April falling upon Bank Holiday this year, the usual prayer-meeting will not be held.

Young Men's Missionary Band.

The following is the programme of meetings for April :—

Tuesday, April 1.—Paper on "The Labour Traffic in Polynesia," by Mr Sully.

Friday, April 18.—Address by the Rev. T. E. Slater, of Bangalore, on "A Hindu's Difficulties in accepting Christianity."

FROM ALL FIELDS.

A Glimpse of African Heathenism.

IN a series of extensive quotations from the venerable Bishop Crowther's journals, given in the February issue of the *Church Missionary Gleaner*, is the following terrible description of superstitious cruelty :—"About four days before our arrival at Ohambele, an old rich woman was dead and buried. The proceedings of the burial were stated as follows. When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs. Being unable to stir, they were let down into the grave, yet alive, on mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads. This being done, they were led and paraded about the town to show the public the servants of the rich dead mistress whom they would attend in the world of spirits. This was done for two days, when the unfortunate victims were taken to the edge of the grave, and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress, and covered up with earth while yet alive. We can only imagine what would be the feelings of these unfortunate victims. Some of the Bonny converts

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attempted to rescue these last two females by a large offer of ransom to buy bullocks for the occasion, but it was refused them. Can there be any doubt as to the urgent necessity of sending Christian teachers among this poor ignorant people, who are slaves to Satan, and yet glory in their shame? After these atrocious deeds were performed, volleys of trade cannons were fired for days in honour of the dead. I counted ten of these cannons in the street opposite the house of the dead, about four or six pounders each."

Work in the Transvaal.

The Rev. Owen Watkins has applied for two additional men for native work in the Transvaal, and they are to be sent forthwith. The rapid movements occasioned by the development of mining operations bring together large numbers of native workmen, and for these provision must be made.

The Transvaal District Meeting is also very wishful that Mr. Watkins should at once proceed to the regions north of the Limpopo, that he may the better judge of the possible openings for new missions in British Zambesia. The Committee is at present unable to authorise any additional expenditure for such a purpose; so that the expenses of any exploration that Mr. Watkins might undertake would have to be paid from local funds. This can only postpone, however, the advance northwards which the circumstances of the country will certainly render necessary.—*Wesleyan Missionary Notices.*

The Portuguese in Nyassaland.

Lord Salisbury's interdict on the Portuguese proceedings in Africa appears to have spoilt a very pretty plan of the Papacy. In the *Missions Catholiques* of Lyons, we learn, no secret was made of the fact that Cardinal Lavigerie had made arrangements with the King of Portugal to occupy what were called "the Portuguese provinces of the Shiré and Nyassa." Under these arrangements Romish missionaries would have been armed with powers and privileges partly from Rome and partly from Lisbon, and the result would have been interference of the most intolerable kind with Protestant work in the whole region.—*The Free Church of Scotland Monthly.*

ANNOUNCEMENTS.

BIRTH.

PEAKE.—February 20th, at 37, Warrender Park Road, Edinburgh, the wife of the Rev. P. G. Peake, of Madagascar, of a son.

MARRIAGES.

SMITH—PHILIP.—December 19th, at H.B.M. Consulate, and afterwards at the Native Church of the London Mission, Tientsin, North China, by the Rev. G. Owen (Peking), assisted by Mr. Chang, native pastor, George Purves Smith, M.B. and C.M. Edin., to Jessie Philip, eldest daughter of the late Joseph King Philip, London.

LLOYD—GOOD.—December 31st, at Kanye, Bechuanaland, South Africa, by the Rev. J. Tom Brown, the Rev. Edwin Lloyd, of Shoshong, to Annie, daughter of the Rev. James Good, of Kanye.

DEATH.

ATKINSON.—February 15th, at George, South Africa, the Rev. Theophilus Atkinson, formerly missionary at Pacaltsdorp, aged 85 years.

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CONTRIBUTIONS.*

From 13th February to 12th March, 1890.

LONDON.

Mrs. Faulconer	100	0	0
A Friend, for Rev. J. Sadler	5	0	0
Do., for Rev. J. Duthie	25	0	0
C. E. Mudie, Esq.	21	0	0
W. H. Ropes, Esq.	21	0	0
L. A., for Deficiency	10	10	0
David B. Lees, Esq., M.D.	10	0	0
Rev. J. O. Whitehouse	10	0	0
Miss Lees and Friends, for Female Missions	6	15	0
Collected by Mrs. B. W. Webb, for Bible woman, Neyoor	5	0	0
Rev. James Kennedy, M.A.	5	0	0
J. C.	5	0	0
S. Figgis, Esq.	5	0	0
R. S. Baynes, Esq.	2	0	0
Hope Mission, Whitecross-street	1	19	0
Mr. R. Mackay	1	1	0
R. G. Hobbes, Esq., F.R.S.L.	1	1	0
M. P., a Well-wisher	1	0	0
Mrs. Thos. Bell, for Female Missions	0	10	6
Mr. Geo. Hardy	0	10	6
J. H. Smith, Esq.	0	10	0
S. A., for Seminary, Nagercoil	0	10	0
W. M. B. H.	0	6	0
Barnet, New	15	4	4
Bethnal Green-road	2	10	0
Blackheath	8	13	9
Camden Town. Park Chapel	15	0	0
Clapham. Grafton-sq., Ladies' Working Party	16	0	0
Croydon. George-street	13	10	0
Dulwich, West	15	11	0
Ealing. Misses Brodribb	3	0	0
Erith—			
Avenue Ch.	3	4	8
Young Women's Guild	0	13	6
Finsbury Park	22	15	0
Greenwich. Maze-hill	18	10	10
Hampstead. Lyndhurst-road	257	14	3
Highbury Quadrant	21	0	0
Highgate. Aux.	164	18	4
Holloway	42	13	6
Islington—			
Hare Court Ch.	20	0	0
Union Chapel—			
Young Men's Guild	9	14	0
Upper-street	7	5	0
Kensington. Aux.	166	15	4
Kensington, Old. Marlborough Ch.	45	17	5
Lewisham—			
F. Cowell, Esq.	5	0	0
Mr. H. Payne (box)	0	14	0
Mile End New Town. Trinity Ch.	29	5	0
Norwood, Upper	79	1	0
Notting-hill. Horbury Ch.	122	2	0
Paddington. Marylebone-road	14	2	4
Peckham. Clifton Missionary Band	15	0	0
St. John's Wood. New College Ch., Allan Wyon, Esq.	16	15	0
Sidcup	22	4	9
Staines	12	19	4
Surbiton. Park Ch.	5	0	0
Sutton—			
Mrs. Bergin	0	10	0
Congl. Ch.	22	14	8
Westminster Bridge-road. Christ Church	112	9	3
Woodford—			
Mrs. Dykes	62	13	0
A. H. Appleton, Esq. (2nd instalment)	5	0	0
Woolford. George lane	10	4	0
Young Men's Band—			
Croydon Lecture	1	1	0
Ealing Lecture	1	15	0
Towards expenses	0	3	6

COUNTRY.

Alresford and Cheriton	11	13	2
Alton	22	17	6
Appledore	6	4	7
Ashbourne	12	18	2
Ash-next-Sandwich	18	5	4
Ashton-on-Mersey	2	16	6
Ashton-in-Macherfield	4	9	0
Bakewell	1	11	8
Banbury	5	8	0
Bath—			
Aux.	45	8	11
Rev. W. Martin	10	0	0
Mrs. Martin, for Female Missions	10	0	0
Battle	1	15	0
Beaminster	4	18	10
Bedford—			
Bunyan Meeting, Mrs. Pigott	5	0	0
Howard Ch.	24	12	10
Bicester	5	16	0
Birmingham. Aux.	56	16	11
Blaina. Bercs Ch.	12	16	10
Bocking. Legacy of the late Miss Amelia Mayhew	20	0	0
Bottisham	5	13	1
Bournemouth	52	2	0
Mrs. Leedham, for Female Missions	2	0	0
Boxford	1	16	2
Bradford—			
Aux.	206	6	6
Greenfield Ch., F. Craven, Esq.	415	0	0
Horton-lane, Y.M.M. Band	10	10	0
W. B. for Deficiency (2nd instalment)	25	0	0
Brampton	10	14	2
Brighton and Hove—			
Ladies' Auxiliary	44	0	0
Mrs. Thos. Harries	21	0	0
Brill	8	0	0
Bristol—			
Aux.	187	16	4
Elliott Armstrong, Esq., for Chi Chow	50	0	0
Oldland Tabernacle	5	16	6
Buckingham	20	9	9
Burley	2	8	0
Burslem. Queen-street	12	1	2
Cambridge. Miss E. Leader	5	0	0
Cavendish	21	13	7
Chester. Aux.	25	10	8
Chesterfield	12	4	11
Chippenham	11	15	4
Chorley. St. George's-street	11	5	0
Chudleigh. Miss Bennett	0	10	0
Coventry. Vicar-lane	19	14	0
Cowes, East. Mrs. Hendley, for New Guinea	1	1	0
Crawley	3	8	0
Crondall	8	13	7
Dorchester	11	17	0
Eastbourne—			
Miss E. Smith	4	4	0
Pevensey-road Ch.	3	1	0
Fakenham	8	3	8
Farnham	10	19	0
Faversham	13	4	11
Fordingbridge	12	11	0
Mrs. Grandy's box	0	7	6
Frome	10	1	8
Fulbourn	17	1	9
Fulwood	1	1	2
Gainford. Aux.	7	13	6
Gateshead-on-Tyne	16	1	6
Goole. Christchurch	5	15	9
Grantham. Rev. W., Mrs., and Miss Lee	5	10	0
Gravesend. Milton Ch.	8	19	9

* For the guidance of Local Treasurers and others we beg to announc that money received on or before **March 31st** will be acknowledged in the **May Chronicle.**

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Halesworth	11	17	6
Halifax. Aux	71	8	7
Handsworth. Union-row Ch.	2	17	11
Hanley. Hope Ch.	2	6	2
Harrogate. Boxes	2	14	2
Berwick. Rev. M. D. and Mrs. Morgan	0	10	0
Haverhill. Old Ch.	21	10	6
Henstridge	0	7	8
Hereford. Eignbrook Ch.	12	2	10
Holy Moorside	5	13	1
Holybourne. Miss Tomkins	2	3	0
Horncastle	1	11	0
Huddersfield. District Aux.	9	8	4
Hunts. Aux.	65	0	0
Hythe, Southampton	1	19	0
Ilkley. Miss Thompson (box)	0	18	2
Kirby Moorside	7	9	0
Lacock	4	17	3
Leeds. Aux.	479	11	1
Leicestershire and Rutland Aux.	7	5	0
Lewes—			
Miss E. Beard	1	1	0
Tabernacle	46	12	8
Littleborough	4	15	9
Little Hadham	4	5	0
Littlehampton	2	8	0
Liverpool. A Well-meaner	0	1	0
Lye	13	10	3
Lymington	38	9	4
Lymm	18	6	2
Maldon	46	15	4
Manchester—			
Mrs. Hodgson, for Female Missions	1	0	0
Aux., Sale	9	11	0
Market Harborough	29	9	2
Market Lavington	2	9	6
Middlewich	21	16	7
Newcastle-on-Tyne. Aux.	3	18	9
Newmarket. Aux.	26	6	8
Newport Pagnell	17	18	10
Norwich—			
Jas. Cairns, Esq.	5	5	0
Mrs. Cairns, for Female Missions	2	2	0
Miss Meachen	17	10	0
Oakhill, near Bath	187	15	2
Odiham and Hook	4	8	9
Okehampton. Mr. W. H. I. Pryer	0	10	0
Oldham. Aux.	70	7	6
Ongar. Mrs. Gilbert	3	0	0
Ossett	8	18	4
Oundle. Lecture	0	19	9
Penzance	14	16	6
Peterfield. Lecture	1	11	6
Pokesdown	11	18	0
Pontefract	23	8	0
Ramsgate. Mr. E. B. Pollard	0	10	0
Reading. Aux.	50	0	0
Repton and Barrow	5	9	7
Ringwood. Aux.	24	19	8
St. Issey. R., for Female Missions	1	0	0
Sandford	6	1	6
Sandown	19	3	1
Sevenoaks. Walthamstow Hall	5	0	0
Shaldon nr. Teignmouth	1	10	0
Sheffield—			
"Forward for Christ"	30	0	0
T. E. B. Wilson, Esq., for use of slides	0	17	6
Attercliffe Ch., Coll. by Miss E. Johnstone, for Female Missions	0	12	6
Sittingbourne. Congl.			
Free Church	1	1	0
Smedley Lane. Miss E. Lees	1	0	0
Southampton—			
Rev. G. W. Southouse	2	2	0
S. L., for Deficiency	1	0	0
Albion Ch.	17	7	9
Southend. Aux.	30	12	2
Stafford	6	15	0
Stockport—			
Aux.	122	2	2
Hazel-grove Ch.	3	12	0
Stockton-on-Tees. Welsh Congl. Ch.	3	17	0
Sunderland. Aux.	11	9	3
Sussex. Aux.	50	0	0
Tadley	1	12	0
Tantcham	0	16	0
Tiptree	9	12	1
Tischfield	6	17	9
Torquay. Aux.	27	7	0
Ventnor	38	9	10
Wakefield. Salem Ch.	3	15	0
Warwick. Brook-street	1	17	0
Westbourne. Per Mrs. Porter	5	0	0
Westbury. Upper Ch.	1	1	0
Western District, per Rev. Thos. Mann.			
Codford	3	5	0
Crockerton	0	6	4
Malmesbury	4	14	3
Melksham	14	19	6
St. Columb	4	3	3
Stalbridge	4	2	9
Trowbridge	22	5	6
Wootton Bassett	3	18	0
Wylie	0	8	6
Wigan. Mr. H. J. Humphries (box)	0	8	6
Wigton	6	16	1
Wiltshire. H. S.	10	0	0
Winchester	22	6	8
Windermere. Memorial Congl. Ch.	13	18	8

WALES.

Cardiff. Hannah street	2	1	2
Dowlais	4	1	0
Ferndale. Tre Rhondda Ch.	10	17	6
Gilfach Goch. Bryncelon Ch.	1	0	0
Gowerton. Swansea	2	1	9
Haverfordwest. Tabernacle	25	14	7
Llandilo. Salem and Penybank	3	18	4
Mynyddislwyn. New Bethel Ch.	7	18	9
Pentre Rhondda. Siloh Ch.	6	6	2
Pilton Green and Pork Mill	5	6	10
Plasmarl. Hermon	2	10	5
Ponterdawe. Tabernacle	7	12	4
Pontypridd. Ynysbwl Tabernacle	2	4	6
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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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MAY, 1890.

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N.B.—All Services commence at 11.0 and 6.30, unless otherwise stated in list.

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ST. JOHN'S WOOD TERRACE (May 11th)	,, C. SHERGOLD.	,, C. SHERGOLD.

* Service at 7 p.m.

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St. Mary Cray (May 25th)	,, Henry Coley.	,, Henry Coley.
Sheen Vale, Mortlake	,, J. Kennedy, M.A.	,, J. Kennedy, M.A.
Southgate, New, Holly-park	,, C. S. Pedley, M.A.	,, C. S. Pedley, M.A.
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Stepney, Burdett-road	,, J. Lewis Pearse.	,, J. Lewis Pearse.
Stepney, Latimer	,, J. Williams, B.A.	,, S. B. Handley.
Stepney, Meeting (May 25th)	,, J. L. Brooks.	,, J. L. Brooks.
Stepney, Wycliffe	,, J. T. Woodhouse.	,, J. J. Cooper.
Stockwell-road*	,, J. Naylor, B.A.	,, Martin E. Smit.
Stoke Newington (Abney)	,, W. Spensley.	,, E.D.Braimbridge.
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Streatham Hill*	,, J. P. Gledstone.	,, J. P. Gledstone.
Surbiton Park Church	,, J. W. Paull, M.A.	,, J. W. Paull, M.A.
Sutton*	,, J. Chater.	,, J. Chater.
Sydenham, Church-in-Grove (May 11)	,, W. Robinson.	,, W. Robinson.
Thames Ditton	,, J. Burgoyne.	,, J. Sleigh.
Tollington Park, New Court	,, J. Ossian Davies.	,, W. Pierce.
Tolmers Square, Hampstead°	,, H. Ward Price.	,, A. H. Byles, B.A.
Tooting, Lower, Union Church*	,, J. F. Parmiter.	,, J. F. Parmiter.
Tottenham Court-road*	,, J. Jackson Wray.	,, J. Jackson Wray.
Tottenham High Cross	,, J. Dickerson Davies, M.A.	,, J. Dickerson Davies, M.A.
Twickenham*	,, S. D. Hillman.	,, J. Lowe, M.D.
Upton, Romford-road	,, Philip Barnes.	,, Philip Colborne.
Uxbridge, Providence Ch. (May 11th)	,, J. Byles.	,, T. E. Slater.
Victoria Park, Approach-road	,, Thomas Evans.	,, Thomas Evans.
Victoria Park Tabernacle	,, G. Snashall, B.A.	,, James Ellis.
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Walthamstow, Trinity	,, T. Clare Jones.	,, T. Clare Jones.
Walworth, Sutherland	,, G. W. Keesey, F.R.H.S.	,, T. Jabratt.
Walworth, York-street	,, P. J. Turquand.	,, Owen Thomas, M.A.
Wandsworth, East-hill	,, H. Coley.	,, H. H. Carlisle, LL.D.

* Service at 7 p.m.

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SERMONS TO BE PREACHED ON SUNDAY, MAY 18TH.

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WANSTEAD	,, G. FRANK CULLEN.	,, G. FRANK CULLEN.
WESTMINSTER BRIDGE-ROAD, Christ Church	,, J. F. STEVENSON, LL.B., D.D.	,, NEWMAN HALL, LL.B.
WESTMINSTER, James-street*	,, C. A. BERRY.	,, C. A. BERRY.
WHITECHAPEL ROAD, Sion	,, R. MACKAY.	,, R. MACKAY.
WIMBLEDON*	,, THOMAS SIMON.	,, THOMAS SIMON.
WINCHMORE HILL	,, J. JERMYN.	,, T. SINCLAIR EVANS.
WOODFORD GREEN, Congl. Church	,, T. E. SLATER.	,, W. E. ANDERTON, M.A.
WOODFORD, Union Church	,, W. ROBINSON.	,, T. E. SLATER.
WOOD GREEN	,, C. T. PRICE.	,, C. T. PRICE.
WOOLWICH, Rectory-place	,, A. J. VINER.	,, A. J. VINER.

* Service at 7 p.m.

AFTERNOON SERVICES FOR THE YOUNG, MAY 18TH.

CHURCH.	MISSIONARY.	SCENE OF LABOUR.
BOW, Harley-street	Rev. HARRY SCOTT	New Guinea
BROMLEY, Kent	,, A. T. SAVILLE	South Seas.
CAMBERWELL GREEN	,, HENRY COLEY	North India.
CITY TEMPLE	,, JOSHUA KNOWLES	South India.
CRAVEN CH.	,, JAMES DUTHIE	South India.
EPSOM (May 11th)	,, HENRY COLEY	North India.
GRAVESEND (May 11th)	,, JAMES DUTHIE	South India.
KENTISH TOWN (May 4th)	,, JAMES SADLER	Amoy, China.
KINGSTON-ON-THAMES	,, E. A. WAREHAM	India.
LAMBETH, York-road	,, P. G. PEAKE	Madagascar.
LEWISHAM HIGH ROAD	,, W. J. WILKINS	North India.
PECKHAM, Asylum-road (May 11th)	,, J. SADLER	Amoy, China
PECKHAM, Hanover Ch., High-street	,, ROGER PRICE	South Africa
PIMLICO, Eccleston-square	,, W. C. WILLOUGHBY	Cent. Africa.
STEPNEY, Wycliffe	,, T. ROWLANDS	Madagascar.
STOCKWELL ROAD	,, J. NAYLOR	South India.
STRATFORD	,, W. ROBINSON	South India.
SYDENHAM, Ch.-in-Grove (May 11th)	,, W. ROBINSON	South India.
TWICKENHAM	,, J. LOWE, M.D.	South India.

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LETTERS FROM MISSIONARIES, MARCH 16 TO APRIL 15, 1890.

CHINA.

Rev. Dr. Chalmers, Mar. 5.
„ G. H. Bondfield, Mar. 7.
Dr. Thomson (Report), Feb. 24.
Miss Rowe (Report), Mar. 5.
„ Davies, Mar. 10.
Rev. T. W. Pearce, Feb. 18.
„ J. Macgowan, Feb. 8.
„ F. P. Joseland, Feb. 11, 20, Mar. 1.
„ R. M. Ross (Reports), Feb. 12.
Miss Ashburner (Report).
Rev. Dr. John, Feb. 20.
„ A. Bonsey, Jan. —, Feb. 17.
Dr. Gillison (Report).
Rev. W. Owen, Jan. 31.
„ J. W. Wilson, Jan. 10.
„ J. Lees, Jan. 20, 28.
„ T. Bryson, Jan. 14, Feb. 1.
„ A. King (Report).
Dr. Roberts, Jan. 24-5.
„ Smith (Report), Feb. 3.
Mrs. Smith, Feb. 3.
„ Morrison (Report), Feb. 27.
Miss Winterbotham (Report).
Rev. W. H. Rees, Jan. 20.
Mrs. McFarlane, Jan. —.
Rev. G. Owen, Jan. 20, 22.
„ S. E. Meech (Report), Jan. 21, Feb. 19.
„ J. Stonehouse, Jan. 16.
Dr. Pritchard, Feb. 24.
Miss Smith (Report).
„ Pearson (Report), Jan. 20.
„ Moreton (Report).

INDIA.

Rev. J. P. Ashton, Feb. 25, Mar. 8.
Miss L. G. Robinson, Feb. 23.
Rev. W. B. Phillips, Mar. 10.
„ J. Hewlett, Mar. 19.
„ A. Parker, Mar. 5, 12, 19, 26.
„ T. Insell, Feb. 28.
„ G. M. Bulloch, Feb. 24, Mar. 17, 24.
„ E. S. Oakley, Mar. 16.
„ J. A. Lambert, Mar. 3.
„ J. G. Hawker, Mar. 12.
„ E. Lewis, Mar. 19, 22.
Mrs. Lewis, Feb. 26.
Rev. W. W. Stephenson (Report), Mar. 5.
„ B. Lucas (Report).
„ G. H. Macfarlane, Mar. 4.
„ J. B. Coles, Mar. 11.
„ G. O. Newport, Feb. 21, 26.
„ E. P. Rice (Report), Mar. 18, 25.
Miss Müller (Report).
Rev. S. J. Long, Feb. 23, Mar. 4.
Miss Barclay, Feb. 22.
Rev. M. Thomas (Report).
„ J. Knox, Mar. 1.
„ A. Thompson, Mar. 3, 24.
„ I. H. Hacker, Feb. 24, Mar. —, 17.
Dr. Fry, Mar. 3, 10.

MADAGASCAR.

Rev. J. Richardson, Feb. 20.
Mr. J. C. Thorne, Jan. 31, Mar. 3.
„ T. Lord, Feb. 21.
Miss Craven, Feb. —.
Rev. J. H. Haile, Feb. 18.
„ G. A. Shaw, Ambositra, Feb. 10 (Report).

AFRICA.

Mr. D. Mudie, Feb. 26, Mar. 5, 12, 25.
Rev. B. E. Anderson, Mar. 15
„ R. Birt, Mar. 14, 22.
„ J. Harper, Mar. 14, 22.
„ W. Ashton, Feb. 22, Mar. 8, 22.
„ A. J. Wookey, Mar. 11.
„ H. Williams, Mar. 7.
„ W. A. Elliott, Feb. 19.
„ B. Rees, Cape Town, Mar. 12.
„ C. D. Helm, Feb. 23, Mar. 16.
„ D. Carnegie, Feb. 14.
„ T. F. Shaw, Oct. 22.
Mr. W. Draper, Oct. 21.
Rev. D. P. Jones, Nov. 18, Dec. 13.
Dr. Mather, Dec. 13.

WEST INDIES.

Rev. J. J. K. Fletcher, Feb. 25.
Mr. J. J. Bowrey, Feb. 26.

SOUTH SEAS.

Rev. E. V. Cooper, Feb. 1.
„ J. J. K. Hutchin, Jan. 22, Feb. 1.
„ J. E. Newell, Jan. —, Feb. 24.
„ W. E. Clarke, Feb. 25-6.
„ A. E. Claxton, Feb. 24.
„ J. W. Hills, Feb. 25 (2).
„ W. G. Lawes, Jan. 8, 14.
„ W. C. Robinson, Feb. 20, 27, Mar. 18, Apl. 9.
„ J. Jones, Jan. 29.
„ S. M. Creagh, Feb. 5.
„ J. King (s.s. *Oceana*), Feb. 12.
Mr. T. Pratt, Feb. 6, 13, 27, Mar. 5.
Capt. Turpie, Feb. 20.

CONTRIBUTIONS.*

From 13th March to 31st March, 1890.

LONDON.

Legacy of the late Mrs. Gill (on account)	500	0	0
Legacy of the late T. Ridgcumbe Parson, Esq	50	0	0
Rev. J. W. Wilson (Chungking), for Deficiency	39	6	0
"N. O. S."	15	0	0
Per the Collector	15	3	0
The late Mrs. H. Langton, for Native Teacher	10	0	0
Rev. F. E. Lawes (Niue)	10	0	0
Do., for Deficiency	10	0	0
Miss Hope	10	0	0
Readers of the *Christian*, per Messrs. Morgan & Scott	8	7	0
Messrs Filby & Kemp	6	6	0
X. Y. Z.	5	0	0
Mrs. Clunie	5	0	0
Mrs. Hy. Spicer, for Hannah Mullens	5	0	0
Mrs. Holmwood	5	0	0
Mrs. Evan Spicer, for Miss Budden	5	0	0
Miss E. Scott	4	4	0
M. A. S., for Deficiency	2	2	0
Mr. and Mrs. Wells	2	0	0
Mr. J. M. Curtis	1	5	0
A. Harper, Esq.	1	1	0
Mrs. B. Worsley Chandler	1	1	0
The late T. C. Lawrence, Esq.	1	1	0
Mrs. Wardlaw	1	1	0
Mrs. Williams	1	1	0
Do., Donation for Deficiency	1	0	0
Per Miss Mullens, for Bhowanipore School	1	10	0
Miss Edith Viney (box)	0	13	6
Dell and Trissy (box)	0	11	0
Miss E. M. Elliott	0	10	0
Collected by Miss Green	0	5	6

Acton	37	10	7
Balham and Upper Tooting	127	6	8
Barnet, New	14	0	0
Miss Webster	1	0	0
Bermondsey. Jamaica-row	9	16	2
Bethnal Green-road	2	17	0
Blackheath. Aux.	253	16	4
Borough-road	12	2	8
Brentford. Boston-road	12	6	11
Brixton. Loughborough-park	6	2	4
Bromley, Kent	303	2	6
Brompton. Trevor Ch., per Mrs. Lessel	6	19	0
Buckhurst Hill. Palmerston-road	5	7	1
Camberwell Green	28	17	0
Camden Town. Park Ch.	31	15	6
Catford Bridge. Trinity Ch.	4	7	4

* For the guidance of Local Treasurers and others we beg to announce that money received on or before MAY 12th will be acknowledged in the JUNE CHRONICLE.

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MRS. BULLOCH AND THE RANI KHET SCHOOL.

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THE CHRONICLE

OF THE

London Missionary Society.

THE PRESENT STATE AND CLAIMS OF MISSIONS.

ADDRESS BY THE REV. R. GLOVER, OF BRISTOL.

AT their monthly meeting at the Mission House, on March 18th, the members of the Young Men's Band had the privilege of listening to an address by the Rev. Richard Glover, of Bristol, on "The Present State and Claims of Missions," the importance of which we desire to emphasise by devoting to the reproduction of its main points the opening pages of the present month's number of the CHRONICLE. Although more especially devoted to the interests of our friends of the Baptist Missionary Society, Mr. Glover has on more than one occasion rendered, by his advocacy, valuable assistance to the L.M.S. This address to the Band in March was characterised by the originality of thought, the forcefulness and the melody of speech, looked for whenever this staunch friend and advocate of Foreign Missions undertakes to enlist public sympathy in the work so dear to his heart. The chair was occupied by the President of the Band, A. J. Shepheard, Esq.

THE AGE OF BRITISH MISSIONS.

Mr. Glover observed that our present stretch of British missions was about a century old, emphasising the words "our present stretch," because, as he said, once upon a time England and Scotland were foremost in missionary work in a degree in which they had perhaps never been since. Indeed, there was a time, extending over some centuries in fact, "when the word 'Scotchman' meant 'missionary' in every language of Europe." Prior to a century ago the Society for the Propagation of the Gospel engaged in foreign mission work by the help of foreigners (Lutherans

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chiefly), whom they sent to India. The Moravians also were at work. The Baptist Society was founded in 1792, and was followed shortly after by a number of other Societies. Although nearly a century had elapsed since Carey went forth, yet the present stretch of missionary work must not be looked upon by any means as a century old. Barely sixty years had passed since we had liberty to go to India; China was opened less than fifty years ago, and Japan only about twenty years since; and it was only in 1877 that the Congo route into Central Africa was opened up. Consequently, he was not dealing with a work that had been carried on in its present dimensions for a century, but with a work little more than sixty years old—a work small in its beginning, but gradually extending, till about 6,000 agents (including wives) were now being maintained in heathen lands by the Protestant churches of Europe and America.

DISPARITY BETWEEN HOME AND FOREIGN STAFF.

He understood that there were about 2,700 Congregational ministers in this country. If all were married, the total would come perilously near the number of agents belonging to all the Missionary Societies labouring in the world. It would be a mistake, however, even to suggest that there was as much force employed in evangelizing the heathen world as in connection with the Congregational denomination at home, because they must add to the ministers, the deacons, Sunday-school teachers, parents, the memories of the past, literature of a Christian sort, and a Christian atmosphere. He wanted this fact to be specially noted, because, after all, the Congregationalists were only a part of the Christian churches of the land. Their ministrations were not more than sufficient for, say, a tenth of the English people, and yet it was more than was available for the deeper need of all the heathen world.

Then there were

ABATEMENTS

to be made. Missionaries could not speak foreign languages as they could their mother tongue till some years after they landed. There were abatements for illness and for return home. There were huge abatements for time spent in translation. From ten to twenty years were needed for translating the Bible in this way, so that, remembering that the whole Bible had been translated into forty or fifty languages and dialects, and 300 translations made of various parts of the Scriptures, they could easily see that there had been a huge slice of available power devoted to foundation work. There was teaching in schools, work in hospitals, brick-making, instruction in the use of tools, sowing and planting and other methods of civilisation. After making these abatements they would feel that they were face to face with a very slender agency, which up to the present time had been

ONLY SUFFICIENT TO SCRATCH THE SURFACE

of the heathen world.

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Now what had been the results? On every side notes of failure were heard. But the expectations of some men were in the inverse ratio of their faith, and the very men who would have no faith in sending a missionary out would at once take their stand after he had been out, and express great astonishment that he had not met with enormous success.

What were the facts of the case? There were to-day regions that had become as Christian as England—for instance, a large portion of the West Indian Islands. So with the Fiji Islands; and in the South Seas, group after group had been evangelised by the London Missionary Society's agents. Likewise, among the vaster populations of the world missionaries had realised

"SUCCESS WHICH AMAZES ME."

For instance, India was not favourably situated for receiving the Gospel when it was first taken there. Englishmen conquered it, and the conqueror's hand was not the best from which to receive a gift like that of the Gospel of Jesus Christ. English people, while admired by the Easterns for their truth and integrity, were very much looked down upon for their rudeness, arrogance, impatience, want of meditation, quietude and reverence. Carey worked seven years before he saw one convert. In 1851 the first census, so to speak, of the Christian mission churches in India was taken, and there were 17,000 odd members in full communion in the Protestant mission churches in India reported. They could calculate roughly that that number had doubled every ten years since, and then be within the mark. This would represent a quarter of a million of Protestant communicant members in India to-day. If the growth went on at that rate merely for one hundred years, India would be as Christian as England is to-day.

Dr. Legge had told him that when he went to Hong Kong in 1846 there were six known converts. Twelve months last December there were 34,000 or 35,000. The famine in 1877 helped on the work, and he had no doubt that the famine of the last two years, which was making multitudes turn to their earthly benefactors, would have the same influence in the next few years.

Japan was opened strangely. Finding a Chinese Bible floating in one of the bays some twenty years ago, the finder became so attracted by it that he went to America to learn its meaning. The first church of eleven members was formed in 1872, and twelve months last December there were 22,000 church members.

What a story the L.M.S. could tell of Africa! while, as regards New Guinea, he thought not half enough had been made of the marvellous work there.

He reckoned that there were a million converts in connection with the Protestant mission churches throughout the world. That again would

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be something like the whole communicant population of Scotland. What they had to show for sixty or seventy years of work was a Christian nation gathered in spite of terrific difficulties in all lands.

At present he had spoken of the smallest part of what Christian missions had done. For one person that was detached there were always ten disturbed, and the leaven which had been mixed up with heathendom all over the world was a far bigger thing than the membership that had been gathered. They had

IMPROVED HEATHENISM.

They had made it more decent, transmogrified all unclean stories into mere symbols and poetic statements of natural religion. They had raised up eclectic movements in the direction of Christianity. When Mohammedanism went to India 400 years ago a lot of people said: "We will take all that is true out of the new religion and link it with all that is true in our old religion, and have the best of both." It was not the sudden jump from the old to the new that was exactly wanted, but the grip of what was best in the old added to what was best in the new. Let them never quarrel with good because it was not better. It would be found that the new cloth would not patch the old garment, and that it would be better and easier to go in for a new garment altogether. What a record there was in

THE PHILANTHROPY OF MISSIONS.

When missions were started, slavery was legalised by every country in Europe, including our own. Missionaries went to the West Indies and fitted the men for freedom. The planters cursed the missionaries, and the slaves blessed them for breaking their bonds. When England liberated her slaves in 1834, she put a stigma on slavery, and her example was followed by other countries. He (Mr. Glover) did not take the credit to Christian missions for all of that. But he maintained that but for Christian missions the probability was that seven or eight millions that had been set free would have been in slavery till to-day. Divide the outlay by the number of slaves, and it was astonishing how cheaply we buoght the liberty of a huge mass of mankind.

EDUCATION IN INDIA AND JAPAN.

The number of boys in schools in India had of late years increased at the rate of 7 per cent. per annum—*i.e.*, doubling every nine years; while the number of girls under instruction had been increasing at the rate of 11¼ per cent., or doubling in a little over six years. Missionaries led the way in vernacular education. In Japan, between two and three million children were in Board schools receiving education on more or less Western methods.

Another great feature of the present state of the mission-field was

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SPECIAL PERIL.

He thought a sadder recollection could not come over an Englishman than the fact that there was no discovery of modern geography in Africa that was not being used for mischievous purposes. Rum was landed on the coast of Africa at 9d. a gallon—about 2d. a quart. It was terrific in an extreme degree. Capt. Burton, a Mohammedan professedly, said that the slave trade was not half the evil that the drink trade had become in our hands. The way in which the slave trade had increased in Africa was awful. Indeed, there were circumstances of peril investing almost all fields and calling for all the earnestness that could be put into them.

"Labour very small in amount compared with the world," "Success marvellous in all directions," and "Peril:" these three facts seemed to sum up with more or less accuracy and significance the present state of the mission-field.

THE CLAIMS ARE MANIFOLD.

"We must be," said Mr. Glover, "a curse or a blessing to every uncivilised and heathen race with which we come in contact, and they have surely a claim upon us to be a blessing." The depopulation of the West Indian Islands led to the African slave trade, cursing, with an awful curse, the Dark Continent. As for China, he wondered that the people listened to us as they did. Happily, the memory of man was brief. In Shansi seven out of every ten men were addicted to opium smoking, and six out of every ten women. "Now," added the speaker, "we can save them, and the claim which the mission-field seems to have upon us is that we should save them."

Mr. Glover concluded by an earnest appeal to the members of the Band to help on the work, urging them among other things to share with ladies the duty of collecting, and to "bleed their fellow-members." Blood-letting, he said, had gone out of fashion in corporal medicine, but in religious therapeutics it still had a place. What was wanted for the mission-field was manhood, not Greek roots—but manhood, power of will, power of sympathy, power of belief, and power of leadership.

DISTRICT VISITING UNDER DIFFICULTIES.

"THE house-boat is quite at your service; but I'm afraid you are rather too late in the season," said a missionary brother. Yes; we knew it was getting warm for a river journey June, and June in mid-China. But it was all the more surely

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now or never for this season; moreover, my husband's presence was urgently required at one of our country stations—and so we risked it. Those acquainted only with travelling in railway-riddled lands would find it hard to realise what preparations are involved in a native house-boat voyage in China. Given a cabin, with a table and two wooden shelves for sleeping, every additional article must be provided by the traveller, including food and fuel. Throughout the journey not even drinking water can be procured.

So it seemed to me a marvellous feat in packing, whereby two native wheelbarrows were made to suffice for the carriage from our house to the river of all our baggage—bedding, bedclothes, food, clothing, cooking utensils, filter, chairs, water cans, books and tracts, and a musical instrument, a cross between a harmonium and accordion. These slow-going vehicles under weigh, we followed leisurely in rik-shas. It is at present a redeeming feature of Chinese locomotion that it involves no rushing against time; there is never anything to "catch" save the tide.

A quaint-looking abode was the craft awaiting us. We stepped on to a tiny deck, whence a few steps led down to the one cabin which, with a very small inner compartment, forming kitchen and store-room, composed our indoor dwelling. The partition of sliding panels which divided our chambers was of dark wood, wrought into very curious carvings of Chinese figures. Our coolie contrived somehow to stow our luggage into corners under bed-shelves, so as to leave us a passage and small space, into which the folding table could be drawn out at meal times. And if our cabin was a miracle of *multum in parvo*, what could be said of the kitchen, where, in a space of about six feet by two, were compressed crockery, glass, plate, provisions, and coolie! the actual stove standing on the after-deck, on which the kitchen opened on its further side.

The boat was propelled by one huge oar at the stern, usually worked by a man and boy. Our crew were four, all told. As the day wore on, the heat became overpowering. We could only lie gasping on our beds, trying to read. Happily, so long as we were in motion the mosquitoes did not assail us; and towards evening a refreshing breeze arose. Our water-way ran between rice and cotton fields.

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Here and there we saw, at the river's edge, the picturesque water-wheel, turned by a bullock, who revolved under the shelter of a round thatched roofing, by which operation water was pumped up to the surface of the land.

Our provisions from home, including real milk for our tea, were quite palatable for the first twenty-four hours. As the manner is with Chinese boatmen, we anchored for the night. Hardly had we gone to rest (as we foolishly imagined) when there arose the dread war-cry of the mosquitoes, whizzing through the windows beside our beds. Very little sleep did we enjoy. The only variation in our next day's experiences was that our bread was growing stale, our butter oily, and our milk sour.

About 5 p.m. we moored on the river bank close to the walled city of Tah-tsong, and my husband went ashore, hoping to meet there two of our native preachers, who were on a mission circuit in this region. For the sake of a little more privacy for me, meanwhile, the boat was taken over to the opposite bank. I seated myself on the little deck, and made a sketch of some curious shed-like buildings on the city side. Soon every door and window of these was filled with Chinese, in evident amazement at my marvellous appearance and mysterious occupation; and then began a procession of blue cotton-clad citizens—men, women, and children—filing across the bridge which led to my embankment, and soon a large crowd was gathered at the water's edge. They were quite well behaved, though greatly excited, and loud and voluble in their remarks upon me. Soon, much to my relief, my husband returned; and great was the surprise of the natives at his accosting them in their own dialect.

We now placed on deck our "melodion," the first notes of which occasioned an astonished silence. Together we sang in Chinese, to its accompaniment, "There is a happy land" and "Jesus loves me"; my husband first reading the words very slowly. I never realised more strongly the value of music in mission work to attract and gratify and retain an audience. Before our singing was over, boats crowded with additional listeners had stopped in mid-stream, or put off from the city shore, and surrounded us. One old man was quite

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demonstrative in his delight, and complimented us with cries of "Tsay-tsong," the Chinese form of "encore."

Then my husband spoke very simply of the love of Jesus and the way of life; and truly no congregation of professing Christians within cathedral walls could have given him more quiet, respectful attention than that Chinese throng.

We now produced our literature—Scripture portions, booklets, and tracts; the latter to be sold for one cash each, about 1-25th of a penny, the rest for a little more. There was quite a rush up the plank which led on to our deck, and many an eagerly outstretched hand. Occasionally a leaflet would miss aim and fall into the river, and then it was comical to see how one or another of the crowd would plunge in for it, quite willing to be drenched for the sake of securing gratis an equally drenched one-cash leaflet. I was, however, surprised to observe how well provided were the natives with cash for this extempore expenditure. Our highest-priced books, especially if illustrated, were in greatest demand. When twilight fell, and we explained to our visitors that it was our supper time, they at once dispersed.

A while later, as we sat almost in the dark, fearing to attract by candle-light our nightly tormenters, we heard steps on our boat plank, then recognised the voices of our above-named native preachers, who had just arrived at Tah-tsong, and heard of my husband's inquiries for them. So the latter joined them on the little deck, and I planted myself on the cabin steps, while we listened to the simple story of their ten days' mission tour. They had been well received on the whole, even in towns and villages where the Gospel message was before unknown, and had been able to distribute many books and tracts. My husband gave them a further itinerary, appointing to meet them shortly in Shanghai; and supplied their travelling expenses, which amounted to about 200 cash (9d.) a day each, including occasional wheelbarrow hire.

Next morning we moved on, to reach a country station, Leo-tee, by night, next day being Sunday. But now we were more and more painfully realising that we had risked much in making this June journey. The heat, which was exhausting us, was also destroying our provisions. The coolie procured at Tah-tsong some fish and

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fowl, but I found it impossible to take food which emerged from his cupboard abode. Arrived at Leo-tee, we thoughtlessly anchored against the village bank, amidst native dwellings. The water was low and very impure: mosquitoes were swarming. Towards midnight I tried to obtain a little air on deck, but down came floods of rain, which I found, on retiring below, had deluged my berth; and which also, stirring the stagnant river mud, so aggravated its already noxious effluvia, that I felt sure typhoid or malarial fever was our certain doom. It was indeed a night much to be remembered in my missionary experience. Never have I more gladly hailed a day dawn.

We landed about 10 a.m., for a service held in a very picturesque old building, once a family dwelling, and still the abode of an old native Christian lady, who retained two upstairs rooms, and allowed us the remainder of the building, at a nominal rent, for our meeting hall and preacher's residence. The former purpose was served by the large vestibule, seen in every respectable native house, open to the courtyard on its entrance side, though in very cold weather it may be closed by sliding panels, their upper half filled with paper panes, admitting a dim light.

About thirty converts were at our service, during which we partook of the Lord's Supper. Two lads, sons of an earnest Christian man, deacon of the Leo-tee Church, were baptized. There was a third candidate, who, however, asked leave to come at night, privately, for fear of heathen relatives; and his admission was postponed, in hope of his increasing in conviction and courage. So delighted were the little congregation to see and listen to their "foreign" pastor, that one felt greatly compensated for all discomforts by the way. But in compassion for me, our start for home was made that same afternoon, and, with current and wind in our favour, we made rapid way, and landed next evening at Shanghai, just as the sunset was flooding our beautiful harbour, very thankful both for purposes accomplished encouragements received, and perils safely passed.

ALICE JANE MUIRHEAD.

Shanghai, February 14th, 1890.

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TWO INDIAN VETERANS.

THE REV. J. H. BUDDEN, OF ALMORA.

THERE are some names so intimately connected that any mention of the one is almost certain to suggest the other. Such an association may be found in the above heading, for the story of the Almora Mission is largely a record of the life-work of the Rev. J. H. Budden, the pioneer founder of missions in Kumaon. But this association can henceforth be one only in name, and not in reality; for on Tuesday, March 18th, after a long and trying illness, the spent and weary worker entered into rest, thus ending a career memorable both for its length of service and for its whole-hearted devotion to the people among whom he lived and toiled.

John Henry Budden was born in London, November 19th, 1813. He was the second son of Mr. William Budden, who afterwards removed to Kensington, and Elizabeth, daughter of John Hanson, Esq., of The Mall, Hammersmith. From his father, the worthy representative of a staunch Nonconformist family, came a rich inheritance of that Puritan element which so strongly marked his character, while he ever showed how large a share he possessed of that "Christian integrity and purity of principle" which had so distinguished both parents. He spent some years in early life at Canterbury, where he appears to have made his first decision for Christ by joining the church and taking an active part in Christian service. Returning to London in 1835, he entered the wholesale house of Johnson & Bulmer, in Cannon Street, at the same time uniting himself to the church worshipping in the old Weigh House Chapel. Here, under the inspiring ministry of Dr. Thomas Binney, he determined to devote himself to mission work, and after suitable preparation, was ordained, in company with his brother-in-law, the Rev. R. Birt, of Peelton, South Africa, in that place of worship on June 8th, 1841. He arrived in India towards the close of this same year. Benares and Mirzapore formed the scene of his first missionary efforts, but he was soon compelled by failing health to seek refuge in the hills. Coming to England in 1845, he married Miss S. Odell Newton, a member of Dr. Stoughton's church at Kensington, returning with her to India in November of that year. But continuous work in the heat of the plains was impossible, and he was again driven to seek shelter in a less trying climate. And it was while busy at Naini Tal, in the hill country of Kumaon, that the proposal was made to him which led to the commencement of the work in Almora in 1850. From that date, with the exception of three visits to England, the last in 1884, his life was spent in Almora,

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in the watchful care and patient development of the work thus opportunely opened to him.

Mr. Budden was singularly fortunate in his friends. Seldom have the leadings of Providence been more clearly seen than in the friendship formed with Captain Ramsay at Naini Tal, in 1848-9. It was one that endured with strong and helpful bonds unto the end of his life. It was at the earnest request of this officer, now General the Hon.

THE REV. J. H. BUDDEN, OF ALMORA.

Sir Henry Ramsay, C.B., who was prompted by a deep and enthusiastic desire to bring a knowledge of the Gospel to bear on the people under his charge, that the work was commenced. It was by the generous aid of this same gentleman, and that of the many friends he enlisted in the good cause, that for some time the funds of the Society were relieved of all charges in connection with the young Mission, and that the foundations of the work were laid so well and wisely. And it was in no

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small degree by means of the counsel and sympathy of Sir H. Ramsay, as chairman of the local committee, that difficulties were overcome, institutions founded, and the hearts of the workers refreshed.

At the outset of the Mission, it was clearly seen that education would afford one of the best means of influencing so very conservative a people. A good school was therefore one of the first things Mr. Budden commenced. The labour and care he bestowed upon this work were rewarded by its sure and steady growth, until it secured a position of considerable importance as the native High School of the province. From it have gone forth a number of men who now hold various positions under Government in all parts of Kumaon, men of more intelligence, and, we would hope, of higher character than their predecessors. Signs, too, have not been wanting of the influence of that direct Christian teaching which has ever formed so important a part of the educational work. While the fine building, now known as the "Ramsay College," is a splendid record of the zeal and energy of the missionary, there are lives, won and transformed by the Gospel presented there, which may form a more lasting—because a more divine—memorial.

The deplorable condition of the lepers in the hills soon attracted the attention of such large-hearted workers. The story of the Almora Leper Asylum has been so recently told as not to need any mention here.* What has not been so often told, and is not so well known, is the immense amount of personal labour and close attention to detail so cheerfully rendered by Mr. Budden. Anxious and trying as the work of arranging and conducting such an asylum was, it was one in which all his sympathies were enlisted. No pains were too great which could in any way tend to alleviate the sufferings of the inmates or secure them a cleanly and comfortable life. It was a constant joy to tell these needy ones of the loving help of the "Great Physician." While saddened at their ignorance, and often distressed at their degradation, few could have been more patient or kindly in helping them and in giving them some knowledge of the life that is in Christ Jesus."

In his care for Almora Mr. Budden did not forget "the regions beyond." Both by educational work in the villages and by the more direct preaching of the Gospel he endeavoured to bring "the Kingdom of God" near to the people. Female education had his heartfelt sympathy, and under the efficient management of his daughters it was carried on with considerable success. In his pastorate of the little native church in Almora he displayed a deep—rather, a profound—anxiety to secure only such converts as should adorn the doctrine of God. He felt keenly how much the future welfare of the Christian Church in India lay in the hands of

* See CHRONICLE for February, 1890.

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the members of such communities, and with all his soul he desired them to be strong and saintly men. He was not anxious for large results in the shape of immediate baptisms of men who sought, from various motives, to enter the little Christian fold. He preferred to wait in patience for such as showed openly in the sight of all men that Christ Jesus had made them whole. To all such he proved himself a father as well as a pastor.

The Orphanage, which has formed so important a part of the Mission, was started originally by Mrs. Budden. Her death in 1859 was a sad loss to this institution, and deprived Mr. Budden of one whose help and sympathy were invaluable amid the toils and difficulties of their early residence in Almora. But her children have rejoiced the heart of their father by exhibiting that same enthusiasm for missionary objects which so deeply influenced his own character. The assistance given by some of these ladies has enabled this branch of the work to be carried on with most pleasing success.

In his knowledge of the language, Mr. Budden was surpassed by few. It was only natural, therefore, that, as long as health permitted, he should take an active and important part in the revision of the Hindi New Testament, now being carried on. Great was his disappointment when compelled to relinquish his share in such a congenial work. He leaves behind him a number of religious works in the vernacular, "both of utility and weight, displaying great idiomatic correctness, as well as much beauty of expression." In the revision of some of these books he spent a portion of his time during the past five years, thus seeking, even amid much pain and weariness, to serve the cause he loved so well.

And now the pen, busy almost to the last, has been put aside; the long waiting is over; the burden has been laid down never again to be lifted; and the servant has fallen asleep: nay! has passed beyond the veil to that nearer vision of the Master he ever looked and longed for. Ours is the sense of loss, but ours, too, is the comfort of hope. For surely, at the end of such a life, if only the power to speak had been granted, we might have heard him whisper—

"Forgive my human words, O Father!
I go Thy larger truth to prove;
Thy mercy shall transcend my longing.
I seek but love, and Thou art Love.
I go to find my lost and mourned for
Safe in Thy sheltering goodness still,
And all that hope and faith foreshadow
Made perfect in Thy holy will."

. C.

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MRS. EDWARD PORTER, FORMERLY OF CUDDAPAH.

IN the death of this venerable Christian lady Indian missions have lost one of their truest and warmest friends. Born at Bedford on June 10th, 1800, she was nearing the close of her ninetieth year when, in the beautiful and peaceful surroundings of Bournemouth, on Sunday afternoon, March 30th, she quietly sank to rest; but, in spite of age, loss of sight, and other infirmities, she retained, even to the last, the keenest interest in missionary operations, and was wonderfully successful in awakening such interest in others. Her whole heart was in this work.

Her maiden name was Kilpin, a name that was held in high esteem in her native town, especially in connection with Bunyan Meeting House. Brought to Christ early in life, Martha Kilpin longed for a missionary career. With true wisdom and heroism she prepared herself for it by earnest effort to help the poor and rescue the fallen here at home. In 1835 she married the Rev. Edward Porter, a missionary of this Society whose name will always be honourably associated with the district of Cuddapah, in which most of his work was done. She went with him first to Vizagapatam, where she had a large boarding school for girls, but in 1844 removed with her husband to Cuddapah, where boarding and day schools were carried on with great vigour. Singing was made a great feature of the boarding-school life. Mrs. Porter's own fine powerful voice was consecrated to God, and was used to influence for good those who were round about her. After a time she brought her children home to England. Her husband followed, and for a couple of years they did most valuable service as deputations, Mrs. Porter's presence and electric power being very marked. One who has for many years been working as an agent of the London Missionary Society remembers as if it were but yesterday the visits these missionaries paid to his father's home, when he was only five or six years of age, and has the liveliest recollection of being seized by Mrs. Porter and carried round the room on her hip in the proper Hindu fashion. On returning to Cuddapah in 1848 the old work was resumed with much ardour and enthusiasm, an extensive correspondence being kept up with friends in Great Britain. Domestic trial and bereavement, however, sadly overshadowed the mission home. A little daughter was taken; the sons one after another were called home; then the eldest daughter, after a few brief months of married life, also died, and the parents were left desolate. Mr. Porter's health, too, became so impaired that in 1870 they retired from active service in the field, and in 1882 Mrs. Porter was left a widow.

Still, as already stated, though compelled to relinquish the dearly-loved work, her interest in it remained unabated. A lady friend, who knew her intimately for many years, says of her: "Besides corresponding with the

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Cuddapah converts, she wrote almost every month to some of the missionaries, or their wives, in South India, and to the Bible-women under their care. This was done chiefly in connection with the London Bible and Domestic Mission. For years every month she forwarded the money for the support of the women, and received in return the journals concerning their work. It was only last year that all this was given up, and then she remarked, it may be that God now says: 'Daughter, sit still.'"

MRS. EDWARD PORTER, OF CUDDAPAH.

Another old friend and fellow-labourer writes: "It may interest you to know that Mrs. Sewell saw dear Mrs. Porter when dying, and when it was supposed consciousness had left her. She, however, recognised her old friend, and said something unintelligible, but upon Mrs. Sewell's saying, close to her ear—"Joyful news from Cuddapah"—she exclaimed: "What"—and from the flush of excitement and emotion which the reply called

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forth there could be no doubt that she understood and rejoiced in it. (The article in the April number of the CHRONICLE, entitled 'Pressure of Work at Cuddapah,' was the news referred to.)"

To these testimonies we will add a short passage or two from a touching address delivered by her former minister, the Rev. W. Jackson, of Bournemouth, at a service held in that town prior to the removal of the body to Bedford for interment in the family grave:—

"I never knew a life of more glowing zeal than Mrs. Porter's, and the glow continued till the last. When, in her eightieth year, I received her into the fellowship of the church, she said: 'I do not want to be a drone in the hive; I must work!' I suggested that whether, after so long a life of labour, the time of rest had not come. 'No,' she replied, 'I have a testimony to bear for India,' and I want to interest the young on her behalf. Nor did she rest till she had put in motion a missionary working society, and sought to stir us all up to more systematic effort, liberality, and prayer for the evangelisation of those who sit in darkness and in the region of the shadow of death. 'India for Christ' was her motto, and how she laboured to bring about that mighty moral consummation is seen, to some extent, in the sketch of her husband's life, which she wrote soon after his death. In that interesting volume Mrs. Porter is, of course, in the background, but her influence and ardour may be traced in the toils and triumphs which she records so well. When increasing years and failing strength brought her and Mr. Porter to this country, she very soon saw how much the churches needed the personal testimony of those who knew the real state of the heathen, and with tongue and pen she constantly pressed the claims of India on the sympathy and liberality of all Christian people. So long as she was able to use her facile pen, hardly a mail left these shores for India without bearing some expressions of her sympathy with the growing mission church and schools at Cuddapah. It was as good as a missionary meeting to sit with her for half an hour when the post brought her tidings from her old fields of Indian labour. Then the reminiscences of her missionary life were recited in picturesque language, whilst her voice trembled with emotion, and her animated countenance glowed with delight as she foretold still greater triumphs for Christ in India."

Here, too, are a few extracts from recent letters addressed to the same lady friend whose words were quoted above. They will enable our readers to understand how true the foregoing eulogiums are:—

July 27, 1885.—"There are in these days so many young people who seem in a *hurry* to enter upon foreign mission work *before* they are prepared for it, and it occurred to me if I would write a little of my own *experience* on that subject and so lead into my subsequent work it might do good. I should not be fettered with dates, which would not correspond

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with reports, and I could tell my own unvarnished tale, not scrupling to unite myself with my dear husband's work."

July, 1886.—"Last Sabbath I had a class of young men. I felt unequal to do the right thing. I have not the vigour of mind or strength of former years, and the failure of eyes and ears is a great hindrance; but if the Master will condescend to use so poor an instrument, *He* can give a blessing. His light will arch the cloud as the rainbow."

April, 1887.—"I am feeling very much about Cuddapah. The harvest is great in some parts, but the labourers are few. What a delightful thought it is that when we are made meet for the 'inheritance of the saints in light,' we shall be able to do all the service His servants do without fear of doing too much or too little! The service of heaven seems to me one of its brightest glories, but how little we can know what that is! We may with quietness and confidence wait."

November, 1889.—"—— tells me of the missionaries who have gone out. What do you think of ——? My dear Bessie would have been nearly her age. Oh! if she had been but here; and yet it is well. I am somewhat concerned about our Society. Only three new men going out! Where are all our young men? Surely there must be fifty hidden in a cave somewhere, preparing for battle, with error, I hope, with sin and with Satan. We want men of courage and strength, not chickens, aye, and young women too! The harvest is great, but the labourers are few. I feel much for —— and ——, but I hope God will strengthen them in their work. To us it seems mysterious that earnest workers are removed. Shall not the Judge of all the earth do right?"

THE YOUNG MEN'S MISSIONARY BAND.*

"And there went with him a band of men whose hearts God had touched."—1 Sam. x. 26.

I.

THOU, who didst, in days of old,
Bring 'neath Thy gracious sway
The hearts of men, and make them bold
Thy dictates to obey,

* Specially written for meetings held in connection with the Lambeth branch of this Band.

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II.

Lo! many a heart is waiting now,
For Thy inspiring breath,
Which, at Christ's feet subdued, will vow
To serve Him until death.

III.

Young hearts with youthful vigour fired,
Which Christ's pure love doth fill,
In thousands by Thy power inspired,
Will rise to do His will.

IV.

Breathe through Thy waiting churches, Lord,
Send out Thy call Divine;
Charge these young souls to bear Thy Word
To many a distant clime.

V.

Where thickest lie the shades of night,
Where none Thy glory see,
There make each one a valiant knight
Of Christian chivalry.

VI.

The fields are white, the harvest stands
All ready to be reaped;
Send England's sons, in willing bands,
To bring it to Thy feet.

VII.

Or, if at home Thou needest them,
Still with Thy Spirit fill.
The work is one: 'tis noblest when
'Tis most to Thy sweet will.

VIII.

So, by their lives made wholly Thine,
Our noblest, bravest, best,
Shall hasten on the glorious time
When all in Christ shall rest.

H. J. P

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MISSIONARY METHODS IN THE PACIFIC.

NO one can read of missionary work in the Pacific without admiration for the men who abandoned home and friends to go to unknown and savage lands in the service of their Master. But only they who have witnessed the result of their labours can fully appreciate the work that has been done. Landing among cannibals, of whose language and customs they were ignorant, their own lives and the lives of their families in frequent peril, and deprived of all congenial society, the missionaries fought for years a weary and disheartening battle A marvellous success ultimately crowned their labour, and from end to end of the broad Pacific heathenism, in its old repulsive form, is now a thing of the past. Christianity is professed in the greater number of the islands, and before many years the remainder will be brought under its beneficent influence.

Reading attentively the missionary records, picturing to myself the heroic men and women among the founders of the work, and witnessing the results that have been achieved, I feel that it is becoming in anyone who ventures to take the part of the critic to do so in a spirit of reverence due to the subject and to the men. In such spirit, and in no cavilling vein, I desire to approach the question and to state my deep conviction, shared by many of the missionaries themselves, that a new departure has become imperative if further progress is to be made or that of the past to be maintained. The missionary has broken down the old heathenism, and to him we must look for the new civilisation to rise upon its ruins. If he fails, to whom can we turn, and what hope can there be for the natives for whom such great sacrifices have been made?

The pregnant fact forces itself into prominence that in many of the islands and atolls where Christianity is most loudly professed, and its observances are most rigidly enforced, there is still a dangerous void. The old amusements and dances were sternly repressed in the early days as relics of heathenism; but no healthy recreation was given in their place. The minds of the people are a perfect blank. They have no literature, no books, nothing to move the intellect or to please the taste, nothing on which a healthy progress can be based. They need instruction in useful handicrafts. They need a healthy public opinion to replace the rigid laws and system of espionage which now exists. Above all they need the creation of a healthy family life in place of the communism which tinges every action, colours every thought, and exercises so baneful an influence over their lives. A great work truly, but a work which ought not to be impossible to those who have achieved so much. Only, for the new work a new order of men will probably be required.—From "Through Atolls and Islands in the Great South Sea."

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THE NEW AMOY GOSPEL BOAT.

By Rev. Frank P. Joseland.

THE constituents of our Society doubtless know that Amoy is an island on the coast of China. So likewise is Kulangsu, where the missionaries and other foreign residents live. Therefore, as most of our work lies on the mainland, it is evident we must cross the water in order to get to our various stations. Years ago the earlier missionaries used the Chinese native boats when they wanted to go inland. But these are so dirty, and have such miserable accommodation for travellers, and are often so inconveniently crowded, both with passengers and luggage, that a time came when they could be endured no longer. At last a missionary of the English Presbyterian Mission, now at home, conceived the brilliant idea of building a boat for the sole use of the missionaries, so as to be always ready to sail to whatever part of the mainland they might wish to visit. Since that time—it was in the year 1856—each of the three missions in Amoy has had its own boat; and, as the work has increased and the number of missionaries living in the country grown to nearly twenty, the necessity and value of these mission boats is easily understood.

As a rule they last only about ten years, for they have a great deal of rough work to do, as the prevailing monsoons, both in summer and winter, blow at times with terrific force, to say nothing of the danger arising from occasional typhoons and severe winter gales. So that the strain of continual usage, even with the most careful repairs, is such as to wear them out comparatively quickly. Another source of danger lies in the large number of oyster beds found up and down the coast. Every inlet of the sea has acres of these beds—formed by placing big stones in the mud, at intervals of a few feet, to the number of hundreds, and, in some places, even thousands. To these stones the oysters attach themselves. Indeed, Amoy oysters are noted everywhere in China as a special delicacy. In the various hotels in Hong Kong, Shanghai, and elsewhere, you will see boards up with the magical mouth-watering words, "Best Amoy Oysters." The chief danger of these oyster beds is at half tide. The stones cannot be seen, and the channel entrance is in many places so narrow that without the utmost care the boat is almost sure to grind upon the tops of the stones to the injury of the boat's bottom.

Now a word or two as to the new boat. It was found soon after I came here, now a little over two years ago, that the old boat was getting aged and decrepit, and unfit for the arduous work demanded of it. We had to choose between one of two things—either extensive and costly repairs or a new boat. We decided, therefore, to put a short notice in the *Chronicle*,

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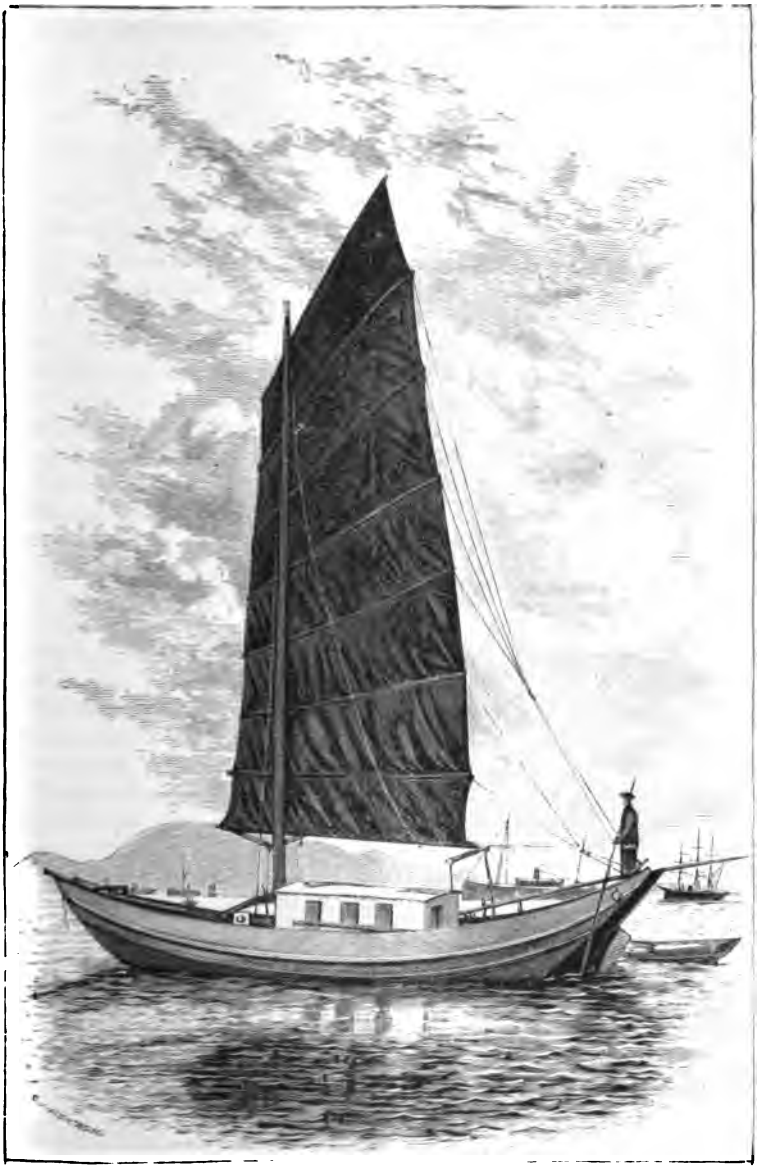

THE NEW AMOY GOSPEL BOAT.

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pleading for help, with the result that a kind friend, whose name is yet unknown, but to whom we shall ever be deeply grateful, sent us through the Society's Treasurer a cheque for £50, and this sum, with the amount realised by the sale of the old boat, was just about enough to build the new one. We began it in the summer, and it was built under our very eyes, in an old dock close under the London Mission House in which I live. Here Mr. Ross and I could watch its progress from day to day, for Mr. Ross was staying with me at the time and shared with me the duty of superintending the proceedings. From first to last, including the painting and fitting-up of the cabin, it took about two months in building.

The cabin contains two berths, one on each side, made on a new principle, and as comfortable as possible under the circumstances; also a small retiring room, a table and chairs, racks for hats, umbrellas, and a stand for milk and water-bottles, a washstand, basin, and looking-glass. The colour of the boat outside is a deep blue, with a band of white on each side. We chose this colour to distinguish it from the boats of the other two missions —one of which is black and the other red. From the engraving the peculiar shape of the boat and also of the sail will be seen—the latter quite unlike home sails, but more after the pattern used by the Chinese in their boats. The man standing at the stern with a bamboo pole steadying the vessel is the captain, a very clever sailor, and one who knows nearly every place up and down the coast within fifty or sixty miles each way. He needs humouring, however, for he is apt to be bad-tempered, especially if the wind is unfavourable; but he knows his business, and that is a great thing.

The cabin has three windows on each side, with venetians painted blue, and also glass windows for use when light without wind is required. The door can just be seen a little open at the end next the captain.

The boat is well built, both for speed and safety. She can travel much faster than the old boat, in proof of which I may say that twice in returning from my country trips I got back remarkably quick. Early in December last year, I went to Koan-Khau—one of our stations about nine or ten miles away—and I got back again, with a strong nor'-easter against me one-half of the way, and with me the other half, in two and a half hours. Again, on Christmas Eve, returning from Tunga-Be, where I had been marrying the Kulangsu small school teacher, I got back in very little under two hours, a distance of thirteen or fourteen miles, though this time the wind was in my favour all the way.

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A Message from China.—New Year, 1890.

LETTER (CONDENSED TRANSLATION) FROM CHINESE CHRISTIANS TO THE CHURCHES OF GREAT BRITAIN.*

THE Christian churches of Canton respectfully address the Christian churches of England. . . . This year when holding our annual New Year's meetings we were favoured with a visit from a Western evangelist (Alfred S. Dyer), who told us how the Christians in India, to the number of several thousands, had improved the opportunity afforded this year, before the time fixed for the revision of the commercial treaty in reference to opium expires, to appeal to the Executive Council and to the Emperor of China, to co-operate with your Government in abolishing the opium traffic. Having been told this, we were incited thereby to prepare this letter, signed by representatives of all our churches, beseeching your churches, pastors, and teachers to combine your strength in devising some efficient means to remove this curse of opium. . . . The introduction and sale of opium extends to all the cities and villages of the land, the Chinese expending upon it more than 50,000,000 dols. (£8,000,000 approximately) on foreign opium alone. By this means the rich are made poor and the poor are led to sell their children, and its curse appears in the dissipation of the wealth of the land. . . . While these evils are preying upon the people of China the obstacles they present to Christian work are not a few. Your people come to preach the doctrines of the Gospel, which are indeed the truth, and your real desire is to lead many to believe; but those who hear them say that opium and the Gospel come together from England, and the doubt arises and finds expression in words that the Gospel is false. Your missionaries come with the real desire to benefit the people, but those who see them maliciously declare that opium and missionaries are alike English productions, and they

* Received from the China Liberation Society, Hon. Secretary, Robert Brown, 3, Olrig Terrace, Pollokshields, Glasgow.

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suspect the missionaries of secretly doing evil. Moreover the church opens free schools, and although they are meant to benefit the youth, yet it is impossible to stop the mouths of those who are not taught, while opium remains unforbidden. The church has opened hospitals, but, although they are saving men from disease, it is impossible to influence the hearts of those who have not been healed while opium remains unforbidden. Your Christians with singleness of heart are zealous in many good works, but while opium remains they are all like so much water poured out. . . . An opportunity having now been providentially afforded by our friends in India, &c., to renew the agitation of the matter in the memorial they have presented to the throne of China for consultation and prohibition, our hope is that your Christians will, with one heart, exert themselves, without regard to profit or loss, and be enabled to abolish opium, that the Chinese may be released from this yoke of bondage and the obstacles to the preaching of the Gospel be removed. We have but little strength, but night and day we pray the Lord above to reveal Himself and help England and China to abolish this great evil. May this exceeding blessing come to us and to China. For this we reverently wait.

Signed on behalf of

London Mission (300 native communicants), LEUNG TO, AN FUNG-SHI, YEUNG WING CHI.

English Wesleyan Mission (700 native communicants), CHAU HOK SHUE, MAK KANG NIN.

Berlin Mission (350 native communicants), U PIN OM, WONG KWONG FUK.

Baptist Mission (470 native communicants), FUNG, FUNG TSUN TUK.

Presbyterian Mission (600 native communicants), KWAN HIN SHAM, EU MUNG LING, TSU TAU SHAN.

American Scandinavian Mission (10 native communicants), NG UEN LI.

Canton Meetings.—Two Graduates brought to Christ.

"You will be glad to learn," writes the Rev. T. W. Pearce, of Canton, "that at China New Year we held in the Shaki Chapel, for five days in succession, meetings of preachers, elders, and brethren, from the churches in Poklo, Tsung Fa, Fatshan, and Canton. There were also present representatives from the native church in Hong Kong, including the worthy and excellent pastor, Wong Yuk Choh. I hope we shall be able henceforth from year to year to hold such meetings annually at each of our centres in succession. Those that took place in Canton a fortnight ago were conducted admirably. The proceedings were in the best spirit, and the results cannot fail to be helpful to all who were present. I think, though I cannot speak positively on the point, that we have at length

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succeeded in putting an end to the painful and shameful secession in the church at Fatshan. Those of the dissentients who are not guilty of grave moral offences will now return to us. They were all present at the service last Sunday. You will be glad to learn that two graduates of the first egree have become converts to Christianity through our last year's mission work. Both these men were among the 120 non-Christian competitors for essay prizes. The study of the New Testament, and the attempt to understand and to write about the life of Christ, brought saving light and knowledge. One of these men has already joined the Presbyterian Church at Ng Chau in Kwong Sai; the second is a candidate for baptism in the same church at Lin Chau. The mission work which was the means in God's hands of bringing these men to the truth was distinctly my own, and the money was supplied by a member of this foreign community."

Work among the Chi-Chou Women.

We have on several occasions referred to the pleasing development of the new Chi-Chou Mission. The medical and evangelistic work are both thriving. The women also are being cared for. Mrs. Sewell McFarlane thus relates her own and Mrs. Rees's efforts to help them :—

"Mrs. Rees and I do our best, going in turn to all our little chapels, where we get a warm welcome, and many women come who would not attend a mixed meeting. The Bible-woman has several cottage meetings in the Christians' homes, gathering in the neighbours, who otherwise would not be able to hear the Gospel; thus we have meetings every day of the week with the women in one place or another, and now we have had to divide the class on Sundays, as the attendance has so increased. It makes us long for more workers. Oh, what a field of labour there is here for whole-hearted young ladies who could devote their time to these villages, where the women will flock round them and love them! One poor woman told me the other day she was sure Mrs. Rees and I were the only ones on earth that *loved* her. 'Nobody loves me at home, you know, she said, 'and I do love to come here and hear about Jesus, for I know He loves me.' Last week her husband ran after her as she was coming to chapel, and drove her home, swearing at her most fearfully, poor thing. I am so sorry for her, as she is very bright, and answers so intelligently to questions on the lesson. We are very thankful for our cart; it is well used; indeed, the old carter complains that we are killing the mule by working it so hard every day. Often we should be glad if it could be used in two places at once. I am hoping next year to begin a school for the girls here; it is very much needed; we only want the room and the means. I have a little towards it already, having painted some fans and sold them. But our God has supplied all our need up to the present

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time, and I am sure that He still will. The outlook is very encouraging here and the work endless."

An Appeal from Wuchang.

The Rev. W. Owen, of Wuchang, the ancient University city on the opposite side of the River Han to Hankow, writing to the Rev. R. Wardlaw Thompson in December last, appealed to the Board in the following terms :—

"Now I should like to press the claims of Wuchang upon you, as I have never done before. You must forgive me for saying that Wuchang is not having fair play by being left single-handed. I would not say this did I not believe it with all my heart and feel it most keenly. What we want in Wuchang, first of all, is a medical missionary and a hospital ; and, secondly, another ordained missionary. Wuchang ought to have three men at least, and it will never be complete with less. It is not just to our Society—the oldest in the city—to be left in the background as it is. It is not just to the work. And it is not just and fair to me, when converts are reckoned at so much per head as they are in these days. I say this, not because I care what people say and think, for I do not, but because I believe, feel, and know that Wuchang is not having fair play."

Views of the Hankow Missionaries.

The claims of Wuchang, together with the threatened breakdown of health on the part of Dr. Gillison, of Hankow, led the brethren at Hankow to look the whole question in the face, and to indorse and even add to Mr. Owen's appeal. Their position is forcibly stated by their secretary, the Rev. A. Bonsey, who says :—

"It will be readily acknowledged by the directors and by yourself that an arrangement which allows the entire burden of so important an institution as the hospital here to rest upon one man is very unsatisfactory. A sudden failure of health, or some other unexpected circumstance, might at any time deprive the Committee of their medical colleague, in which case the hospital would have to be closed and the work would receive a serious check. For the sake of the general work of the Mission ; for the sake of poor sufferers, who come, some of them, hundreds of miles to seek relief ; and for the sake of the foreigners who subscribe largely towards its support, the hospital cannot afford to mar its prestige and lessen its usefulness by any break in the continuity of its labours. This brings me to the point on which the Committee wish me strongly to insist, that before the medical work of the Hankow District Committee can be regarded as on a satisfactory basis, *two* more medical missionaries are absolutely needed, one as soon as possible for Wuchang, the other for Hankow. Each of these important centres requires a medical missionary on account of its own particular needs, and the Committee believe that it would be an

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incalculable advantage to the work of the Mission if a medical man could be stationed in each of these places; but the advantage would not simply be confined to these places, for they would strengthen one another, and in cases of emergency an arrangement could be made with ease, by which all of the work could be carried on without a break."

Law Memorial Hall.

The missionaries there have for a long time felt the need of a preaching hall at Bhowanipur, Calcutta. Rev. N. L. Doss, when in Tasmania, met with Rev. Mr. Law, and learned that he had given £100 for the erection of a preaching chapel to be called the Law Memorial Hall. The result of this was an application to the Directors from Bhowanipur and a grant of the £100. The hall has been built from the designs made by the late Mr. Payne, at the N.W. corner of our compound. Four cross roads meet at this corner, so that the situation is especially suitable. The hall was publicly opened on March 8th. In view of this a prayer-meeting had been held in the Bhowanipur Congregational Church on each of the six days previous, and great posters announcing the services put up all over Bhowanipur, and small handbills also distributed. These handbills and posters were kindly printed free of charge by Mr. Pritchard, a Christian man of Calcutta. On Saturday, March 8th, some forty Bengali and English friends met for prayer in the hall at 4.30 p.m., the Rev. George Kerry, of the Baptist Mission, the senior Calcutta missionary, presiding. At 5.30, when the sun was just setting, we went and stood on the open space outside the hall by the roadside. The Bengali Christian young men began singing to the accompaniment of drum and cymbal, and a large crowd, of probably not less than 300, soon gathered. At the close of this hymn Rev. N. L. Doss gave the first address from the hall steps. He spoke in Hindi, for the sake of the "common people" of our neighbourhood, who understand this best. Then followed another hymn, and a Bengali address by Rev. T. P. Chatterjee, at the close of which we invited the people to come into the hall. This was the critical moment in the opening service. Would the people follow us when we went singing into the hall, or would they hang back, afraid to enter a Christian place of worship? As the event proved we need not have feared. Such a crowd of boys, young men, and others came surging in after us that in three minutes there was not standing room anywhere! We had seats for 100, but at least 140 must have been inside the hall that evening. Then we had more singing, followed by speeches from Rev. T. C. Banerjee (of the Baptist Mission), Rev. G. Kerry, and Babu Kali Cham Banerjee. At 7.30 we closed the meeting with prayer, feeling very thankful for so good an opening service.

We held special services for four days, being helped by various friends from Calcutta, but have now settled down to regular work, relying on our own preachers and such friends of the Bhowanipur Bengali Church who

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are able to assist us in singing or speaking. We start each evening at sunset, and, after one or two addresses outside the hall, we try to "sing the people in," and then continue the service till 7.30 or 8 p.m. The attendance and interest in the meetings has thus far been very encouraging. We would ask the prayers of all Christian friends that we may have not only an encouraging attendance, but also such a manifestation of the power of the Holy Spirit as may lead many to Christ through the Word preached in this Law Memorial Hall. W. G. BROCKWAY.

Golden Opportunities slipping from us.

With all earnestness we would call the attention of our readers to the following grave words of the Rev. E. P. Rice, B.A., of Bangalore. Writing to the Foreign Secretary on March 18th last, Mr. Rice says:—

"I have been lately, more than ever, impressed with the need of additional workers for this district—both European and native. I have felt this need for many long years, but two considerations have constrained me to be silent. One is the thought that other districts are in many cases equally needy. The other is the remembrance that you have already sufficiently heavy burdens to bear with reference to finance and the want of missionary candidates, with other not less trying matters, and I am reluctant to appear to add to them. Yet I feel a sort of guiltiness for having kept too much silence, and I have made the resolve to bring the matter up at our next Committee meeting, if nothing is done earlier. I feel that golden opportunities are slipping from us all round, and unless we do *now* the work which God has given us the opportunity of doing, doors which have been standing open will be closed, and we shall find we have been thrown back a whole generation."

Almost a Mockery.

Add to the foregoing by an experienced missionary the following from a new recruit, who, for the first time, learns what the conditions of the war against Hindu heathenism really are. The Rev. F. Lionel Marler thus records his impressions of the Gooty district:—

"During the last month (February) I was on tour in the northern part of our district, and, in company with Mr. Stephenson, visited 120 towns and villages. Naturally, I was intensely interested in the work, both among our own Christian people, and among the heathen population. But the one thing that impressed me more deeply day after day was the sad lack of proportion between the number of workers and the vast masses with which we have to deal. It appeared to me to be merely playing with the work to attempt to cover so vast an area with such a few men. Why, there is room for ten or a dozen men in our own district, and double or treble that number of native agents. At the present time there are eight or ten villages

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asking for teachers, and not one can we find. It seems almost a mockery to do work like this. And yet what can be done? Things must alter at home before they can alter here, no doubt, and I hope the day is not far off when the Church will waken to real mission enthusiasm, which shall find expression in offerings of lives as well as of money. I think if our Christian friends only realised the need (how difficult to do till actually seen!), our work would call forth that true Christian sympathy which gives practical help."

A Perilous Adventure.

Miss Barclay, a lady missionary whose departure for Madras we chronicled six months ago, in describing her first visit to the South India District Committee meetings, relates the following incident:—

"Miss Coles and I, together with Mr. Knox and Mr. Coles, met with a slight adventure on our way home to Madras from the meetings. After the friends had left us at Cuddapah, Miss Coles and I lay down for the night. Only an hour after a man burst open the door exclaiming: 'The carriage is on fire.' We opened our eyes, but could hardly see for smoke. The lamp was out. Not a word was said. I gathered my things together and jumped out, Miss Coles threw out the luggage and followed. On looking up, the top of the train was one flame. In the other compartment Mr. Knox was helping Mr. Coles down. We sat down on one of our boxes on the embankment, and I lost consciousness for about two minutes. The compartments were now in a blaze. Fortunately the carriage was the first to the engine. It was detached and drawn into the first station. Imagine, if you can, the sight. We got into another compartment and were all right. Nothing was lost, except one of Mr. Coles's boots, but he said that was nothing. On the engine returning we were set agoing, only to be stopped at the station, where the burning carriage was. The sparks were flying in all directions. In course of time we passed and got safely to our journey's end."

The Benares Total Abstinence Society.

This Society, which is open to any person, without distinction of caste, creed, or nationality, originated in the visit to Benares, two years ago last January, of Mrs. Leavitt, of Boston, U.S.A. The membership which began with eleven names, is, according to the last annual report, now 122. Above and beyond this, however, is the special work of a native dignitary, Babu Kesho Ram Roy, called the Mahant, who is a member of the committee. This gentleman has appealed to the tribal instincts of the Hindu with such success that he has induced several castes to adopt a rule of total abstinence. The cowkeepers, tailors, blacksmiths, oil-sellers, &c., have, after full and free discussion of their head men, given in their adherence and in this way, the report states, 40,000 persons of the poorest

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classes in Benares, among whom drinking means poverty and crime, have placed themselves beyond the reach of temptation.

The French Settlement at Diego Suarez.

By the treaty of peace by which the struggle of the Malagasy against the French was brought to a conclusion, Diego Suarez Bay, at the extreme north of Madagascar, with a limited district round it, was ceded to France. Little, however, has been heard of the use to which this acquisition has been put. Our readers, therefore, will be interested to read the following from the Rev. J. A. Houlder, the Society's missionary at Tamatave, who, on a tour along the north-eastern coast of the island, recently visited the new settlement:—

"I have a very encouraging account to give of our churches and schools in the neighbourhood of Diego. The Hova governor of the native station and his officers have done admirably, building a good church, supporting teachers, labouring with their own hands, and spending their own money. Being ill, it was little I could do for them, but I saw enough to encourage me and fill my heart with gratitude. The French governor was very affable and kind, inviting me to dinner, and giving me full liberty to go anywhere and teach and preach in my own way. Diego is quite a large town, macadamised streets, stone watercourses alongside, several hundred well-built, red-tiled roofed houses, mostly official residences, and barracks for the military. They have one regiment there and several batteries of artillery, a large native population, and a sprinkling of many other nationalities."

Progress at Fianarantsoa.

From 1871 to 1878 the Rev. G. A. Shaw, afterwards of Tamatave and now of Farafangana, on the south-east coast of Madagascar, was stationed at Fianarantsoa, the chief town of the Betsileo province. The advance of that Malagasy town was strikingly evidenced by the account of the new church given in our last issue. A letter received from Mr. Shaw, who, in January last, visited his old station, is even more convincing and satisfactory, especially as the writer was in a position to compare the present with the past. This is what Mr. Shaw has to say:—"The development we see is wonderful. Schemes just started when we were here are now in full working order. A different tone pervades the Betsileo, showing a higher state of Christianity, while the improved dress and dwellings, not to mention the magnificent churches now erected in Fianarantsoa, indicate in some measure the advance made in civilisation. It is interesting and encouraging to us in our present efforts in the south to see several young men, pastors and evangelists now, who learned to read under us, and were afterwards admitted by us into the Glasgow cottages as students, after having given evidence of a change of heart. The great number of village

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churches we saw coming from Mahazony to here very much astonished us. Every village of any size has now its neat brick or earth chapel; and, as each chapel indicates also a school and teacher, an amount of mission life was presented that made us thank God for what is being done in this part of the field. The normal school and the girls' central school are doing a grand work, some of the fruits of which we are enjoying in the south-east, in the shape of teachers and their wives, who are taking their part as evangelists to the dark tribes around Farafangana, until we can raise up from among our own people those who can take their places. The medical work with which Mr. Pearse's hands are full is also doing an appreciated and far-reaching service in the general effort. Far away in the south we met a couple of men who had been up to Fianarantsoa for medicine, and were hurrying home with it to 'their children who were ill,' and with the medicine for the body doubtless carried a few words of medicine for the sin-sick soul. All these things, with the numbers of well-attended classes conducted by the ladies of the Mission, the Sunday-schools, the visits to country stations, both by the missionaries and their wives, and the efforts made to raise the knowledge and efficiency of the preachers, have been a source of great rejoicing and intense thankfulness to us, as well as acting as fresh incentive to perseverance on our part, and a new call to more faith in the ultimate outcome of our present efforts. Of course you know of all these things already, but they have so forcibly struck us, that I have felt constrained to try and express some of the feelings stirring within us on seeing the advance which has been made in our Betsileo Mission."

Malagasy Women Missionaries.

One of the most interesting features of mission work in Madagascar is the willingness of many of the native Christians to leave their home in the centre and, comparatively speaking, enlightened part of the island, and go out as evangelists to the distant tribes. Up to the present time these have, however, all been men, though, of course, nearly always accompanied by their wives, who have often rendered valuable help to their husbands. But we have now to report a further step—viz., that two young unmarried women have just left the capital for the purpose of engaging in Christian work in the south-east. One of these, by name Razarima, has been for some years a teacher in the large school of the Friends' Foreign Mission Association in Antananarivo; the other is a scholar in the same school, but has also been training as a nurse under Miss Byam at the hospital with a special view to mission work.

This is a result of the visit paid by Mrs. Leavitt to Antananarivo some two years ago. It seems that they had previously had their minds drawn to this work, but they were so struck with the fact of an elderly lady leaving her home for so long a journey in the service of Christ that they could no longer delay offering themselves for Christian service in some of

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the dark places in their own land. They had heard of Mr. Shaw's work at Farafangana, and felt that this was the place to which the Lord was calling them. But how to get there was the question. About two months ago Mr. Shaw paid a most unexpected visit to the capital; these two young women at once felt that this was their opportunity, and so it was very quickly arranged for as the time was very short. A largely-attended farewell meeting was held in the large chapel of Amparibe, which one missionary describes as the most interesting meeting she ever attended in the island; and so these two young disciples have left to be Christ's witnesses in that dark place.

* * *

The New Hospital, Antananarivo.

In reference to a paragraph in our issue of March concerning the new hospital in Antananarivo, we are glad to hear that in consequence of the receipt by the Friends' Foreign Mission Association of a large donation, the Committee of that Society have sent out instructions for the entire building to be proceeded with at once with a view to its completion probably in the early part of 1891.

Later News from Central Africa.

Another mail, bringing letters up to December 13th, is to hand from Fwambo (see last month's CHRONICLE), and letters have also been received from Urambo. The wretched strife between the two petty chiefs, Pensa and Fwambo, has been brought to an end, mainly through the friendly pressure of Mr. Johnston, H.B.M.'s Consul at Mozambique, who arrived at Fwambo at the end of November. There is no longer any doubt as to the fate of Mr. Weissemberger, whose disappearance was a mystery. He was killed by the Pensa people; but whether intentionally or by mistake is not clear. His body, greatly disfigured and torn by hyenas, was found thrown into the stream from which the missionaries draw their water and just a little above the very spot from which they draw. After the discovery of the body matters were in a very critical state for a time. Had the missionaries shown any intention to take vengeance upon the natives for their crime, an outburst of violence would have followed; but, by the exercise of prudence, forbearance, and tact, this threatened danger was happily averted. At one moment, when the natives were yelling and dancing around the missionaries in a menacing manner, a single word unwisely spoken would have been like a spark in a barrel of gunpowder. But fortunately no such word was spoken, and the interview ended satisfactorily.

Consul Johnston's visit greatly cheered the mission party, who had had a gloomy time of it, being deserted by their servants, compelled to do the most menial work themselves, without European provisions, and debarred from intercourse with the outside world. For a fortnight they had no help at all; they were left entirely alone. Says one of them: "Oh, these are

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dreary times! We are simply *living*, keeping body and soul together." Mr. Johnston was most genial and sympathetic, ready to help in every possible way. The missionaries feel that they are under deep obligations to him, both for the improved state of things due to his pressure upon the chiefs, and for his personal kindnesses. The runaway domestics and others were returning, the people once more freely moving about, bringing food to sell, and cultivating their grounds. A supply of necessaries had also arrived. Depression was banished, hope again triumphant.

Dr. Mather writes: "We are all well, and are beginning to see the dawn of better things for this down-trodden land. Peace is reigning around, we are getting nearer the people, and are feeling more settled. . . . I am now attending one of the chiefs of the neighbourhood, and I am thankful to see he is improving under treatment. The people are beginning to come to me more freely, both for slight as well as serious ailments. I usually see ordinary patients from 6 a.m. to 12 a.m. Urgent cases are attended to at any time. The health of the Mission is remarkably good."

At Urambo, which is more than 200 miles to the east of the northern part of Tanganyika, there has also been much anxiety and uncertainty. Letters from Mr. Draper to private friends, of so recent a date as December 27th, have reached England *viâ* Zanzibar. He has frequently visited the villages in the neighbourhood, and is gradually gaining a knowledge of the language. Mr. and Mrs. Shaw were well when he wrote.

Brighter Prospects in Matebeleland.

From different sources we learn that the outlook in Matebeleland is improved. All sorts of sinister rumours have been current, and in the strained relations between the king and "the whites" there was undoubted peril. But a change seems to have taken place. The Rev. W. A. Elliott, writing on February 19th, says:—"I am happy to say that never have we been so hopeful of continued peace as at present; never has the outlook been so bright, and the dawning of better days so near. For the past year or eighteen months it has been a time of grave and ever-increasing anxiety. The Company officials have repeatedly warned us to leave the country, and many friends outside, perturbed by the absurd rumours which have become current, some of which have no doubt reached England, have besought us not to delay till too late. We have never seen cause to fear such extremity of danger, and we have been repeatedly assured that no force would be used till the mission families were safe out of the country. We have known, moreover, whom to trust. We have known 'that the worst that could happen to us was our Father's will,' and here we have found peace of mind and strength to stay and go on with our work, such as it is."

A Distinguished Visitor.

In a letter from the Malua Institution, which we need scarcely say is in

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Upolu, one of the Samoan group of islands, the Rev. J. E. Newell reports that in January they had had the pleasure of an extended visit from Mr. Robert Louis Stevenson, author and critic. He spent four or five days with them, and made himself acquainted with the work of the Institution. One day he gave the students a deeply interesting and earnest address; and, as during his stay he went in and out of the class-room, he proved himself to be the sympathetic friend of the natives. The missionaries rejoice to hear that Mr. Stevenson purposes settling down in Samoa.

A Memorial from Maré.

The persecuted church at Maré, to whose patient endurance of wrong we have so often had to refer, is sorely troubled at the prospect of this Society's withdrawal from their island. We need not remind our readers that it is only under the pressure of painful necessity that this withdrawal is taking place. Mr. Jones's expulsion was an act of high-handed injustice, but all attempts to obtain redress or even an investigation have proved futile. Protests from the Board, communications from H.M.'s Secretary of State for Foreign Affairs, have alike failed to make any impression upon the French Government, and Mr. Jones cannot return to his post. The Maré Christians, however, are unable to understand such a state of things; and after hearing from a visitor that the Society intends retiring, they set to work without delay and drew up a petition or memorial deprecating such action. The petition is creditable to all concerned—the framers thereof, Mr. Jones, and the Society that sent him forth. How thankful we should be if its concluding sentence could possibly be fulfilled, and Mr. Jones be "still their missionary to die with them full of years." It is signed by pastors, deacons, preachers, chiefs, members, and inquirers—833 in all. Some of them Mr. Jones knew as nude savages and ferocious cannibals in their old heathen days. With the petition came many very interesting yet painful letters. The sufferings of the persecuted have been great, but God has been with them. One letter tells of two women meeting alone for prayer in a cave during the hottest time of persecution, their prayers leading to a great revival of religious life. Another speaks of a few gathering in a cave for secret worship, and though the fact was kept as quiet as possible, the numbers increasing until the place was crammed. Another says that there is such an earnest spirit of inquiry abroad that the numbers seeking admission to the church are so great that on the day appointed for their examination they were unable to get through the list and had to postpone some to another occasion, the plan being to deal with each candidate personally. The natives still reside in the interior of the island, and seem altogether disinclined to return to the coast. For five years now they have existed as an independent church. They have their work well organised, a tutor for training pastors, and a union of churches with duly appointed officials. Notwithstanding many and great

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difficulties, they are successful in the maintenance of church life, and are evincing much earnestness and zeal. For which things we may well "thank God and take courage."

HOME NEWS.

The Society's Anniversary.

THE arrangements for the ninety-sixth anniversary of the Society are now complete. Details are given on the last page of the wrapper. The modified programme adopted for the first time last year is again to be followed, a meeting for young men taking the place of the second sermon on the Wednesday, and Friday being utilised for a breakfast meeting in the morning and for a Welsh meeting in the evening. Tickets for the different meetings may be obtained on application to the Mission House, 14, Blomfield Street, E.C. For the list of preachers see pages 2-7 of wrapper.

A Princely Gift.

At the fortnightly meeting of the Board, held on Monday, April 14th, the Rev. William Tyler, D.D., who spoke under the influence of strong emotion, announced to his co-Directors that, under the will of his brother, Sir James Tyler, Knt., J.P., D.L., of Holloway, who departed this life on the 5th April last, in the seventy-fourth year of his age, a legacy of £42,000 had been left to the Society, the legacy being subject among other conditions to a charge of £1,000 per annum during the life of a surviving relative. The announcement of this munificent gift was received by the Board with great thankfulness, as a fresh token of God's overruling care of the Society's great work. A resolution of sympathy with the bereaved family and of grateful acknowledgment of this timely and generous aid was passed with great cordiality.

Rev. Edward Josiah Evans, B.A.

The subject of the present sketch served the churches, both abroad and at home, for a period of nearly forty years. In 1851, at the age of twenty-five, having pursued his studies at Cheshunt and University Colleges, Mr. Evans was accepted by the London Missionary Society, and appointed to Mirzapore, North India. Landing at Bombay, he visited Belgaum, where he married Caroline, daughter of the Rev. Joseph Taylor, missionary at the latter station, and with Mrs. Evans proceeded to Mirzapore. Here for four years he had charge of the free school, and for a portion of that period engaged in vernacular evangelistic work. In 1856, Mr. Evans was transferred to Madras, where he superintended the Society's educational institution until the middle of the following year, when he was called to the temporary pastorate of the English church and congregation assembling in Davidson Street Chapel in that city. Mr. Evans returned to England in the early part of 1860, his connection with the Society ceasing three

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years later on his acceptance of the pastorate of the Congregational church at Poyle, Middlesex. The secretariat of the Congregational School for the Sons of Ministers, then at Lewisham, was subsequently undertaken by him, and on its relinquishment he was appointed, in 1878, travelling secretary to the Home and School for Sons and Orphans of Missionaries, Blackheath, which office he held at the time of his death. Our late friend was possessed of a powerful physical frame, added to which, in recent years, his white flowing hair and beard rendered his appearance somewhat striking. Of a genial disposition and full of anecdote, he formed a pleasant companion. Little children loved and trusted him. His characteristics were exactness and persistency. Only four brief days before his death, speaking to the writer on the worthlessness of easily acquired academical honours, he said: "I value my B.A. because I worked for it." The members of Mr. Evans' family are widely separated, and it was his custom to correspond by letter with each of them every week. His own life in recent years had been a wandering one; frequently absent from his home, it was always a joy to him to return to it. The end came quite suddenly in the early morning of Saturday, the 12th of April, his last act having been the penning of a letter to one of his sons in a foreign land.

Farewell to Captain Hore.

On Monday, April 14th, the Board took leave of Captain E. C. Hore, prior to his leaving for a special deputation tour among the Australasian churches. He was introduced by the Rev. E. H. Jones, who explained the object of this tour. The friends of the Society in the colonies are, in these days, taking more interest in the Society's work. Not only representatives of the Polynesian and New Guinea Missions, but the Rev. N. L. Doss and Miss Linley, of Calcutta, and Miss Philip (now Mrs. Smith), of North China, have visited them within the last year or two. And now, in connection with the recent appointment of the Rev. Joseph King as deputation agent for the Australasian colonies, the Directors have deemed it wise to bring before those colonies the African work of the Society. In Captain Hore they felt that they had the right man for this duty, and they were, therefore, sending him forth with much hopefulness as to the results of his visit. S. R. Scott, Esq., Chairman of the Board, assured Captain Hore of the Directors' confidence in him. His movements would be watched with great interest, and it was hoped that his mission would be appreciated and prove thoroughly successful. Captain Hore having briefly replied, the Rev. Arthur Hall commended him and his undertaking to God in prayer.

Report of Special Committee on the Society's Methods of Work.

In accordance with the announcement made by the Foreign Secretary at the last annual meeting, a Special Committee, consisting of some forty gentlemen of repute and leading in the churches, has been engaged in a

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thorough investigation of the Society's methods of work. After an inquisition which extended over many months, the Committee have at length reported to the Board the result of their deliberations. This report was presented on Monday, April 14th, and read by the Rev. C. Wilson, M.A., of Blackheath, who, together with the Rev. E. R. Conder, M.A., D.D., of Leeds, acted as secretary of the Committee. The report having been read, the following resolution was unanimously passed :—(1) "That the Board desire to place on record their grateful appreciation of the labours of the Special Committee, whose report on the affairs of the Society is now presented to them. They desire to thank the members of the Committee for the thoroughness with which they have accomplished the important task to which they were invited by the Board, involving as it did the expenditure of a large amount of time and strength, and they would thank the Chairman of the Committee—J. Wycliffe Wilson, Esq., of Sheffield—for his generous kindness in defraying all the travelling expenses and other charges incurred during the work of the Committee.

(2) "That arrangements be made for a special meeting of the Board on the earliest possible date for a special consideration of the Committee's report."

Prayer Meeting Notice.

On Monday, May 5th, the usual monthly prayer-meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., from 4 to 5 p.m. The Rev. Colmer B. Symes, B.A., will preside, and recent information from the mission-field will be given by the Foreign Secretary.

Young Men's Missionary Band.

In consequence of the meeting for young men, to be held in the City Temple on Wednesday evening, May 14th, there will be but one meeting of the Band this month—viz., Tuesday, May 6th. Short papers by three members will then be read.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

REV. J. W. ROBERTS, MRS. ROBERTS, and two children, with MASTER HAWKER, from BELGAUM, South India; MRS. GREAVES (wife of the REV. E. GREAVES), and three children, from MIRZAPUR, North India, per steamer *Peninsula*, at Plymouth, March 28th.

MISS LILIAN PHILLIPS, from BERHAMPORE, North India, per steamer *India*, April 11th.

BIRTH.

THOMPSON.—March 17th, at Nagercoil, Travancore, South India, the wife of the Rev Alfred Thompson, of a son.

MARRIAGE.

REES—DAVIES.—March 8th, at Claremont Congregational Church, Cape Town, by the Rev. Wm. Forbes, the Rev. Bowen Rees, of Inyati, Matebeleland, South Africa, to Miss Susannah W. Davies, of Ystal-y-fera, Swansea.

DEATHS.

BUDDEN.—March 18th, at Almora, North India, the Rev. John Henry Budden, aged 76 years.

PORTER.—March 30th, at Bournemouth, Mrs. Martha Kilpin Porter, widow of the Rev. Edward Porter, formerly of Cuddapah, South India, in her 90th year.

EVANS.—April 12th, at 31, Crouch Hall Road, Crouch End, N., the Rev. Edward J. Evans, B.A., formerly Missionary in India, aged 63 years.

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Chelsea. Markham-sq., Miss M. A. Jones 3 3 0
City-road 7 1 0
City—
Bishopsgate-street .. 5 16 1
New Tabernacle 39 9 6
Silver-street 13 11 4
Miss Allen 1 1 0
Weigh House 1 5 0
Whitefield Tabernacle, Coll. by Emily Weasley 0 5 0
Clapham—
Collected by Miss E. P. Smith 0 10 0
Grafton-square 234 5 4
Clapton—
Lower 82 8 3
Upper 23 0 6
Park 92 8 6
Crouch End. Park Ch. 264 10 6
Croydon—
Aux. 36 10 1
Christ Ch., Mr. Bell .. 1 1 0
George-street..... 27 2 2
Trinity..... 34 9 1
South 33 7 3
West..... 64 16 0
Dalston. Middleton-road 14 12 11
Dulwich, West. S. E. Scott, Esq. 200 0 0
Ealing—
Miss Isabel A. Gunn . 1 1 0
Congregational Ch .. 25 16 4
Thos. Thomas, Esq. 5 0 0
Eltham 37 0 6
Enfield—
Baker-street 17 16 3
Christ Ch. 18 6 6
Erith. Avenue Ch..... 9 7 0
Finchley—
East 39 2 3
North 28 4 8
Forest Hill. Queen's-road 13 13 0
Gospel Oak 8 10 0
Greenwich-road 3 18 0
Hammersmith—
Albion Ch. 21 0 11
Broadway 0 13 8
Hampstead—
Heath-street 45 7 6
Lyndhurst-road 39 9 6
Rev. R. Wardlaw Thompson 25 0 0
H. J. Glanville, Esq. 1 11 6
Hampton, New 13 15 2
Hanwell 2 9 0
Haverstock-hill 32 6 0
W. S. Gard, Esq. 21 0 0
Hendon 46 13 4
Highbury-quadrant 3 10 2
Islington—
Barnsbury 16 0 10
Upper-street 7 0 0
Union Ch. 169 13 8
Kensington—
West. Ladies' Aux.. 61 10 11
Allen-street 406 14 8
Rev. E. H. Jones .. 25 0 0
Kent-road, Old. Marlborough Ch. 3 17 0
Kentish Town..... 58 14 5
Hawley road 12 16 6
Kingsland 16 4 11
Kingston 14 3 2
Lambeth. York road . 13 17 8
Lewisham—
Congregational Ch... 74 1 7
Ladies' Auxiliary ... 12 14 0
Miss Olive Pye Smith (box) 0 10 0
Lewisham. High-road . 1 0 0
Leytonstone..... 76 1 10
Malden, New 11 6 2
Mile End New Town. Trinity Church 17 9 0
New North-road. Barbican..... 7 7 6
Norwood, South 27 18 8
Norwood, Upper 52 11 9
Norwood, West—
Dr. Sutherland 3 0 0
Mrs. Sutherland 1 6 0
Notting Hill—
Horbury Ch. 36 6 9
Latimer-road..... 0 10 0
Peckham—
Clifton Ch..... 26 18 0
Hanover Ch. 9 18 6
Pentonville. Claremont Ch. 17 10 4
Pimlico. Eccleston sq. 91 14 8
Plaistow. Union Ch... 8 1 9
Ponders End 7 19 0
Poplar. Trinity Ch.... 7 1 5
Putney—
Union Ch. 35 17 2
W. Kellier, Esq.... 40 0 0
Richmond. Vineyards Ch. 25 2 10
Romford 19 9 6
St. John's Wood—
Terrace Ch..... 9 0 6
New College Stations 4 9 11
New College Ch. 34 3 6
St. Mary Cray 89 2 6
Staines 24 10 6
Stamford Hill, "N. S." 80 0 0
Stepney—
Meeting 18 8 5
Wycliffe Ch., Mrs. Evans and Friends, for India 5 10 0
Surbiton. Park Ch.... 17 2 9
Sutton. J. Beddow, Esq. 2 2 0
Sydenham. Ch.-in-Grove 27 12 2
Tolington Park. New Court Ch..... 31 15 4
Tottenham Court-road. Whitefield's Tabernacle..... 81 6 10
Totteridge 27 9 11
Upton—
Romford-road, Rev. R. Nobbs..... 2 2 0
J. Pullar, Esq. 5 0 0
Uxbridge—
Old Meeting 5 13 10
Providence Ch..... 61 19 1
Victoria Park. Tabernacle..... 3 8 10
Walthamstow—
Marsh-street 5 4 5
Trinity Ch. 9 7 0
A Friend 1 2 0
Wanstead..... 0 11 0
Westminster Bridge-road. Christ Church 12 10 0
Westminster Ch. 67 9 11
Wimbledon 20 17 5
Woodford—
Congl. Ch. 105 17 0
Union Ch. 36 2 6
Wood Green. Lordship-lane 10 13 0
Woolwich. Rectory-place..... 16 11 9
Young Men's Band—
Towards expenses .. 0 2 6

Lectures.

Acton 1 1 0
Blackheath..... 2 2 0
Greenwich road 0 10 0
Lee 1 1 0
Stoke Newington, Rectory-road..... 1 1 0
Ripley (use of slides) 0 4 0
Stockport do. 0 5 0
Mr. Cowell do. 0 5 0

COUNTRY.

"Two Sisters"..... 4 0 0
Abingdon 34 0 4
Accrington. Aux..... 32 12 6
Alfreton 8 8 10
Alton. Village District Churches 4 0 0
Andover. East-street . 25 10 11
Appledore..... 6 4 7
Arundel 18 9 10
Ashburton 8 2 0
Ashford..... 3 3 10
Ashton-under-Lyne. Aux. 297 3 10
Axminster 6 1 1
Aylesbury..... 57 4 2
Bamford 13 1 1
Banbury 7 7 0
Barnsley. Regent-street 10 0 0
barnstaple. Aux..... 49 13 8
Barton-on-Humber. Coll. by Mrs. W. Rawson 2 0 0
Basingstoke..... 48 13 11
Bassingbourne. District 14 15 9
Bath—
Aux. 18 8 9
Argyle and Percy Ch.'s Ladies' Association 34 0 0
Beccles 30 0 3
Bedford. Bunyan Meeting..... 23 13 11
Bedworth. Old Meeting 6 16 7
Belper and Green Bank 21 17 3
Bere Regis 1 2 0
Billericay 3 0 0
Birkenhead and Wirral—
Aux. 229 19 5
Hamilton square 7 0 1
Birmingham. Aux..... 34 4 3
Bishops Stortford 10 10 0
Bishops Waltham 6 0 9
Blackburn. Aux.....218 18 0
Blaenavon. Bethlehem Welsh Ch. 2 8 2
Blandford 17 10 11
Bocking 28 9 2
Bodmin..... 9 17 8
Bognor 2 9 1
Bolton and Farnworth—
Aux. 226 12 8
Mawdsley-street 118 14 3
Boston. Grove-street.. 5 16 0
Bournemouth 49 2 7
Bradford—
District Aux.....394 6 4
College Ch. 1 11 4
Greenfield Ch. 75 0 0
Brading 2 1 0
Bridgewater. Aux. .. 34 16 7
Bridgnorth. Stoneway Ch..... 15 12 9
Bridport 11 5 8
Brighton—
W. Chubb, Esq..... 5 0 0
Friends, per Miss Pim, for China..... 10 0 0
Clifton road Ch. 103 2 4
Bristol. Aux..... 30 14 0
Broadstairs..... 7 9 6
Bruton 5 8 0
Bugsworth 1 3 0
Bungay 14 17 7
Mr. Walker, for China 0 10 0
Burgess Hill 11 13 9
Burnley. Aux.....143 0 0
Burton-on-Trent 15 3 8
Cam 19 9 9
Cambridge (Glos.) 2 5 1
Cambridge—
University Aux. 6 7 6
Emmanuel Ch. 31 0 0
Victoria road 13 10 10
Canterbury—
Guildhall-street 6 6 11
Watling-street 58 13 0
Carlisle. A Friend 1 0 0
Castle Cary 8 15 9
Castleford..... 12 8 1
Caterham..... 49 17 11
Chard 21 14 5
Chatham. Aux. 45 4 7
Chelmsford. Baddow-road 15 16 6
Cheltenham. Highbury Ch.....142 7 7
Chester. Aux. 21 18 0

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Chester-le-Street..... 8 18 3
Chichester. Aux..... 13 5 3
Chorley. Aux..... 20 3 2
Christchurch. Aux..... 42 7 8
Clare..... 1 12 10
Clevedon. United Zenana Working Meeting 5 12 0
Cleveland. District Aux. 35 19 6
Clitheroe..... 4 17 0
Coleford..... 1 0 0
Corfe. Mrs. T. C. Dening's box 0 8 0
Coventry. Aux..... 74 11 1
Cowes, West..... 0 7 6
Cowlinge..... 1 13 1
Creaton..... 5 7 3
Cuckfield..... 15 12 0
Dartford..... 1 0 0
Dartmouth..... 14 1 6
Darwen. Aux..... 166 10 6
Deal..... 9 6 1
Derby. Aux..... 151 4 8
Dewsbury—
Ebenezer Ch..... 47 14 10
Springfield Ch..... 21 8 0
Trinity Ch..... 5 10 6
Doncaster. Aux..... 26 7 0
Douglas. Pinch Hill Ch. 5 10 0
Dover—
Russell-street 21 6 3
Queen street 18 9 0
Dronfield..... 0 17 3
Dunmow. New-street.. 25 4 5
Dunstable..... 9 0 7
Dursley..... 24 18 9
Duxford. District 22 14 4
Emsworth..... 0 8 6
Essex. Aux..... 283 17 9
Exeter. Aux..... 77 18 5
Ladies' Working Meeting 25 4 1
Peter Varwell, Esq... 10 10 0
Fareham..... 12 0 4
Faringdon..... 9 12 0
Flanshaw..... 2 10 9
Foulmere, Thriplow, and Shepreth..... 27 1 5
Glastonbury..... 11 13 8
Glossop District..... 49 4 0
Gosport. Aux..... 38 12 3
Grantham..... 8 18 1
Gravesend—
Milton Ch., Princes-street 4 3 2
Princes-street, J. Cooper, Esq. 5 0 0
Great Marlow..... 1 3 0
Guildford. Aux..... 1 3 3
Halesowen..... 8 16 6
Halifax. Aux..... 314 1 3
Hanley. Hope Ch 11 0 4
Harpenden..... 13 19 6
Harrogate..... 33 16 0
Misses Shutt..... 2 0 0
Harwich. Miss Rudd's box 0 7 0
Hastings and St. Leonards Aux.—
Misses E. & M. Crisp, for Female Missions 3 0 0
Rev. J. B. French .. 2 0 0
Robertson-street 187 9 5
Clive Vale Ch..... 23 0 4
Mount Pleasant Ch.. 12 15 4
St. Leonards..... 22 6 3
Haverhill. Market hill Ch..... 1 16 0
Heckmondwike. Westgate Ch. 17 0 5
Henley-on-Thames. Aux. 25 0 0
Herefordshire. Lectures 2 1 9
Hereford—
The Crozen's Ch. 1 1 2
Eignbrook Ch. 6 9 5
Herne Bay..... 5 7 6
Hertford..... 9 14 3
Heytesbury..... 3 14 6
High Easter..... 4 17 6
High Wycombe..... 47 10 9
Hitchin. Queen-street. 14 7 6
Holy Moorside..... 7 17 6
Honiton..... 4 7 11
Horsham..... 11 9 0
Horbury. Mr., Mrs., and Miss Bennett..... 2 7 0
Huddersfield. District Aux. 176 10 9
Hull and East Riding. Aux. 269 8 7
Hundon..... 0 15 0
Hurstbourne Tarrant .. 2 0 7
Ilfracombe. Aux..... 33 18 5
Ingress Vale..... 4 10 0
Ipswich—
A Friend..... 1 7 0
St. Nicholas Ch..... 26 7 6
Kenilworth. Abbey-hill Ch..... 1 10 0
Kettering. Aux. 61 8 6
Killamarsh..... 1 13 6
Kingsbridge..... 20 10 0
Kingswood..... 7 8 7
Kington St. Michael.... 1 14 9
Landport. Mr. A. Henley..... 1 0 0
Launceston. Coll. by Miss K. Geake, for Female Missions 1 15 0
Leamington—
Clemens-street 4 7 6
Spencer-street 84 14 10
Leatherhead..... 6 14 2
Ledbury..... 2 18 6
Leeds—
Aux..... 440 10 3
Coll. by Ethel Hinchcliffe..... 0 5 0
Leek..... 31 16 3
Leicestershire. Aux. .. 40 0 0
Lenham..... 4 3 0
Lincolnshire. Aux.....170 5 0
Littlehampton..... 17 6 0
Yapton Branch Ch... 5 9 5
Liverpool—
Mr. Wm. Humby..... 1 1 0
Great Mersey-street Welsh Ch. 1 15 0
Netherfield-road South Tabernacle..... 39 4 0
Long Melford..... 8 8 9
Longton. Caroline st.. 2 3 7
Lowestoft..... 15 6 11
Luton. Union Ch. 6 18 11
Lyme Regis..... 2 1 2
Lytham..... 0 5 0
Macclesfield. Roe street 19 1 4
Maidenhead..... 28 12 0
Malton..... 3 0 4
Malvern..... 16 17 9
Manchester—
Legacy of the late Jno. Rylands, Esq.....5,852 5 6
Grant by Residuary Legatees of the late Jno. Procter, Esq. 100 0 0
Manchester and Salford Aux.—
For Widows' Fund. (See Special List.)..... 36 1 4

For Ships.

Patricroft 4 17 2
Stretford Union Chapel 3 16 4
Stretford Congl. Ch. Sunday-school 4 18 10
Levenshulme Sunday-school 6 8 5
Openshaw Lees Sunday-school 3 4 8

For Rev. J. Lees, Tientsin.

Rusholme-road Sunday-school 25 0 0
Broughton-park Juvenile Association .. 25 0 0

For Rev. J. Duthie, for Native Bible-woman, Nagercoil.

Rusholme-road Sunday-school 25 0 0

For Nagercoil.

Zion Sunday-school.. 16 2 0

For "John Simson."

Stretford Sunday-sch. 10 0 0

For Zenana.

Per Miss Hewett 83 0 0
Choriton-road Working Party..... 70 0 0
Broughton park Juvenile 5 0 0
Wilmslow 7 11 6

For Pastor Timotea, New Guinea.

Eccles Sunday-school 20 0 0

For Deficit.

H. D. Leonard, Esq. 10 0 0

For General Account.. 364 12 3

Mansfield. Mrs. Tolley's Bible class. for Fem. Missions 0 8 6
Marden..... 4 10 0
Margate—
Crescent Ch. 33 8 0
Emmanuel Ch. 11 3 6
Marlow..... 6 14 8
Melbourn..... 23 12 0
Milton-next Sittingbourne..... 11 15 2
Monmouthshire. Welsh Churches..... 70 5 4
Mossley. Abney Ch.... 20 4 2
Mayland..... 1 0 0
Newark..... 0 5 0
Newbury..... 87 10 8
Newcastle-on-Tyne—
Aux..... 34 5 6
A. and H..... 0 6 2
Bath-lane Ch..... 82 6 0
Newcastle under Lyme 6 8 0
Newport (Glos.)..... 4 0 0
Newport (Isle of Wight) 16 5 8
Newport (Mon.)..... 14 9 9
Newport (Salop)..... 19 11 9
Newton Abbot..... 17 8 11
New Tredegar. Welsh Ch..... 8 2 6
Norfolk and Norwich—
Aux..... 298 3 9
E. O. R. 0 7 6
Northam. R. Craigie, Esq. 1 10 0
Northampton. Commercial-street 35 17 0
Northfleet. Miss E. Barber 0 2 0
Northiam. Per Miss Hill 2 10 0
North Shields. St. Andrew's Ch. 2 15 0
Northwich..... 46 8 10
Nottinghamshire. Aux 249 16 4
Oldham. Aux..... 120 13 6
Ongar..... 31 16 3
J. Gilbert, Esq..... 5 0 0
Oswestry. Christ Church 36 15 10
Oswaldtwistle..... 4 4 9
Over and Minshull 33 14 8
Overton..... 0 11 1
Parkstone..... 17 4 1
Paisley Bridge..... 13 4 4
Penmain..... 3 12 11
Peterborough—
Trinity Ch..... 16 16 9
Westgate Ch. 23 3 10
Plymouth. Aux..... 277 5 8
Point-in-View..... 1 14 6
Pontypool. Mount Pleasant Ch. 34 2 0
Poole—
A Friend..... 0 5 0
Skinner-street 59 13 0
Preston. Aux..... 22 8 9
Ramsgate. Aux..... 48 16 2
Reading. Aux. 345 10 11
Redhill—
Aux..... 63 2 5
W. H. Tyndall, Esq. 10 0 0
Reigate. Aux..... 46 19 6
Rendham..... 2 18 0

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Rhymney—			
Graig Ch.	2	10	0
Moriah Ch.	6	1	8
Rochester. Vines Ch.	21	13	8
Rochdale. Aux.	263	4	10
Romsey	24	15	6
Ross	2	9	0
Royston. Kneesworth-street	15	4	6
Rye	3	18	6
Mrs. James' Bible-class	0	3	3
St. Albans	19	11	10
St. Helens. Aux.	140	4	4
St. Ives. Young Ladies at Slepe Hall	12	0	0
Saltaire	7	0	0
Sandbach	4	15	6
Sandford	1	0	10
Sawbridgeworth	24	5	10
Saxmundham	10	19	9
Scarborough. East-borough Ch.	6	14	6
Seaford	11	2	0
Seaforth. Mrs. Jones, for New Guinea	2	0	0
Seaton	7	17	8
Sedgley	6	18	10
Sevenoaks	54	0	2
Shaftesbury	1	18	6
Shanklin	12	7	8
Sheffield—			
Aux.	510	11	11
Members of Rev. W. B. Phillips' Family, for his Mission	1	15	0
Shepton Mallet—			
Ind. Ch.	11	9	6
Congl. (Iron) Ch.	6	15	0
Sherborne	16	7	9
Shrewsbury—			
Swan Hill Ch.	18	5	9
Tabernacle Welsh Ch.	5	8	2
Coleham Mission Room	5	4	4
Sittingbourne	4	0	0
Somerleyton. Union Ch.	2	12	9
Southampton. Aux.	203	9	7
South Molton	4	16	0
South Ockendon	2	9	5
South Petherton	11	5	8
Southport. Aux.	80	0	0
Stafford. Ladies' Sewing Meeting	10	0	0
Stanley, nr. Wakefield	1	4	0
Stansfield	6	0	0
Staplehurst	10	8	10
Stockport. Aux.	328	2	9
Stoke-under-Ham	29	10	1
Stoke-on-Trent. Copeland-street	5	8	3
Stowmarket. Aux.	0	10	0
Stratford-on-Avon	22	12	5
A Friend's Self-denial box	1	0	0
Stroud. District	95	7	0
Stubbins	15	6	5
Sudbury—			
Friar's-street	14	13	5
Trinity Ch.	9	12	0
Suffolk. Aux.	27	6	6
Sunderland. Aux.	85	10	5
Sussex. Aux.	168	3	1
Sutton Coldfield. Sewing Class	1	2	9
Sutton Valence	7	8	6
Takeley	3	0	6
Tattenhall	19	4	6
Taunton—			
North-street	27	8	10
Paul's Meeting	101	8	11
Tavistock	17	13	0
Teignmouth	4	2	0
Tetworth	4	19	0
Thame	4	18	0
The Quinta	25	0	0
Thornbury	16	11	8
Thornton, nr. Bradford. Joseph Craven, Esq., dividend on bond	20	14	4
Thrapston	11	5	7
Tintwistle	15	0	0
Tiverton. Barrington-street	15	9	0
Torrington. Howe Ch.	18	5	3
Torquay—			
Aux.	62	12	11
St. George's Ch.	21	10	0
Tredegar. Adulam Ch.	3	19	0
Tre-dyrhiwgwair. Bethania Ch.	3	7	5
Tunbridge	8	3	7
Tunbridge Wells—			
Mount Pleasant Ch.	102	10	10
Bells Yew Green Mission Room	1	0	0
Uley. Whitecourt Ch.	0	16	9
Upwey	14	0	0
Ware—			
High street	30	3	2
Old Ch.	14	4	10
Wareham	12	5	3
Warminster	9	17	1
Watford. Clarendon-road	10	13	7
Weedon and Floore	8	1	2
Weldon	4	13	9
Welford	2	6	0
Wellington	40	9	6
Wem	9	18	2
West Bromwich—			
Ebenezer Ch.	19	7	6
Mayer's Green Ch.	34	5	6
Westbury. Upper Ch.	7	19	8
Western District, per Rev. Thos. Mann.			
Avebury	4	13	6
Bradford-on-Avon	23	14	4
Castle Combe	11	16	4
Dittisham	0	18	9
Dulverton	3	4	0
Henstridge	3	10	0
Lytchett	0	17	0
Ramsbury	4	2	5
Street	1	8	0
Swindon Town	20	10	2
Trowbridge Tabernacle	78	6	11
Wadebridge	8	13	8
Westgate-on-Sea	4	8	3
West Melton	8	13	2
Westmoreland. Aux.	70	3	1
Weybridge. Aux.	31	7	2
Weymouth—			
Gloster-street	8	12	0
Hope Ch.	10	16	9
Whitby. Aux.	8	8	5
West Cliff Ch.	4	7	6
Whitchurch (Salop)	6	19	0
Whitchurch (Hants)	1	17	4
Wigan. Aux.	48	6	0
Hope Ch.	9	5	3
Wincanton, &c.	15	1	0
Windsor and Eton. Aux.	25	12	1
Wingham	13	2	2
Winsham	2	2	0
Wisbech	13	5	4
Wiveliscombe	11	18	9
Woodbridge—			
Beaumont Ch.	2	6	0
Quay Ch.	10	3	5
Workington	8	7	8
Worthing	46	13	0
Wotton-under-Edge. District	59	1	11
Yarmouth, Great. Aux.	126	8	8
Yeovil	23	9	5
York, Central. Aux.	84	0	1

WALES.

Aberaman. Saron Ch.	8	16	7
Aberdare—			
Bethel Ch.	7	0	2
Ebenezer Ch.	13	17	5
Siloa Ch.	41	19	1
Soar Ch.	3	19	0
Abercwmboy. Bethlehem Ch.	1	13	0
Aberdovey	7	2	0
Aberffrefwy	3	10	0
Abernant, Aberdare	1	13	4
Allt-wen	9	14	9
Anglesey. Aux.	114	12	9
Bala, &c.	8	14	4
Bangor	1	10	0
Pendref Ch.	0	5	0
Upper	14	6	6
Bethel (Pemb.)	6	11	6
Bethlehem	5	3	5
Bethlwyddd. Graig	2	3	10
Bodringallt	2	10	0
Brecon. Plough Ch.	2	9	1
Bridgend. Tabernacle Welsh Ch.	9	8	0
Brynsethin. Peniel Ch.	3	13	0
Brynmyrnach	1	5	1
Burry Port. Jerusalem Ch.	10	0	10
Cadle. Bethlehem Ch.	2	12	0
Canna	7	3	7
Capel Mair	6	6	0
Cardiff—			
Aux.	94	8	9
Richmond road	33	10	5
Ebenezer Ch.	18	8	10
Cardiganshire. Aux.	142	9	11
Carmarthen District	81	12	4
Carmarthenshire—			
Central Division	84	4	6
Upper Division	24	16	2
Carnarvonshire—			
North Aux.	92	15	0
South-West Aux.	84	13	4
Carrig. Cadarn	0	12	6
Cartan and Brynsion	6	18	0
Ceredigion. Beulah Ch.	6	18	6
Clydach	13	10	3
Corris, &c.	5	0	2
Cwmaman. Moriah Aman Ch.	18	0	0
Cwmaton. Zion Ch.	9	5	7
Cwmbach. Brynsion Ch.	11	0	0
Cwmbwrla	11	16	0
Cwmdare. Elim Ch.	7	0	0
Cwmrhos and Tretower	5	12	11
Denbighshire and Flints. Aux.	83	1	8
Dervi	2	6	8
Dinas Mawddwy	16	11	11
Dolgelly, &c.	10	12	3
Dowlais. Bethania Ch., &c.	10	12	10
Dumvant. Ebenezer Ch.	1	8	9
Ferndale, nr. Pontypridd. Tabernacle Ch.	5	0	0
Fochriw. Carmel Ch.	5	3	2
Glamorganshire—			
Northern Association	43	15	9
West Auxiliary	71	4	7
Glynarthen	18	17	1
Groes Wen, &c.	12	15	1
Hanllan and Capel Mair	24	6	11
Hirwain. Nebo Ch.	4	9	5
Llanarthney and Carmarthen	11	8	0
Llanboidy	7	17	8
Llanelhaiarn. Trevor Ch., &c.	8	9	10
Llanddulas. Christ Ch.	6	9	0
Llanelly—			
District	44	3	7
Bryn, &c.	16	14	0
Lloyd-street	6	2	5
Tabernacle Ch.	6	3	2
Llangattock	10	11	0
Llangynider and Dyffryn	8	8	2
Llanidloes. Ebenezer and Hermon	17	7	0
Llansamlet. Bethel Ch.	2	6	3
Llantrisant. Soar Ch. and Castellan	1	4	0
Llanwechllwyn, &c.	10	17	10
Llanwrtyd and Abergwesyn	5	4	5
Maesteg—			
Carmel Ch.	4	5	0
Saron Ch.	2	3	0
Mardy-in-Pontypridd. Siloa Ch. (three years)	3	11	0

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Merionethshire. Aux..	32	2	5
Merthyr Tydfil—			
District	9	12	5
Market-square	9	7	7
Ynysgan Ch.	9	3	11
Mold	9	2	9
Morriston. Tabernacle	14	19	10
Mynyddbach, &c.	11	9	3
Nantgaredig. Horeb Ch.	2	17	7
Newcastle Emlyn. Brynsion Ch.	9	4	3
Newport	10	5	0
Newtown	15	11	0
Neyland	9	17	9
Pantycrwsys	4	0	6
Pembrokeshire—			
Welsh Aux.	66	12	9
Eng. Association	4	11	0
Pembroke Dock—			
Albion square	13	10	0
Meyrick-street	12	9	8
Pencader	3	15	8
Penclawdd	3	7	11
Penrhiwceibr. Carmel Ch.	11	17	4
Pentre Estyll. Silosm Ch.	19	13	5
Pon Key	0	7	6
Pontypridd. Sardis Ch.	17	10	0
Pontyberem. Carmelem Ch.	5	15	0
Portmadoc, &c.	8	5	11
Rhondda. Cymmer Ch.	6	12	2
Rhosllanerchrugog	17	5	11
Rhyl	11	6	2
St. Clear's. District ..	15	11	6
St. David's. Ebenezer Welsh Ch.	13	19	7
Swansea—			
English Ch.	44	12	5
Soar Ch	8	19	8
Taff's Well. Glandwr Ch.	1	15	0
Talhirion, &c.	11	13	10
Talgarth	9	0	0
Tenby ...?.....	12	13	0
Tanygrisiau	1	11	9
Tonyr Efail.....	1	16	10
Tonypandy	6	18	6
Towyn and Bryncrug ..	13	11	3
Transfynydd	3	5	6
Trefgarn	6	1	5
Treffynnon, &c.	5	11	2
Trehafod	6	10	0
Treirddol, &c.	1	19	9
Troedrhiwdalar, &c.....	13	2	6
Tynycoed, &c.	5	6	5
Waunarlwydd. Sardis Ch.	2	2	0
Wern.....	5	5	3
Whitchurch. Beulah Ch.	4	14	7
Whitland. Tabernacle	8	3	11
Wolfscastle	3	2	0
Ystrad Rhondda. T. Thomas, Esq.....	1	1	0

SCOTLAND.

Aberdeen—			
Aux.	103	3	2
Ladies' Aux.	64	11	6
Cove	4	17	0
Coatbridge. Mr. T. Mills	0	10	0
Dundee. Aux.	765	11	8
Dunfermline—			
Canmore street.....	25	0	0
Miss Alexia Hastie ..	5	0	0
Edinburgh—			
Aux.*.....	331	15	10
A Wellwisher, for Female Missions ..	0	10	0
Rev. Jno. Cairns	1	0	0
Glasgow—			
Aux.....	491	2	6
Sauchiehall-street, Mothers' Meeting	5	0	0
Greenock. Aux.	62	3	4
Kirkcaldy. Young Women's Christian Association.....	2	10	0
Laurencekirk. Miss Cross.....	0	5	0
Lerwick. Congl. Ch. ..	5	17	3
Perth. Aux. 170	1	7	
Reawick and Sand	9	10	0
St. Andrew's. Aux....	1	0	2

Per Rev. E. A. Wareham.

Aberdeen.....	4	10	0
Airdrie.....	0	10	0
Alva	0	10	0
Arbroath	7	15	0
Ayr	3	18	3
Barrhead.....	6	6	6
Bathgate.....	4	0	0
Broughty Ferry	6	5	6
Broxburn	0	5	0
Crail	1	0	0
Dreghorn	4	14	6
Dumfries.....	2	5	6
Dundee	11	4	7
Dunfermline	4	10	0
Edinburgh	66	8	4
Elgin.....	1	1	0
Falkirk	7	17	6
Forfar	4	5	7
Forres	2	6	6
Glasgow.....	340	10	10
Govan	3	16	10
Greenock.....	6	9	11
Hamilton	4	10	0
Hawick	6	19	9
Helensburgh	3	0	0
Inverkeithing	7	4	2
Kilmarnock	13	2	2
Kilsyth	3	0	0
Lanark.....	0	16	6
Leith	9	18	2
Montrose.....	0	11	0
Motherwell.....	4	0	0
Paisley	8	19	3
Peterhead	9	4	3
Perth	0	10	0
Port Glasgow	0	13	6
Saltcoats.....	0	10	0
Sanquhar	1	18	1
Selkirk	1	13	6
Shotts	2	0	0
Stewarton	3	3	4
Stonehaven	0	10	0
Sullom	1	16	0
Tillicoultry.....	0	16	0
Westhills.....	0	10	0
Wishaw	4	4	0

IRELAND.

Belfast—			
Rev. A. Crawford....	5	0	0
Clonakilty	1	3	0
Kingstown	13	10	0
Londonderry	22	9	0
Rathmines. Aux.	1	0	0

Per Rev. E. A. Wareham.

Five Friends	50	0	0
Belfast.....188	17	5	
Bessbrook	4	17	6
Carrickfergus	2	17	2
Castlefin	8	6	6
Clonakilty	3	13	0
Cookstown	13	11	6
Dublin.....102	4	0	
Dungannon	2	2	0
Holywood	1	2	0
Kilkeel.....	2	10	0
Larne	0	18	2
Portadown.....	2	10	0
Stewartstown	1	10	0
Strabane.....	2	19	0
Straide.....	1	0	0

AUSTRALIA.

Queensland. Aux.	43	18	0
South. Aux. 219	6	0	

NEW ZEALAND.

Canterbury. Aux.	17	9	0
Otago. Aux. 147	17	8	

MISSION STATIONS.

Raiatea 116	9	11	

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It is requested that all Contributions, Remittances for Periodicals, and other Payments, be made to the REV. EDWARD H. JONES, *Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

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Telegraphic Address—MISSIONARY, LONDON.

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NEW YEAR'S SACRAMENTAL OFFERING FOR WIDOWS', &c., FUND.

To March 31st, 1890.

LONDON.

Mr. and Mrs. Wells	0	10	0
Acton	4	3	3
Barnsbury Ch.	2	12	0
Brompton, Trevor Ch.	1	1	0
Camberwell-green	2	0	0
Camden Town, Park Ch. (addl.)	0	3	8
City-road	6	10	0
City, Silver-street	2	2	0
Crouch-end, Park Ch.	23	9	8
Croydon, West	4	17	6
Dalston, Shrubland-road	1	6	4
Deptford, High-street	5	0	0
Enfield, Baker-street	2	3	4
,, Highway	1	1	0
Finchley, East	10	18	7
Forest Gate, New Cong. Ch.	4	4	0
Fulham	2	2	0
Greenwich, Maze-hill Ch.	2	2	0
Greenwich-road	2	2	0
Hendon	3	4	2
Holloway, Junction-road	1	15	9
Kentish Town, Congregational Ch.	5	15	5
Lambeth, York-road	1	1	0
Lewisham, Congregational Ch., Miss Garrington	0	2	6
Malden, New	1	9	2
Peckham, Asylum-road	7	0	0
Pimlico, Eccleston-square	4	3	4
Staines	1	3	10
Stoke Newington, Raleigh Memorial Ch.	2	5	3
Uxbridge, Old Meeting	1	2	2
Wandsworth-road, Priory	1	10	0

COUNTRY.

Adsett	0	15	0
Andover, East-street	1	4	4
Ashford	2	8	0
Australia, South, Aux.	15	16	6
Aylesbury	2	15	0
Bamford	1	1	0
Basingstoke	4	0	5
Bath, Argyle Ch.	5	5	0
,, Percy Ch.	9	0	0
Belper	2	0	0
Beverley, Lairgate Ch.	2	1	6
Billericay	1	1	0
Birmingham—			
Steelhouse-lane	3	5	7
Carr's-lane	10	0	0
Do., J. Ford, Esq.	2	2	0
Bolton, St. George's-road	8	12	8
Bradford Aux.—			
United Communion	20	13	4
Horton-lane	10	0	0
Salem Ch.	5	5	0
College Ch.	5	0	0
Lister-hill Ch.	3	3	0
Wesley-place Ch.	1	16	0
Ryan-street	0	8	9
Benton, Park Ch., Rawdon	3	5	0
Ilkley	7	0	0
Utley	2	1	9
Wilsden	1	12	3
Bradford District Aux.—			
Bank Top	0	17	3
Eccleshill	3	3	0
Keighley	4	0	0
Morton	6	0	3
Saltaire	5	9	6
Bradford-on-Avon	2	14	9
Bridgnorth, Stoneway Ch.	2	0	1
Brighton—			
Cliftonville Ch.	3	12	1
Clifton-road	8	0	0
London-road	3	12	7
Bristol—			
Hope Ch.	2	2	0
Zion Ch.	5	10	0
Burton-on-Trent, High-street	1	12	6
Canterbury, Guildhall-street	0	9	6
Cardiff Aux.	5	4	4
Carlisle, Charlotte-street	2	2	0
Castle Cary	0	4	4
Castle Combe and North Wraxall	1	0	0
Castleford	1	5	0
Chard	1	11	3
Chatham	3	3	0
Christchurch Aux.—			
Christchurch	3	0	0
Barton-green	0	11	9
Cranemoor	0	5	0
Coventry, Vicar-lane	4	15	9
,, Well-street	3	3	0
Creaton	0	14	9
Cuckfield, Mr. Knott	1	1	0
Darwen Aux., Belthorn	1	7	0
Dawlish	0	13	0
Denton, Hope Ch.	1	0	0
Doncaster, Hallgate Ch.	2	16	2
Dover, Russell-street—			
Miss Woodruff	0	5	0
Queen-street	2	2	0
Dublin, York-street	2	0	0
Dukinfield, Crescent-road	0	10	0
Dundee—			
Newport Ch.	1	2	6
Panmure street	7	0	0
Dunmow, New-street	2	0	0
Duxford District	1	5	0
Falfield	0	15	1
Faringdon	0	13	8
Farnham	2	8	3
Floore	0	15	0
Foulmere and Thriplow	1	10	0
Glastonbury	1	1	1

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Glossop District—			
Littlemoor Ch.	1	17	11
Mount Pleasant Ch.	1	0	0
New Mills	0	13	6
Chinley	0	10	6
Gosport	5	5	5
Guilden Morden	1	0	0
Hadleigh	3	15	0
Halifax Aux., Lightcliffe	1	17	0
Henley-on-Thames	2	2	0
Heywood	2	0	0
High Wycombe	3	2	10
Horbury, Mr. Bennett	0	5	0
Hull and East Riding Aux.—			
Fish-street	3	0	0
Wycliffe Ch.	10	0	0
Hope-street	1	12	0
Salem Ch.	0	10	6
Cottingham	0	14	0
Elloughton	1	17	5
Hornsea	1	1	0
Market Weighton	1	0	0
Ilfracombe	2	0	0
Lavenham	0	12	0
Leamington, Spencer-street	8	2	7
Leatherhead	1	10	1
Leeds District Aux.—			
Beeston-hill	1	6	4
E. Parade, balance	0	10	0
Nether-green	0	6	10
Kirkstall	0	10	1
Marshall-street	2	3	6
Newton-park	1	15	10
Pudsey	1	0	0
Leek	3	0	0
Leicestershire Aux.	10	8	10
Leicester, Bond-street	7	10	0
Leith, Mrs. Swann	1	0	0
Lenham	1	0	0
Lindfield, Yapton Branch Ch.	1	12	6
Maidenhead	4	10	0
Malvern	2	2	0
Manchester and Salford Aux.—			
Wilmslow	5	19	0
Oldham-road	3	7	2
Radcliffe-bridge	2	11	9
Patricroft	2	7	5
Eccles	10	0	0
Chorlton-cum-Hardy	5	0	0
Boughton	3	0	0
Besses-o'-th'-Barn	1	1	0
Failsworth, Macedonia Ch.	1	10	0
Queen's-park, Union Ch.	1	5	0
Manningtree	0	10	0
Marden	0	10	6
Margate—			
Crescent Ch.	4	4	0
Emmanuel Ch.	1	8	0
Melbourn	1	12	6
Middlesborough, Queen's-terrace Ch.	1	10	0
Newbury	5	5	0
Newcastle-on-Tyne—			
Bath-lane Ch.	0	10	0
St. James's-street	8	2	6
Newport (Mon.), Victoria-road	3	0	0
Norfolk and Norwich Aux.—			
Guestwick and Briston	1	5	0
Lynn	1	1	0
Norwich, Church-in-Field	7	8	6
Topcroft	1	1	0
Wells	0	5	0
North Tawton	0	10	6
Northwich	3	8	8
Nottinghamshire Aux.	26	6	9
Over	1	8	3
Minshull	1	18	2
Parkstone	3	4	0
Plymouth Aux.—			
Torpoint	0	16	7
Union Ch.	4	8	0
Port Elizabeth, W. C. Elliott, Esq.	3	0	0
Queensland Aux	5	13	9
Reading—			
Broad-street	4	17	3
Castle-street	3	12	10
Rochdale Aux.—			
Hallfold Whitworth	2	0	10
Milton Ch.	10	8	3
Providence Ch.	2	2	0
Rochester, Vines Ch.	2	0	0
Rye	0	12	6
Sandbach	0	16	7
Sawbridgeworth	2	10	1
Shanklin	1	1	0
Sheffield Aux.—			
Abbeydale Ch.	1	15	9
Burngreave Ch.	3	0	0
Cemetery-road	5	0	0
Garden-street	1	9	6
Do., Mr. H. J. Wilson	5	0	0
Mount Zion Ch.	4	18	5
Nether Ch.	10	4	8
Queen-street	7	7	5
Tabernacle Ch.	2	4	0
Wicker Ch.	3	1	10
Shepton Mallet Congl. (Iron) Ch.	1	5	2
Shrewsbury—			
Castle-gate	1	0	0
Swan-hill	1	0	0
Somerleyton, Union Ch., moiety	0	6	0
Southampton, Above Bar Ch.	8	0	0
Staplehurst	0	18	0
Stockport Aux.—			
Wycliffe Ch.	2	6	4
Union Ch.	1	10	0
Hyde, Union-street	2	7	10
Hatherlow	2	2	0
Stourbridge	2	8	11
Stratford-on-Avon	1	12	8
Stubbins	1	10	0
Swansea, Castle-street	1	5	0
Swindon	1	16	5
Tavistock	3	0	0
Teignmouth	1	0	0
Thornbury	1	0	0
Throop	0	16	0
Torquay, Abbey-road	1	15	0
Tyne Dock	0	12	5
Ulverston	1	10	0
Ware, Old Ch.	2	0	0
Widford	0	8	0
Wareham	2	0	0
Warminster	3	2	7
Welford	0	10	6
Wellington (Somerset)	1	0	0
West Bromwich—			
Mayers-green Ch.	6	10	0
Ebenezer Ch.	3	3	0
West Melton	0	16	8
Mr. T. Clarke	0	10	6
Whitchurch (Salop)	1	15	6
Whitby, West Cliffe Ch.	1	7	6
Wigan, Hope Ch.	1	13	8
St. Paul's Ch.	1	11	6
Leigh	1	10	0
Wingham	1	1	9
Wiveliscombe	1	0	0
Wombourne and Swindon	0	16	6
Wotton-under-Edge, Old Town, Meeting-house	0	16	0

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THE WEEK'S MEETINGS, MAY 12 TO 16.

MONDAY,	MAY 12,	10.0 a.m.—Prayer Meeting at the Mission House.
,,	,,	2.30 p.m.—Meeting of Church-Aid Society Council (out-going) at the Memorial Hall.
,,	,,	3.0 p.m.—Annual Meeting of Directors (L. M. S.) at the Mission House.
,,	,,	3.45 p.m.—Prayer Meeting (Cong. Union) at the Memorial Hall.
,,	,,	6.30 p.m.—Business Meeting (Cong. Union) at the Memorial Hall.
,,	,,	8.0 p.m.—Sermon, Cong. Total Abstinence Assoc., by Dr. Clifford, at the City Temple.
TUESDAY,	MAY 13,	9.30 a.m.—Meeting of Cong. Union in the City Temple.
,,	,,	3.0 p.m.—Ladies' Meeting (L. M. S.), Exeter (Lower) Hall.
,,	,,	6.30 p.m.—Church-Aid and Home Missionary Soc., in the City Temple.
WEDNESDAY,	MAY 14,	11.0 a.m.—Sermon (L. M. S.), in the City Temple.
,,	,,	3.0 p.m.—Cong. Total Abstinence Assoc., Memorial Hall.
,,	,,	4.30 p.m.—Cong. Pastors' Retiring Fund, &c., Memorial Hall.
,,	,,	7.30 p.m.—Meeting for Young Men (L. M. S.), City Temple.
THURSDAY,	MAY 15,	9.0 a.m.—Breakfast for Officers of County Associations, Memorial Hall.
,,	,,	11.0 a.m.—Annual Meeting (L. M. S.), Exeter Hall.
,,	,,	2.30 p.m.—Meeting of Church-Aid Society Council (new) Memorial Hall.
,,	,,	4.30 p.m.—Colonial Missionary Society, Annual Business Meeting, Memorial Hall.
,,	,,	5.30 p.m.—Colonial Missionary Society, Conversazione, Memorial Hall.
,,	,,	7.30 p.m.—Irish Evangelical Society, Lyndhurst Road, Hampstead.
FRIDAY,	MAY 16,	9.0 a.m.—Breakfast (L. M. S.), Womens' Work, Exeter Hall.
,,	,,	10.0 a.m.—Meeting of Cong. Union, City Temple.
,,	,,	7.30 p.m.—A Welsh Meeting (L. M. S.), Southwark Bridge Road Welsh Chapel.

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ANNIVERSARY ARRANGEMENTS.

THE following arrangements have been made for the forthcoming Anniversary of the Society :—

MONDAY, MAY 12TH,

A MEETING FOR SPECIAL PRAYER will be held in the BOARD ROOM of the Mission House, Blomfield Street, E.C., at Ten o'clock. Rev. A. ROWLAND, B.A., LL.B., will preside. The Annual Meeting of Directors will be held in the afternoon at Three o'clock.

TUESDAY, MAY 13TH,

A LADIES' MEETING

Will be held in the Lower Hall, EXETER HALL. The Chair will be taken at Three o'clock by Mrs. EDWARD CROSSLEY. Miss BLISS, of Madagascar, Mrs. EDGE, Mrs. GORDON, of Madras, Mrs. MEDHURST, of China, and Miss STOUGHTON will speak.

WEDNESDAY, MAY 14TH,

THE ANNUAL SERMON

Will be preached in the CITY TEMPLE, Holborn Viaduct, by the Rev. ALEXANDER MACKENNAL, D.D., the service to commence at Eleven o'clock.

A PUBLIC MEETING FOR YOUNG MEN

Will be held in the CITY TEMPLE. The Chair will be taken at Half-past Seven o'clock by H. H. COZENS-HARDY, Esq., Q.C., M.P. Rev. R. F. HORTON, M.A., Rev. W. ROBINSON, of Salem, South India, Rev. T. ROWLANDS, of Madagascar, and Rev. W. C. WILLOUGHBY, late of Central Africa, will speak.

The seats on the ground floor will be reserved for men.

THURSDAY, MAY 15TH,

THE ANNUAL GENERAL MEETING

Of the Members of the Society will be held in EXETER HALL, to appoint a Treasurer, Secretaries, and Directors, and to receive the Annual Report with Audited Accounts. The Chair will be taken at Eleven o'clock by Sir CHARLES U. AITCHISON, K.C.S.I. Rev. C. A. BERRY, Rev. J. DUTHIE, of Nagercoil, South India, Rev. W. ROBY FLETCHER, M.A., of Adelaide, South Australia, Rev. A. T. PIERSON, D.D., and Rev. R. WARDLAW THOMPSON, Foreign Secretary of the Society, will address the Meeting.

FRIDAY, MAY 16TH,

A BREAKFAST MEETING,

On behalf of the Women's Work of the Society, will be held at EXETER HALL. The Chair will be taken by EVAN SPICER, Esq. (Alderman), to commence at Nine o'clock. Rev. A. HOLBORN, M.A., Rev. R. F. HORTON, M.A., Rev. J. SADLER, of Amoy, South China, Rev. T. E. SLATER, of Bangalore, South India, Rev. COLMER B. SYMES, B.A., and Rev. H. ARNOLD THOMAS, M.A., will speak. Tickets 2s. 6d. each.

A WELSH MEETING will be held at SOUTHWARK BRIDGE ROAD WELSH CHAPEL. S. T. EVANS, Esq., M.P., will take the Chair at 7.30; and speeches in the Welsh language will be delivered by Rev. J. OSSIAN DAVIES, Rev. W. DAVIES, of Llandilo, and others.

SUNDAY, MAY 18TH,

MISSIONARY SERMONS

Will be preached on behalf of the Society at various Chapels in London and its vicinity.

N.B.—Tickets for all the Meetings can be obtained at the Mission House, and those for the Young Men's Meeting can also be obtained from any member of the Young Men's Missionary Band.

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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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JUNE, 1890.

LONDON:

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LETTERS FROM MISSIONARIES, APRIL 16 TO MAY 16, 1890.

CHINA.

Dr. Thomson, Mar. 29.
Rev. J. Macgowan, Apl. 5.
„ F. P. Joseland, Apl. 1.
„ R. M. Ross, Apl. 18.
Miss Ashburner, Apl. 1.
Rev. A. Foster, Mar. 25.
„ C. G. Sparham, Apl. 5.
Dr. Smith, Mar. 26.
Rev. W. H. Rees, Feb. 10.
Dr. McFarlane, Feb. 10, Mar. 17.
Rev. S. E. Meech, Mar. 22.
„ J. Stonehouse, Mar. 20.
„ J. Gilmour, Mar. 14, 15.

INDIA.

Rev. A. P. Begg, Apl. 8.
„ A. Parker, Apl. 2, 16.
„ E. Greaves, Apl. 19.
„ G. M. Bulloch, Apl. 21.
„ E. Lewis, Apl. 15, 16.
„ H. Lester, Apl. 16.
„ B. Lucas, Apl. 5, 12.
„ J. B. Coles, Apl. 1, 26.
„ J. H. Walton, Apl. 1.
„ M. Thomas (Madras), Apl. 7, 26.
Rev. A. L. Allan, Apl. 12.
„ I. H. Hacker, Mar. 29.
Dr. Fry, Apl. 13.
Rev. J. Emlyn, Mar. 31.
„ S. Mateer, Apl. 5.

MADAGASCAR.

Rev. J. Sibree, Apl. 28.
„ J. Richardson, Apl. 2, Report.
Mr. J. C. Thorne, Mar. 20.
„ T. Lord, Mar. 21, Report, Apl. 2.
Rev. J. Pearse, Mar. 22.
Mr. J. G. Mackay, Mar. 12.
Rev. G. A. Shaw, Mar. 24.
„ J. A. Houlder, Mar. 20, Apl. 7.

AFRICA.

Mr. D. Mudie, Apl. 2, 9, 16, 23.
Rev. C. Phillips, Apl. 7, Report.
„ H. Kayser, Apl. 3.
„ J. Harper, Mar. 29, Apl. 11.
„ W. Ashton, Apl. 11.
Mr. A. J. Gould, Mar. 31.
Rev. J. Good, Mar. 31, Report.
„ H. Williams, Apl. 3, Report.
„ E. Lloyd (Barkly), Mar. 21, 28.
„ T. F. Shaw, Feb. 4.

WEST INDIES.

Rev. J. L. Green, Apl. 10, 25 Report.
„ L. Crookall, Apl. 24.

SOUTH SEAS.

Rev. E. V. Cooper, Mar. 8.
„ G. A. Harris, Report.
„ W. N. Lawrence, Dec. 26, Report.
„ J. Marriott (Sydney), Mar. 27.
„ W. G. Lawes, Mar. 14.
„ J. Chalmers, Feb. 25.
„ A. E. Hunt, Jan. 21, 27, Feb. 28 (Sydney), Mar. 22.
„ J. King, Mar. 19, Apl. 3.
„ W. C. Robinson, Mar. 13, 20, 27 (2).
Mr. T. Pratt, Mar. 20, 26.

CONTRIBUTIONS.*

From 1st April to 12th May, 1890.

LONDON.

John Cunliffe, Esq	100	0	0
Mrs. E. A. Calder.....	25	0	0
George Pitt, Esq	5	0	0
Mrs. M. Stanley	3	0	0
A Friend	3	0	0
Mrs. F. F. Gough, for Female Missions	2	2	0
The late Rev. F. F. Gough (2 years).....	2	2	0
Miss M. Grace Morgan	2	2	0
E. M. Vane, Esq.....	1	1	0
A Reader of the CHRONICLE, for Madagascar	1	0	0
Lady Bennett, for Female Missions	1	0	0
Mrs. Sell's box	0	13	0
A. Keswicker.....	0	10	0
Miss L. Alexander	0	10	0
F. P.....	0	5	0
J. D. Nightingale (box)	0	4	0
Averley.....	9	17	6
Barnet. Edward C. Adams, Esq.	1	1	0
Bexley Heath. Legacy of the late Miss Mary A. Langton.....	250	0	0
Blackheath. Aux.	3	8	0
E. J. Preston, Esq...	50	0	0
Bromley, Kent. F. W. N. Lloyd, Esq.	10	10	0
Camberwell Green	1	1	0
Camberwell New road. For Widows' Fund ..	2	2	0
Catford Bridge. Trinity Ch.....	12	3	0
Cheshunt. Aux.	159	11	3
Clapham. Aux.	14	6	0
Croydon. George street	3	3	0
Ealing. Congl. Ch.....	2	6	8
Eltham. Congl. Ch. ..	1	0	6
Mr. Jay's box	0	9	6
Enfield. Christ Ch.....	32	10	0
Epping. Aux.	7	4	4
Erith. Avenue Ch.....	2	15	0
Finchley, East. Mr. G. H. Guenigault	1	1	0
Finchley, North. For Widows' Fund	10	10	0
Gifford Hall Mission ..	12	0	0
Greenhithe. The Hall	2	0	0
Hampstead— Lyndhurst-road, for Female Missions ..	31	17	0
Mrs. C. E. Mudie, for Fem. Medical Miss.	15	3	0
Highbury Quadrant....	2	3	6
Islington. Union Ch....	8	13	10
Kensington. Cong. Ch.	2	7	0
Lee Chapel. Lecture .	1	1	0
Lee. Burnt Ash	12	9	3
Lewisham— Congl. Ch., for Female Missions	0	10	0
Lewisham High road. Meeting	5	0	0
Do, Bible-class Aux.	12	1	6
Leytonstone.....	2	2	0
Limehouse. Coverdale Ch.....	1	11	5
Southwark. Pilgrim Fathers' Ch.	1	14	11
Stepney Latimer Ch.	5	14	2
Sutton— Mrs. P. D. Collins ..	1	1	0
Chas Ackland, Esq...	2	2	0
George Moules, Esq.	3	3	0
Tollington Park. New Court Young Women's Christian Guild.....	1	0	0
Tolmers-square	31	0	7
Tottenham, High Cross	2	2	0
Walthamstow. Wood-street	17	19	4
Wanstead. Congl. Ch. (omitted last month)	19	13	3
Willesden. Lecture ..	0	16	9
Winchmore Hill. Box	0	6	1
Woodford. Congl. Ch., for Zenana work	12	13	4
Y.M.C.A., Stafford Rooms, Titchborne-street	1	16	9

COUNTRY.

M. and S. "S. D., for China	116	0	0
R. F. Y. M.....	1	0	0
Alfriston. Congl. Ch...	2	2	9
Ashbourne. Amicus ..	1	1	0
Ashford. E. Davies, Esq.	5	0	0
Atherstone	11	13	2
Atworth	2	7	0
Barnard Castle	15	16	0
Barnstaple. For Female Missions	64	0	0
Bassingbourn District .	12	10	9
Bedford. Rev. T. E. Slater	5	0	0
Bideford	10	5	10
Lavington Ch. Friends	10	0	0
Birmingham— H. D.	20	0	0
W. J. Williams, Esq.	1	1	0
Bradford. Greenfield Ch., Mrs. Craven	13	0	0
Brampton. For Widows' Fund.....	1	3	3
Broadway	1	8	4
Bungay. Mr. Walker..	0	10	0
Buntingford	4	9	6
Burnley. Aux.....	2	17	1
Bury. Green Mount, for Widows' Fund ..	0	11	4
Burton.....	9	9	3
Calow, near Chesterfield	4	17	0
Castle Cary. Galhampton Meeting	0	7	6
Castle Hedingham. For Widows' Fund	0	8	7

* For the guidance of Local Treasurers and others we beg to announce that money received on or before JUNE 12th will be acknowledged in the JULY CHRONICLE.

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THE CHRONICLE

OF THE

London Missionary Society.

OUR NINETY-SIXTH ANNIVERSARY.

OPENING PRAYER MEETING.

THE opening prayer-meeting at the Mission House on the morning of Monday, May 12th, showed such sincere reliance upon communion with the Master as the first and most important condition in the direction of realising a successful anniversary, that all must have felt the petitions answered in the asking, and a week of blessing there and then begun. It is to be hoped that many portions of the earnest prayers offered will have become fixed in the memory and serve as missionary collects for daily use, possessing, as they did, the beauty of brevity, directness, and true inspiration as to the foundation and aspirations of foreign Mission work.

After an opening hymn and prayer, the Chairman (the Rev. A. Rowland, B.A., LL.B.) reminded the meeting of the causes for gratitude in what God had accomplished through the Society during the year, and in the opening up of various countries. Mr. Rowland at the same time expressed his conviction that the funds of the Society were never more wisely or economically administered than now. But they needed the baptism of God's Spirit. It was well to have a clear line and well-fitted engine; but these would be useless without the motive force—a motive force which depended on the holy fire for which they had been praying. The world sometimes looked as dreary as the sea-shore after the tide had gone down—masses of corruption visible, and gasping life in shallow pools—and, in order that it might be changed, they needed something more than the wind, which could only stir the surface of the sea; they needed the Heavenly Power which, unseen, would draw the tide onward till the earth should be "full of the knowledge of the Lord as the waters cover the sea."

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The Chairman also gave a suggestive exposition of the Prophet Isaiah's record of his own call to special service in chapter vi. Those who engaged in prayer were the Revs. R. Balgarnie, W. Lee, Dr. Jefferis, Dr. Goodrich, R. F. Horton, M.A., H. Coley, and Professor Cave.

ANNUAL MEETING OF DIRECTORS.

The annual meeting of town and country Directors was held on Monday afternoon, S. R. Scott, Esq., presiding. After prayer by Rev. R. Viney, the list of Directors nominated for the coming year was read.

The Chairman spoke hopefully of the Society being able, in consequence of improved finances, to consolidate existing work, send colleagues to lonely workers, and increase the native agency, which latter would strengthen the work exceedingly, and no doubt realise a good spiritual return within a very short time.

Mr. J. McLaren presented the audited accounts, which showed the following items :—

Income, £121,455 5s. 8d. Expenditure, £115,416 18s. 8d. ; invested on account of Reserve Legacy Fund, £3,000 ; deficiency from last year, £2,736 4s. 10d. ; total, £121,153 3s. 6d. ; leaving a balance in hand of £302 2s. 2d.

The Foreign Secretary then made a statement as to the work of the year.

He expressed intense satisfaction and thankfulness to God in relation to the present position of the Society. The tide was rising steadily and strongly, although it had a good deal of space to cover yet before it reached high-water mark. There was, too, abundant ground for thankfulness and hope in the field, provided they availed themselves of the opportunities before them at the present time. But he was afraid that in some parts of the great Eastern field they were getting perilously near a time of weakness rather than of strength, simply because, in the face of a great and growing work, they were unmanned and not able to meet the requirements of the times. Leaving out of view questions of policy, he appealed to constituents and Directors to make subjects of special prayer of stations in North India which had been barren of result for years past, notwithstanding faithful and abundant labour, and to plead with God to bless them ; looking at them, not in the critical spirit of finance, but in the earnest spirit of those whom God was blessing. Then, too, men were urgently needed, and the only chance of getting recruits of the right spirit

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and quality was by getting into the churches the right spirit and idea—such a spirit as would encourage men to go out, conscious that what was right would be done.

This was followed by a discussion in which the Revs. J. P. Gledstone and Andrew Reed, the Home Secretary, the Chairman of the Finance Committee (Mr. McLaren), and the Treasurer of the Society (Mr. Albert Spicer), took part, the outcome of which was that, while the financial outlook was encouraging, the churches are not yet doing their duty. The Society still needs a considerable increase in its funds, not merely because of deficits, but because of the presence of the missionary spirit in the churches, and the recognised obligation upon them to give a certain share of their means to this enterprise.

LADIES' MEETING.

The annual meeting in connection with the Ladies' Committee for promoting the work of the Female Missions of the Society was held in Exeter (Lower) Hall, on Tuesday afternoon, and was, as usual, a large assembly. Mrs. E. Crossley, wife of Mr. Edward Crossley, M.P., of Halifax, presided. After a hymn, and prayer by Mrs. Robert Dawson,

Mrs. Crossley spoke of how the knowledge that we had been "redeemed by the precious blood of Christ" made us yearn to let our sisters all over the world know what it was that made us so happy, taking away the fear of death, and giving bright hope for the life to come. The Ladies' Committee was formed in consequence of the greatly-increased demand for ladies to help in school work and teach in zenanas, it being felt that such a committee was the most suitable body for choosing candidates. Each year the funds had increased, but still fell short of what was needed. Doors were open in all directions, and dusky hands were stretched out for help. It was very delightful to find a native agency growing up, and she had been particularly pleased in reading of two native women in Benares who were so struck and touched by the fact that Mrs. Leavitt (an elderly American lady who had visited most of the countries of the world to organise temperance work) was willing to deny herself for the sake of helping her sisters, that they felt they, too, must do something. One was now being trained in a hospital as a nurse, and the other was devoting herself to Christian work likewise. In conclusion, Mrs. Crossley urged the ladies to help the missionaries abroad by taking a deeper interest in missionary literature, by prayer, and by systematic giving to the cause. Let them also show sympathy with the workers by taking every opportunity of inviting them into their homes, and hearing of their work from

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their own lips. This was specially important for the sake of the young people.

Mrs. Whyte (secretary of the Committee) made the gratifying announcement that the Female Mission fund had never stood still, much less gone back.

The receipts for the past year had reached £7,293, as against £6,471 in the previous year. The staff of lady agents, though slightly changed, stood at the same total—viz., thirty-six. Miss Cockin, of Madagascar, and Miss Horton, of Berhampur, had been compelled to resign in consequence of ill-health, and Miss Jessie Philip had married Dr. G. P. Smith, of North China. Miss Barclay, after receiving full training in school management at the Free Church of Scotland Normal School, had proceeded to Madras, and Miss Schultze had gone to commence work among the women of Samoa. Miss Cox, of Adelaide, who represented the interest taken by Australia in the work, had been appointed to Madras, and it was possible that she would be followed before long by another Australian lady. The Society anticipated sending out some additions to the ranks during the coming year, one lady being destined to take the place of Miss Ashburner w hohad gone inland to Chiang Chiu. In fact, the ladies were not content to remain at the Treaty Ports; they became restless, and wished to take up work among the women in the country who had never yet heard the Gospel. Miss Davies, of Hong Kong, was another of these. There was need for fully-qualified medical ladies and self-supporting workers. After mentioning that the *Quarterly News* had reached a circulation of over 40,000 copies a year, Mrs. Whyte pleaded for a fresh consecration to work. Hitherto we had been saying: "Send the multitude away," but, happily, the Church was now waking up and listening to Christ's command: "Give ye them to eat." If we felt "we have only enough for ourselves," the miracle of the loaves gave the answer. If we would bring to Christ our full powers and bare supply, and ask Him to bless them, He would make enough of them to feed the hungering multitudes all over the world.

Miss Bliss, of Madagascar, observed that the work in that country was of a much more general character than the work in India.

The women of Madagascar were free to attend services and classes, whether conducted by gentlemen or ladies. The large central girls' school in Antananarivo, with which she was connected, was a kind of finishing school, like Board schools, with a few accomplishments, a knowledge of English in particular. Each of the ten mother churches in the capital had an elementary school from which the central school received scholars from the first classes. One hundred and sixty girls were in daily attendance, and from time to time some of them were

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trained as teachers. One of the valuable influences of the school had been to raise the age at which girls married. Of course the main teaching of the school was Biblical, the staff of teachers being sincere Christians. Two years ago she could not have asserted the latter fact, but since then, and, it was believed, as an answer to the prayers offered at the great Missionary Conference in London, teachers and scholars had found Christ. When she left the island nearly a year ago, there were eleven different centres in the capital where boys and girls held daily meetings for Bible reading and prayer, with large general meetings on Saturday afternoons. Notwithstanding that drunkenness had greatly increased since the war, the encouragements were greater than the difficulties. Before resuming her seat, Miss Bliss pleaded for greater enthusiasm in the holding of ladies' prayer-meetings.

Mrs. Medhurst, of the Baptist Missionary Society, from Tsing-cheu-fu, in the province of Shangtung, seven days' journey from the coast at Chefoo, spoke with deep emotion of the need of, and worthiness to receive, the Gospel among the women of China.

References to the horrors to which Chinese women are exposed sent a shock of amazement through the audience. The birth of a boy was made an occasion of congratulation, but the birth of a girl was considered a misfortune. She dared not tell of how many little infants were destroyed simply because, being girls, they were "not wanted." At six years of age a girl's feet were cramped, and when she married she became the slave of her mother-in-law. She had known of a mother, aged eighteen, who was made to strangle her own baby-girl; and she had seen children thrown out to be eaten by dogs before they were dead. Mrs. Medhurst set against these statements interesting facts as to the meeting together of women in the villages to hear the glad tidings, and mentioned that about fifty had been received into the church at the central station. When her own baby was ill, she had occasion to reprove a servant for untidiness. The servant returned a short time afterwards, completely transformed into brightness, and said she had been offering this prayer: "God in Heaven, I have learnt from the foreigners that there is only one God, that our images in the temples are gods which cannot see, gods which cannot hear, and I have come to Thee to ask Thee to bless our little baby. I want her to get quite well, and I know that Thou dost hear prayer, and I want Thee to hear a poor Chinese woman's prayer." "I often feel," said Mrs. Medhurst, "that the child's life was saved through a Chinese woman's prayer." It was very hard for missionaries to leave home and friends, but it was a glorious work. At home, if some did not do the work, others would, "but abroad, if we do not do the work, no one else will."

Miss Stoughton (of the Ladies' Committee) delivered as bright an

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address on the home aspect of the work as could be wished for, a specially difficult task at a time when a meeting naturally looks with eagerness for the narratives of those who have been face to face with the work abroad.

Miss Gordon, of Madras, mentioned that she had spent only fifteen years of her life in England, and was, therefore, more Indian than English, and on this account she begged the indulgence of the meeting while she read an account of her experiences in mission work. She said she had encouraged her 200 scholars to call her "Sister," so that there might be a bond of union between them, and some of the heathen children had collected a few annas and presented her with a Bible to teach them from.

Mrs. Edge (formerly of Hong Kong) summed up the result of her experience as a deputation to the churches at home in the three following convictions:—

(1) That the churches needed and invited information concerning the work; (2) that the churches, when they were informed, were willing and able to help the work; and (3) that the churches which helped forward the blessed cause of foreign missions helped themselves. Mrs. Edge supported each of these impressions in detail, saying that a hearty shake of the hand and an earnest "God bless the work," had sent her on her way rejoicing, knowing that interest had been aroused. She rejoiced on account of letters she received from time to time, some saying: "Nothing could so have brought our churches together in spiritual harmony as this new departure in our work"; and, again: "Nothing could have filled the lives of our young people with such deep spiritual interest as this new auxiliary to the London Missionary Society." Secretaries had also said: "We have done more for the London Missionary Society this year than ever before, and we have had greater prosperity in our own and our church work." Mrs. Edge closed with a solemn appeal to mothers to consecrate their sons and daughters, and to the young people to consecrate themselves to the glorious service.

The proceedings then terminated.

DR. MACKENNAL'S SERMON.

It was fitting and helpful that, in the midst of the buzz of platform speeches, should come such a reminder as that of Dr. Alexander Mackennal's, at the City Temple, on Wednesday morning, of the overwhelming grandeur of the Divine constitution of the Church, of

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the precious energy she has to conserve, and of her universal accountability, which presses forward crusades to the uttermost parts of the earth. The preacher took for his text Ephesians i. 22, 23, and preached an excellent sermon, which will be found fully reported in the daily edition of the *Christian World* for May 15.

The devotional part of the service was led by the Revs. C. S. Slater, M.A., of Plymouth, and E. H. Jones.

THE MISSIONARY FORWARD MOVEMENT.

We are indebted to one of the speakers at the City Temple, on Wednesday evening, for the above more ample description of the gathering on that occasion than could be realised from the heading "Young Men's Meeting"; for no other engagement of the week told so plainly of the growing missionary spirit in the churches. The meeting was held under the auspices of the Young Men's Missionary Band, the area of the Temple being reserved exclusively for men. The gathering was a magnificent one, both in point of numbers and zeal, and we cannot conceive of a platform being encouraged and helped more by the enthusiasm of an audience. The chair was occupied by H. H. Cozens-Hardy, Esq., Q.C., M.P. That gentleman was supported by, in addition to those mentioned as speakers, Revs. E. H. Jones, J. P. Gledstone, and W. Pierce, by whom an opening prayer was offered; Mr. S. R. Scott, Mr. A. Marshall, Mr. N. F. Robarts; Mr. A. J. Shepheard and Rev. G. Cousins, respectively President and Secretary of the Band.

The learned Chairman showed, we think, by his opening speech that he had come to the Temple to express a strongly-established sympathy with the London Missionary Society.

Proposing the question, "Are foreign missions generally, and is the London Missionary Society in particular, deserving of our sympathy and help?" the Chairman said: "Unhesitatingly, and without a particle of doubt, I answer, 'Yes.'" No doubt it was true that foreign missions were new in their form and methods, but they were old in their objects and principles. It was one of the matters of which moderners had reason to be proud that, within the last hundred years, throughout the Christian churches as a body, there had arisen a deep and earnest conviction of their duty to spread, as far as they could, among heathen nations a know-

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ledge of the Gospel, the blessings of which had been experienced in this country. England had very special responsibilities resting upon her as the governing race of the world. It was their bounden duty to do what they could not to leave the toiling millions of India without a God and without a hope. In coming into contact with races "we have done much evil, we have wrought much mischief; and surely it behoves us to do what we can to counteract the evil and to remedy the mischief we have wrought." Should it be that rum, gin, and gunpowder were the only gifts they made to Africa? "Rather let ours be the nobler part of endeavouring throughout Africa to carry that blessed light which has done so much to cheer our hearts and comfort our lives." At the present time there were not wanting signs of a great wave of Mohammedan fanaticism which bade fair almost to submerge Africa. The duty of Christians was to endeavour to beat it back, not with weapons of war, but with those spiritual weapons which were wielded by missionaries. The London Missionary Society did not exist for the purpose of propagating any particular Church government, organisation, or discipline. As there were very few English institutions which in their identical form could be transplanted among uncivilised and Asiatic people, so the English Church systems and organisation could not be transplanted, without change and modification, in India, China, or Africa. "The London Missionary Society is, I believe, as broad as Christianity itself; and because I believe that, I think there are special reasons why it should appeal to the feelings, and touch the interests, of all the young men in this great metropolis." In that building there must be many young men who, in the ordinary course of business, would go to foreign countries, and he would urge them to carry in their own persons Christian faith and example. "And if you do that, I venture to think that you, as laymen, may do as much to promote the best interests of the London Missionary Society as the most faithful missionaries who have ever served that Society."

The Rev. T. Rowlands, of Ambohimandroso, Madagascar, set before the meeting a word-portrait of the typical Betsileo, to show the kind of material the Gospel is being brought to bear upon.

They are a fine stalwart race of people, physically, probably averaging not far short of six feet in height; some are jet black, with matted hair and a tinge of seriousness in their expressions; for the most part very ignorant, conservative, and immoral, and superstitious in the extreme, being ancestor worshippers; and add to that the terrible demoralising influence of intoxicating liquors, native and foreign. Only by dint of loving, patient, persevering labour are the missionaries able to lead them to higher and better things. Mr. Rowlands remarked that the story of the

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founding of Christian work at Ambohimandroso illustrated how God prepared for work many years before man ever thought or dreamed of taking it up. A little princess was sold into slavery at the capital in the reign of Ranavalona I., and, becoming a Christian and free, won the first souls and laid the foundation of a church at Ambohimandroso which had now become the mother church of a large, important, and rapidly increasing district. Its history as a mission station practically dated from 1879. The results, all things considered, were most encouraging, and at no time was the real progress in Madagascar as great as to-day. There were connected with the London Missionary Society alone in Madagascar something like 45,000 professing Christians, fighting the good fight of faith and becoming new creatures in Christ Jesus.

The Rev. W. C. Willoughby did not go out to Central Africa for nothing, even if he only gained the power, by a short contact with heathenism, of moving the hearts of those to whom he speaks about the thrilling work, as he did on the present occasion.

At no time, said he, had interest in Africa been so deep and intelligent as it was to-day. Politically, commercially, philanthropically, and religiously, Africa was coming in for a very large share of the interest of Europe. Speaking of his experience of the Wanyamwezi, he observed that it was not always easy to manage men who were at the same time independent and plucky. The late chief Mirambo ruled his kingdom with an iron hand, but justly, and he could hardly imagine a better governor. Men who did no wrong were safe in the country; but for those who did wrong there was but one punishment, and that was death. When he (the speaker) tried to explain to Mirambo how our Queen exercised mercy, the chief explained: "Ah, yes; that is wise and good. But the Queen governs gentlemen and I govern savages." Mr. Willoughby gave a facetious description of a Wanyamwezi seeking a wife, and after a passing reference to the difficulty a medicine man showed in controverting an argument of his as to the future life, he concluded with a most pathetic appeal for workers, quoting the message of a lady worker, who was not spared to deliver her own touching assertion that nothing in her native land could present greater attractions than her work in Central Africa. "Every station has its graves," said Mr. Willoughby; "but what does the grave mean? It is the title-deed to the country."

The Rev. R. F. Horton, M.A. (Hampstead), declared that he thought no one in that church could feel towards missionaries a more tender love and passionate admiration than he did himself.

He appealed to those present to make a study of the missionary question. One need not travel very far among the churches to discover

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that the sentiment for missions was a little shallow, because comparatively little was known about them. He did not wish to say anything severe; but for Christians to say that missions were a failure was a proof of culpable ignorance. They had a perfect right to be ignorant about the universe in which they lived, but no right to be ignorant about the Kingdom of Jesus Christ. The Acts of the Apostles left off in the middle, and did not pretend to have an end, because the Acts of the Apostles were still being written, and the *finis* would at last be put to it when the kingdoms of this world had become the kingdoms of the Lord and of His Christ. It was bold to suggest a correction of any remark by the Chairman; but as he (Mr. Horton) had read the history of the Church, he did not find that missionary enterprise ever ceased. He urged everyone to study that history as a whole, and he would urge young men to read missionary literature, as being preferable to what they were now reading, and to study it because of the effect it had upon Christian life at home. When people came to think of great deeds, they began to do great deeds. He longed to see the time when Christians would scorn the idea that they were waiting in comfort at home until some should come from the forepart of the battle to say that victory was declaring on their side. The spirit which should animate was the spirit of obedience, going because they were told to go. The only adequate motive to carry them forward was a personal love for Christ. He wanted the young men who represented the missionary forward movement of the Church to take as their inspiration nothing short of Him who "is with you always, even to the end of the world." He believed they were going to see, in a degree never seen before, the personal power of Christ manifested among the heathen to the remotest ends of the earth.

The Rev. W. Robinson, of Salem, South India, showed that no one better could have been chosen to address the meeting when the time had come for many to leave. By a remarkable display of quiet humour, he was able to keep up the unabated interest of the audience that remained to the end.

Salem, he facetiously remarked, seemed always to be turning up last, and the only scrap of consolation he could get was the assurance that "the last shall be first." It was not the Salem of the New Testament, which meant "Peace." A more unpeaceful place than the Salem he came from a man could not wish to put his head into. A Scotch professor propounded the question: "Suppose an irresistible force were to come against an immovable substance, what would be the result?" whereupon a sharp boy answered, "Something would go to smithereens." That was exactly the condition of things at Salem. The Mohammedan represented the irresistible force, and the Hindu the immovable substance, and they were always clashing and producing "smithereens." The result of the labours of the missionaries

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was that they had 20 churches, 16 schools, and 800 Christians in good standing, not one of whom bore the faintest suspicion of being a rice-Christian. The missionaries' addresses in the streets must be cut short at both ends, and set on fire in the middle. They had adopted Salvation Army methods for many years. They used a red flag, and a fiddle, and adapted the tune, though not the words, of "We won't go home till morning." After disputations in the streets they sometimes had all to adjourn to the Police Court; so the Salvation Army could not teach the Salem missionary a single thing. He thought Christians at home, after hearing what he had to say, would be proud of their fellow-Christians in India, who were exemplifying the Christian graces of liberality, charity, and faithful profession; and he foresaw the time when India would be the brightest jewel in the Redeemer's Crown.

The proceedings terminated with a vote of thanks to the Chairman, moved by Mr. Shepheard.

ANNUAL MEETING IN EXETER HALL.

The Annual Meeting of the Society was held in Exeter Hall on Thursday morning, Sir Charles A. Aitchison, K.C.S.I., presiding.

After an opening hymn, and prayer by the Rev. T. Green, M.A., the Chairman rose and said:—

It pleases some people to say that the Bible has lost its ancient power, and that Christian missions are played out. I hope that some of those who think so are here to-day, and were at the Church Missionary meeting last week, when hundreds, eager for admission, were turned away because there was no room. How different these meetings in our time from the meeting at Kettering, in the little parlour, on October 2nd, 1792, when twelve obscure Northamptonshire ministers founded the first society of modern times for propagating the Gospel among the heathen! The £13 2s. 6d. collected that day, and the modest subscriptions of twopence a week then promised, have swelled to an annual income now of over one and a half million of pounds sterling, contributed by the Protestant churches of Great Britain alone. How different these meetings from that in the "Castle and Falcon," when the foundations of your own Society were laid! The five ordained missionaries and the twenty-five artisans who sailed down the Thames on a morning in the month of August, 1796, have now increased to the goodly band of nearly two hundred missionaries (male and female), a native church of 1,185 ordained native pastors, 4,319 native teachers, 74,000 communicants, 316,000 adherents; and your income which in 1810 amounted to only about £5,000, is now annually over £120,000, of which sum between £16,000 and £17,000 are contributed

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by your mission stations. That is the bright side of the picture; but what of the dark side? What of the 1,030,000,000 heathen and Mohammedans of whom all the evangelical Churches of the world have only gathered about 3,000,000? or one soul in every 350. What of the 250,000,000 in our Indian Empire, of whom only one soul in every 800 has been gathered in? It is as if out of the population of London there were some 12,000 converts; it is as if out of this great meeting six only had been converted to Christianity, and all the rest of us were in heathen darkness. That is the work before the Christian Church. Talk of Christian missions being played out! Why, they are only beginning. They will not be played out till all that darkness becomes light in the Lord, and "Till earth's remotest nation has learnt Messiah's name." Vast as the work is, there is progress and encouragement everywhere. The cry that comes to us from every mission-field is that the development of work is overtaxing your staff. I suppose there never was a time when missionary enthusiasm was more aroused than it has been in England this year. There is a blessing everywhere upon the funds, the work, and the workers, and the mission-field is rich, as well in results as in promise, and that not only in connection with your own Society, but every missionary Society. In every report I have read I see the same results. I will give you one instance of many that might be mentioned. In the report of the Foreign Missions of the Free Church of Scotland is given a review of the last ten years' work, which shows that in that period the numbers of those annually baptized, of native communicants, of young men and women evangelised in colleges and schools, had more than doubled. For instance, in the year 1878 the adults baptized and admitted to the Christian Church numbered 277, against 816 in 1888. In 1878 there were 220 children baptized, against 539 in 1888. The number of native communicants was then 3,317, against 6,279 now. Then there were in all the schools and colleges 11,779 children of both sexes, against 20,341 now. And so on in every phase of Christian work of the Free Church these are the results. In fact, Carey's two maxims must ever be the watchword of the Christian Church: "Expect great things from God," and "Attempt great things for God." As long as these are your mottoes the missionary work will never lack recruits, and the missionary army will never lack the sinews of war, until the kingdoms of this world are conquered for the Lord. Nowhere, perhaps, in the whole mission-field are the life, vigour, and success of Christian missions more manifest than in India, although that is the field which the enemies of missions most frequently choose for their attacks. I claim to speak with some knowledge of that country, for I have spent thirty of the best years of my working life there and I have endeavoured to show on other occasions, with a detail that would be quite out of place in a meeting like this, that since the middle of

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the present century Christianity has been growing in India at a rate more than five times as fast as the population—a circumstance which can only be explained by direct conversions from the heathen. And, remember, these figures are not taken from what some might regard as the prejudiced sources of missionary reports, but from the cold and colourless statistics of the census made by the Government of India. Until the next census takes place we cannot continue the comparison in exactly the same way. But, still, all the data available show that the progress of Christianity in India is not abating one whit. Take, for instance, the tables of education, which are published annually. Since 1881 the increase in the number of pupils at the Government schools and colleges has been 51 per cent., and the increase in those of Christian societies has been 58 per cent., or greater than the rate of population. Statistics for 1877-8 show that, while the increase of Hindu pupils in all schools and colleges was 2½ per cent, of Mohammedan pupils about 7 per cent., and of pupils of all creeds and races in all the schools of India about 3½ per cent., the increase in the native Christian pupils in all the schools and colleges of India is very nearly 23 per cent. These figures do not look as if Christian missions in India were in any way played out; and, what is more, the people of India themselves do not seem to think so, because there is arising in India a wave of great alarm in regard to the vigour, success, and progress of Christian truth. For instance, in Upper India the Mohammedans have put forward a manifesto in which they warn the people against the admission of lady missionaries into their houses to teach their women and children. What is the reason? The reason is that "when from childhood" (I am quoting from the manifesto) "these things are instilled into them, then when they grow older, nay, in two or three generations, all women, being drawn to the Christian faith, and careless of their own, will go into the Church and become Christians. This has already begun, and examples are not wanting." It has been thought worth while to submit the case to the learned doctors of the Mohammedan law for their opinion, and the opinion they have given is this: "It is not at all right even to allow such women to come into houses, much less to let them give that religious teaching by which we see such great damage done to the Mohammedan faith." The Hindus are quite alarmed, and there has been instituted in India of late a Hindu Tract Society, based upon the model of our Tract societies, the object of which is to circulate Hindu tracts and leaflets to counteract, as far as they possibly can, the labours of the missionaries in India. Your own report is full of instances of this kind. For instance, in Bellary a book has been circulated containing pictures of punishments which will befall those who receive Christian instruction. In Almora, and at Coimbatoor, there have been disturbances, and Bibles have been torn up because of the baptism of heathen. These disturbances are

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very like the disturbances in Ephesus, when the goddess of Ephesus and her magnificence were threatened. These are encouraging signs. They show that the leaven is working, and that the world is being turned upside down. There are some who, as will always be the case, are full of opposition, and gnash their teeth because of the progress of the truth. But there are multitudes of others who are convinced, and who are ashamed of the worship of their false gods. There are many places where the Gospel is listened to. In fact, throughout India it is listened to with the greatest respect. In many places the thoughtful have been impressed by the Bible and by Christian books. The head of my own staff of orderlies was a man who, in the last years of his life, used to spend hours quietly reading the Hindi Scriptures, and one of the ruling chiefs of India once came to me in secret and begged me to close the door, and, with the tears streaming down his face, asked me how he was to get rid of his sins. There are many such anxious inquirers, and there are many who, being convinced of the truth of Christianity, but who are afraid to face the opposition of their relatives, afraid to cause pain and sorrow to their relatives, are Christians in secret. There are many cases also in which wine is being put into new bottles, and it is creating a great ferment. The leader of one of the most advanced sections of the Reformed Hindus gave a lecture the other day upon Jesus Christ, and recommended the study of the Bible as the book from which the heathen can receive the greatest hope. The present time, indeed, is a crisis in the spiritual life of India. We need all our Christian schools and colleges. We need the godly influence of spiritually-minded men. The young men are all being highly educated, and they cannot continue their belief in the Hindu mythology. It is out of keeping even with the physical facts which they learn at school. We need, therefore, missionaries of high education. We need in all our schools and colleges men of deep spirituality of mind, men who will show the intellectually proud Hindu that from that state of mind the deep things of God are hidden, and who will bring the Hindu in humility to the foot of the Cross.

The Rev. R. Wardlaw Thompson, on rising to make a statement to the position and work of the Society during the past year, read a telegram, which was greatly applauded, from a number of the Society's missionaries assembled, with others, at a Missionary Conference at Shanghai, the message running: "Fourteen missionaries send greetings. Remember China."

The Foreign Secretary remarked that the history of the Society had been a constant witness to the Divine power and energy of the Gospel in the salvation of men of every race and condition, and to the unfailing certainty and sufficiency of God's provision for any work He laid upon His Church. They had again to praise the name of their King. There had been a

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marked indication of interest in the Society, and confidence in its work on the part of the churches, a generous response to appeals for funds, and blessing on the field. It was very remarkable that not a single death had taken place in the ranks of the missionaries at work throughout the whole year. The new year had dawned upon the Central African Mission with brighter and more settled prospects than ever before. "Others seek the land for themselves; we seek the people for our Lord and Master, and we dare not be backward in annexing Central Africa to the realm of our King." The reports from the field were remarkable, not so much for the evidences of success which they contained, as for the indications of growing pressure upon the missionaries in every part. It was becoming apparent that the work was growing too large and becoming too serious to be effectively done by the means hitherto employed. The one lesson, illustrated and enforced in many ways, was this, that the time had come when more work, in quantity, quality, and variety, was urgently needed if they were to hold their own, much more if they were to advance. All round the field repeated and remarkable changes were taking place in the condition of the peoples, which very seriously affected their relations to the Gospel, and in such a way as to impose many additional and heavy responsibilities of work upon the missionaries. Mr. Thompson specified, as one of the changes, the remarkable development in the education of women to counteract Christian teaching. Earnest Hindus were trying to reconstruct Hinduism in such a fashion that it might be more in accordance with the intelligence of the age, and that they might be able to hold that great cultivated class which had been breaking away from the idolatry and superstition current among their fellow-countrymen. The question of the Christian education of the children of converts was becoming very serious, and it would be necessary to make greater provision in the way of Boarding and Training Schools, and even Christian Colleges. Multitudes, in vast regions of the East, had become informed as to Christianity, and yet the progress in the formation of living churches was very slow and unsatisfactory. The conviction was becoming strong that there was involved in the explanation a great question of missionary policy. It was becoming painfully evident that itineration alone would never suffice to gather an intelligent Christian community. It was impossible to build up strong churches, except by the missionaries settling down in their midst. Mr. Thompson indicated that the Society's hopes of meeting the claims upon it were based upon three things—viz., (1) the funds already received; (2) the indications given of the growing sympathy of the churches with the missionary enterprise; and (3) the fresh evidence possessed of the never-failing provision of the Lord.

THE INCREASE OF FUNDS.

The total gross income of the Society for the past year was £121,455;

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of that amount £17,876 was raised and expended in the field, leaving £103,579 actually received for general purposes. £2,736 went to make up the deficiency from the previous years, and the expenditure reached £97,540, leaving a balance in hand of £3,302—a balance which, on account of there having been only eleven months' expenditure, they had had to appropriate to the Reserve Legacy Account, excepting £302, which was to serve as a nest-egg for the new year. The sheet-anchor of the Society's finances was the first line of the Balance-sheet—viz., subscriptions, donations, and collections from the churches of Great Britain, £77,652 (including £2,509 received towards the deficiency, £1,200 of which sum had been sent by missionaries and converts), or £75,143 without the deficiency item. The contributions of the previous year under this item were £74,209, less deficiency contributions. In the past year only a little more than eleven months' contributions had been received; during the twelfth month they received £2,900 more on the account in question, which caused them to rejoice in the earnest interest of the churches in the Society. The churches had contributed nearly £4,000 more than they did in the previous year, when also they gave £4,000 more than ever before. Though the Society had by no means reached the limit needed for meeting liabilities, the tide was flowing steadily on to the time when it would come to the flood. The contributions of the children had been larger; Ladies' Auxiliaries were steadily increasing their contributions, and Young Men's Missionary Bands were spreading their influence. Valuable and growing help was received from the Colonies, and Mr. Roby-Fletcher was present that day as the representative of the truest forward movement in the Colonies on the missionary question. The churches at home were being aroused because the Lord was arousing them, and God was blessing and approving of the labours of the Society. In conclusion, Mr. Thompson announced that, since the new financial year began, Dr. Tyler, who had been a warm helper of the Society, had been permitted to announce to the Board that his own brother, Sir James Tyler, the grandson of the first subscriber to the Society's fund, had left the largest legacy the Society had ever received—viz., £42,000. It was chargeable for an annuity, but, coming at a time when the pressure and claims had become so urgent, it was as a message from the Lord Himself: "Be strong and of a good courage;"

"GOD SAYS: 'GO FORWARD.'"

The Rev. C. A. Berry recited a very encouraging and kindly review of the Society's new report, on rising to move the following resolution:—

"That the Annual Report and Statement of Accounts be printed and circulated as usual among the constituents of the Society. While fully aware that the provision made by the churches is as yet by no means

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adequate to meet the needs of the Society's work, this meeting gratefully recognises the evidences of a living and growing sense of responsibility and of privilege in the increased contributions to the Society's funds, and praises God for this work of His grace in the hearts of His people. The evidences of the working of the Holy Spirit through the agency of the Society's missionaries in many fields, and in many forms of labour, appear to be a testimony to the Divine approval of the methods adopted by the Society, as well as a loud call to more earnest and conscientious support of its work. This meeting therefore commends the Society afresh to the confidence and to the enlarged liberality of the churches."

Mr. Berry explained that there were many features which made the report extremely valuable. It was not, he said, sensational or startling, nor was it in any sense showy. There was calm veracity about it, which contrasted very suggestively with the somewhat startling and brilliant criticism to which missionary societies had recently been subjected. It was, he thought, a fair standard of judgment in respect of criticism that, in proportion to its brilliance was its untruth. There was a great temptation to reply to the startling accounts of the work and its "failure" by a startling account of its success, but had there been such a sensational report this year, it would, he believed, have done much to create a spirit of doubt as to the Society and its work, and he thanked God that in the report there was a plain, unvarnished story of sober sacrifice, of daily conflict and endeavour, and of achievement which, though it lacked any element of brilliance, was just full and quick with the spirit of promise. The Lord had descended into the churches at home and was raising them to a new, loftier and brighter life in Christ Jesus. He thanked God that they had passed the age of romance in respect of the work of foreign missions, and had come to a calm, intelligent investigation of the fundamental principles on which the work was based. The most hopeful statement that had been made in Exeter Hall for many a year was that they had called forth a missionary movement among Mohammedans and Hindus, whom, with Christ as their theme, they dared to "come on." The Christian Church had reached a point in the development of missionary enterprise when one of two things must take place shortly—either they must go forward to an extent of sacrifice and consecration of which they had but faintly dreamed as yet; or they must turn back and give up the work, confessing that they had made a mistake in setting out to convert the world. They must go forward, they could not stand still. The only way to keep their victories was to enlarge them; to hold on was to let loose; to shut up their hearts was to shut themselves in and to shut the great masses of the people out from the Kingdom of the Saviour.

After making a most valuable suggestion to the effect that all churches should set apart an early day for the consideration of the

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new report of the Society, Mr. Berry, as a member of the Commission, made some valuable observations upon the conclusions set forth in the

REPORT OF THE SPECIAL COMMITTEE ON THE POLICY OF THE SOCIETY.

Put into a sentence, the general impression of the committee, after long and laborious investigations, was that the London Missionary Society was a marvellous combination of spiritual enthusiasm, with practical business-like common-sense and caution—*i.e.*, that the zeal burning in the hearts of their friends had not made them oblivious, forgetful, or neglectful of the plainest dictates of common-sense in the management of the Society's affairs; and, on the other hand, that the spirit of caution had not in any sense or degree operated to destroy the zeal and enthusiasm, freshness and spontaneity, of the heart's consecration. The committee found that the Society was a happy combination of all the fresh, joyous, and consecrated fidelity of the men who formed part of it, together with strict, business-like and regular habits in the furtherance of the work at home and abroad. They called for all the records, went through the varied departments of work, and found that in the department of expenditure the Society would be a good model for any great society in England or elsewhere. Referring again to the new report, Mr. Berry drew attention to the fact that out of every 20s. contributed to the Society, 17s. 1¾d. found its way right into the mission field; 11¼d. was expended upon retired missionaries and widows, and 1s. 10¼d. maintained the whole machinery of the Society. In conclusion, he (the speaker) wished to raise the business aspects of the Society on to that level of spiritual enthusiasm and devotion which they all felt in respect of the Gospel of Christ. It was Christ whom they wanted to take to man—Christ, who had made heaven seem so near to earth for them and lifted them so near to heaven. A religion which had God for its centre must have man for its circumference.

The Rev. J. Duthie, of Nagercoil, in seconding the resolution, intimated that the last speaker had promised to visit India. When he did so, and returned home, people in this country would understand what oratory on the missionary platform really was.

During his thirty-four years' residence in India, he (Mr. Duthie) had lived through the reigns of nine Viceroys, and had known four Maharajahs of Travancore, and five Prime Ministers. He held that India was only "on the other side of the Strand—at our own doors"; for the Viceroy's telegrams to this country reached England six hours before they were sent off. After claiming at some length that, notwithstanding all drawbacks, the British Government in India was incomparably the best government India had ever seen, Mr. Duthie mentioned that, on the occasion of the visit of Prince Albert Victor to Bombay before embarkation,

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Lord Reay invited the missionaries to meet the Prince, and took occasion to point to the missionaries as the representatives of the moral forces in operation in India, without which all the military glory and wealth His Highness had seen was weakness itself. Mr. Duthie paid a tribute to the Directors as being "the men you have heard them to be this morning," and then passed on to the references to "need" in the report. The need emphatically of India to-day was the Gospel of Christ, and the word "unrest" well described the condition of things in that country. Corrupt and corrupting Hinduism was never more to be revived. There was a Tamil verse which ran thus—"All lights are not lights. The true light is the light in which there is no darkness at all." They knew who the Guide of India was to be, and their duty was not only to pray that the Light might be sent, but to go and relieve the need. After effectively quoting verses from the "Charge of the Light Brigade," Mr. Duthie said the word he wished to leave with his hearers was "The King's business in India requireth haste." In the Travancore State, where thirty years ago there were 13,000 Christians, there were now upwards of 45,000, and last year they contributed upwards of Rs.17,000 to the funds of the Society.

The Rev. W. Roby Fletcher, M.A., of Adelaide, in moving the resolution given below, said he was present to testify to the supporters of the Society that Australia intended to take up missionary work. Mr. Fletcher spoke of a recent visit to India, on which occasion he carried a commission from the Government to investigate the educational problems of India. He found everywhere a burning enthusiasm on the part of the missionaries for their work. Mr. Fletcher spoke at considerable length of the universal use of the English language in India, and urged that England was bound to give to that country what they could of Christian teaching and influence. The resolution placed in the hands of Mr. Fletcher was as follows :—

"That Albert Spicer, Esq., J.P., be Treasurer ; that the Rev. R. Wardlaw Thompson be Foreign Secretary, and the Rev. Edward H. Jones be Home Secretary for the ensuing year. That the list of Directors nominated by the annual meeting of Directors be approved, and that the gentlemen named therein be appointed Directors for the year. That, having regard to the rapidly changing conditions of life in the South Sea Islands and in Madagascar, the anxiously critical condition of many districts in India and China in relation to Christianity as the result of long-continued missionary effort, and the wide opening, rich with promise, in New Guinea and Central Africa, this meeting would urge upon the friends of the Society

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the wisdom and the necessity of supporting the Directors in a resolute policy of consolidation and of advance in order effectually to secure the fruits of past labour, and to hasten the coming of the Kingdom of Christ."

The Rev. A. T. Pierson, D.D., of Philadelphia, was welcomed by long-continued applause on rising to second the resolution, addressing the assembly as "My beloved but exhausted Christian friends." He expressed the opinion that grand missionary meetings were held in this country; but he thought candidly there were too many speakers, and that the meetings were continued too long.

A little boy in America, on being asked in common with other scholars by a teacher at an anniversary, "What shall I say?" shouted out: "Say Amen." He was also reminded of a man in Boston, who was in the habit of leaving public meetings before the end, which strange conduct was accounted for in the statement that "the man's brains are not very large, and he gets filled up and has to go out." These incidents illustrated his remark as to length of missionary meetings. There were three phrases in the resolution which he wished to call attention to: "important changes," "critical condition," and "open doors." Referring to the observation which had been made that there was nothing startling in the report, Dr. Pierson observed that the whole of the literature of the Society's work was brilliant and sparkling with wonderful manifestations of God and success among the children of men. In the history of the Society the outgoings of the morning—sacrifice, patience, labour, when as yet there were no visible fruits—rejoiced, and now the outgoings of the evening were radiant with the glory of a bestowed Divine blessing. The early experience in Tahiti was typical of the Society's work in all lands—going to desperately degraded people patient waiting for fourteen years for the firstfruits, founding the native Christian Church, translating the Scriptures, and living to reap the fruits. In Australia a public meeting was held in one of the largest halls to celebrate the yielding of the first of the aborigines to the living God, after thirty-six years of waiting. A crisis was a time when the opportunity arrived and must be embraced; and the crisis of the Society's work must be met now or never. There were crises in seed-sowing and also in reaping, when the sickle must be put in, for "over-ripeness borders on rottenness." All over the world God was precipitating the crisis. Missionary societies were honeycombing nations like India, and carrying on operations, while the church, college, and school were alone visible, like the shafts in mining districts which here and there gave some idea of the subterranean operations. In conclusion, Dr. Pierson briefly referred to the latter of two pre-eminent requisites of the times—viz., Christian living and giving. People talked about generous contributions, but they were

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miserable pittances in comparison with what the Church might and ought to give.

A cordial vote of thanks was passed to the Chairman for his kind and efficient services, on the motion of Mr. S. R. Scott, seconded by Mr. A. Spicer, J.P.

The Rev. Dr. Stoughton pronounced the Benediction.

BREAKFAST MEETING ON BEHALF OF FEMALE MISSIONS.

We wish that all who may read the digest of speeches given below could realise the vigour and freshness of the breakfast meeting held in Exeter (Lower) Hall on Friday morning. Like the first meeting held last year, it was the occasion of deeply-quickened interest in the Female Mission work of the Society, and should there not be sufficient room at the tables next year (they were filled on Friday by about 250 ladies and gentlemen), we hope it will be understood that the galleries above, which were used by a few, may be crowded by those wishful to hear what have on each occasion been delivered—viz., gems of speeches on ladies' work in the foreign field.

Alderman Evan Spicer (the Chairman) proved beyond dispute that he, like other honoured bearers of his name, has inherited a missionary spirit, though, as he said, he might not have missionary blood in his veins.

Mr. Spicer said he understood that the female branch of the Society's work had only been taken up within the last twelve years, and so was still in its infancy. He had asked himself: "How is it that women have not been used more in the evangelising of the world?" Was it that woman's influence in the religious world was less than man's? Was it because men had always considered that the work was too arduous for women? Was it because they had considered that up till now the missionary work had been pioneer work for which men alone were suitable? Or was it because the men in their churches had been so frightfully conservative in the past that they would not let the women help in it? He could not help feeling that that was nearer the mark. He might be wrong, but he could not help feeling that the work of the missionaries' wives had been altogether underrated hitherto. The successes in the field would never have been realised had it not been for the wives. They had seen and joined in their husbands' trials; had seen their successes, and at times, when the missionary had felt

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utter failure, the wife had stirred him up to go forward and onward. While man was still hero, opinion was improving. Men were beginning to feel that their earliest religious experiences, and first religious thoughts, were given them by women, until now the influence of women in political and social life was far greater than some men liked to admit. But he (the Chairman) candidly asserted that their churches and societies would have to alter very much in the future; they would have to take a different position towards women than they had done. Women did a great deal of the drudgery of the work, and yet, forsooth, they found the Board of Directors composed completely of men. The women were completely ignored, except that they had now a committee, though everything it did must be under the sanction of the Directors. It was the same in Nonconformist church work. The sooner they could get the rights of women acknowledged in their societies and churches the greater would be the results of work. He prophesied that great alterations would take place during the next five years. And, after all, life in the present day for women was not made up of the convential cup of tea. Life was becoming too serious, and opportunities were opening up for women to serve Christ which had never been dreamed of by some. It was delightful to hear prayers at meetings that money might be found for missionary fields, and that men and women might be found; but it was always from other people's families. "We are not, as far as I can see, practical enough. We want to hear the minister pray more that some of his own people may come forward; if we cannot get the younger men, let the minister pray for his deacons and their children." He had been told elsewhere: "You are touching on very delicate ground; how about yourself and your own children?" That was the question they had to face. Families in which the father could afford to send his son or daughter out must be touched. He could not help feeling that it was far better to die in harness, doing something really tangible for Christ, than to stop at home, surrounded by a numerous family of brothers and sisters, anxious to do something but finding it hard to do anything. He challenged the churches and himself on this point. He would also suggest that those who could take tours abroad should call at some of the mission stations, and settle down in them for a month, not to criticise, but to help and show Christian sympathy.

The Rev. H. Arnold Thomas, M.A., of Bristol, said he had not seen the Chairman since they were at school together, about twenty-five years ago, and he took the opportunity of congratulating him very heartily upon the work he had done and the character he had manifested, by which his distinction as Alderman had been so well earned.

Mr. Thomas, referring to St. Paul's charge to Epaphroditus, remarked that what those present were endeavouring to do was to help certain noble

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women, not a few, who were labouring in the fellowship of the Gospel of Christ. In future, man's function would have to be more and more as helpmeet to the women who were doing the work. Mr. Thomas proceeded to quote from an appeal to faithful Hindus which Mr. Baynes had seen circulated in India: "Let us use all possible efforts to win back the vast numbers who have already embraced the Christian religion, and at once withdraw all our children from mission schools. Above all else, let us most vigilantly watch the efforts of these Christian ladies in our zenanas. Let them only once get hold of our women, our wives, and our mothers, and our religion is doomed. The strength of Hinduism lies with our women, for they have the training of our future sons and daughters. As the mothers, so the children. Therefore, at all cost, we must do our utmost to stop the work of these ladies in our zenanas, or soon our women will all become Christians, and our religion will be lost for ever." There was no brighter privilege that men could look forward to than to help the ladies in their work, and he (the speaker) wished to suggest what he thought it was possible for women to do at home to promote the cause: "Keep your eye upon your minister. Expect him to know about mission work, and express surprise if he does not know. Do not talk to him about Browning, but about things in New Guinea. Ask him what his view is about the great educational question of India, and what are the names of the gentlemen and ladies connected at present with the Central African Mission. Bait him a little, and, although he may sometimes say: 'Why, there is that terrible Mrs. So-and-so'—'Blessed are ye when men revile you.'" He thought the ladies might do a great deal to make missionary work a little more the fashion—in a good sense. In religious Nonconformist society, a good many people thought it the correct and cultured thing to be a little ignorant about missionary work. Not one of the eminent professors of divinity and ecclesiastical history whom he had recently seen at Oxford knew anything about the work of the Society in Madagascar. Mothers and wives and sisters could do much to create in their homes such an atmosphere that the children would take naturally and kindly to all sorts of missionary work at home and abroad. He himself had the unspeakable advantage of being brought up in such a home, and he could not tell how greatful he felt for the atmosphere which had led him to regard every missionary as a kind of hero. Exactly fifteen years ago this May, he (Mr. Thomas) lost a very dear sister, who, when she realised the end was coming, expressed a wish that a ten-shilling piece, which was all the money she had, should be left as it was for the work of the London Missionary Society. There was no notice taken of that legacy in the annual report of the Society, but it was to him as interesting as a £42,000 legacy. His hearers would understand, he said, how it was that, in the recollection of that incident, he should feel a deep sympathy and

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interest especially in connection with the woman's wor of the Society. He hoped they would all remember the words: "It is more blessed to give than to receive," not only in the sense of not forgetting them, but grasping their meaning, so that they might all enter into the unspeakable blessedness of which the Lord spoke, and which in His heart He understood so well.

The Rev. T. E. Slater, of Bangalore, said it was a great privilege be able to bear brief testimony to the invaluable work of the female branch of work in India, in girls' schools and zenanas.

Mr. Slater said he had met those who thought zenana work was a new kind of stitch. There were 120 millions of women in India, and fully one third of that number were confined within the walls of the zenanas. They were too wedded to the past to realise their degradation. But, thanks to lady missionaries, they were beginning to long for fresher and purer air. As long as the pernicious system of child marriage continued, school work would have to be supplemented by home or zenana training. In the distinct work of Bible-women, £6 a year would support such a worker in South India, and £15 in North India. Education used to be regarded as unbecoming the modesty of women; but there was now a national movement in favour of female education, and in that way the old institutions of the country were being undermined. There were 90,000 widows under nine years of age, and, though the number of re-marriages was very few, it was happily increasing every year. When they thought of the prejudices which had to be overcome, and remembered that there were 300,000 girls in schools, the progress had been very wonderful. The great work of social reform, without which India would never advance politically, could not progress without the sympathy and support of the women themselves. Some of the highest honours in the Indian universities had been won by native Christian ladies. When the women were touched by Christ they became Christ-like in their patience, gentleness, long-suffering, and faithfulness. "This work among the women is one of the noblest and most hopeful of Christian enterprises, and, step by step, it is preparing for the regeneration of the women. Our own Society has some 3,000 houses to which it has access, and the difficulty is to find teachers to carry on the work. We need a high-class training home for these zenana teachers." In conclusion, Mr. Slater urged Christians not to be impatient for visible results. The single conversion of a high-caste girl or woman convulsed Hindu society and aroused the fiercest opposition. A tragic case had just occurred in the Mysore Province, where the wife of one of the most respectable Brahmins had been sent away by her husband and not heard of since, because she said: "I care not what happens to me. I must embrace Christ. If home and friends go, I will earn my living by working in the fields."

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To those who had the Master's spirit of patient and intelligent hope, this was a most blessed work to be engaged in, and one that might attract the services of many of Britain's daughters.

The Rev. A. Holborn, M.A., of Bradford, remarked that when one compared the peculiar distinguishing features of the mission enterprise and of woman's character, there appeared such a correspondence between the two that they were manifestly intended the one for the other.

Female missions were most emphatically a seeking and saving of the lost, a stooping to those who were lowest, a caring for those for whom no one else cared; and were not these features just the ones which made the most emphatic appeals to women's hearts? The work required sympathy, patience, and tact; and it was evident that women were capable of being moved, not only by the individual case of suffering present before them, but by the widespread needs of their fellow-women. Female missionaries were wanted everywhere; and wherever British feet had trod there was a sacred claim upon British Christians to send their sisters and daughters.

The Rev. Colmer B. Symes, B.A., controverted in a kindly way the Chairman's remarks as to the Directors' spirit towards the Ladies' Committee, by speaking of the "reverent silence" with which their gracious reports were received.

Mr. Symes observed that only within the last few years had women felt so powerfully the forces thrilling through their natures which had led them to demand some outlet in Foreign Mission work as in other directions. Might it not be expected that Indian and Chinese women would eventually feel the same force, and long to express it? Therein lay the great hopefulness of Female Mission work. Female missionaries had been the first to strike terror into the hearts of the Mussulmans. Mr. Symes said he could not hold the telescope of faith to his eye and survey the future, for the present misery on the right hand and the left made one sad. "I daresay we often wish that in some way law and political power could be brought to bear to change those social customs which bring so much misery in their train; but, after all, remember that that has not been God's way in any age. He has, rather, developed by His Holy Spirit certain forces in the minds and hearts of the people themselves, the development of which has led to the great change which was to be desired. Now, I think it will be the same in relation to this question. The misery of the women in India and China must be ended by Chinese and Indian women, and not by English women, and it is in proportion as you are able

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to kindle in the hearts of the Indian and Chinese women those great inspirations and forces which you have felt in your own souls, that they will demand for themselves the freedom which you cannot secure for them."

The Rev. J. Sadler, of Amoy, mentioned that the women of China were wonderfully honoured in their own country, notwithstanding all their disadvantages. Some of them had been made goddesses, and many were magnified by stone arches in different parts of the country.

Mr. Sadler said he knew all about the frightful evils of woman's life in China, and yet he did not like to dwell upon them, because he felt that they were only indications of what there was to be done, and could be done, in saving them. Earnest inquirers among them had come to him, and he had known a woman go over sea and land with a heart yearning for the salvation of her profligate boy, and perishing in the attempt; and of yet another, who had kept her vow to dedicate property to God on her wandering son being brought home. There were at first some objections raised by natives to Female Mission work, but mighty changes had taken place in the treatment of women. For instance, there was now an Anti-Infanticide Society, an Anti-Foot-crushing League, a movement against child-hawking; it was recognised that woman had a soul to save, and in Christian churches a position was given to her in all kinds of Christian work. Mr. Sadler made an earnest appeal for the work on the grounds (1) that his testimony was that he found the Chinese women splendidly responsive to Christian effort; (2) that a missionary held his money and life at God's service, and therefore did not ask others to do what he did not do himself; and (3) on the ground of what he had seen of typical women, such as Mrs. Williamson, of Chefoo, and Miss Graham, of Amoy. It had seemed to him that if an angel of God came from heaven he could not do more than these noble women had done to raise their sisters in China. These sisters being raised, the country would be raised through Christ the Saviour.

The Rev. R. F. Horton, M.A., remarked that the ladies of his church had not adopted the method of baiting, or he would have been more ignorant than he was of missionary facts.

He (Mr. Horton) went away from missionary meetings with the wish that the work could be done without ever talking about it. It seemed to his mind that the whole missionary work was simply this, to carry into heathen lands portrait models of Jesus Christ, not to go and talk to the heathen so much as to do what was done by Miss Graham,

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who, in passing down the street, left the same kind of impression upon the people that the Lord Himself must have made as He passed down the streets of Galilee. The Lord Jesus Christ could make His person felt through a man, woman, or little child, who would just open the heart to Him and let Him live there. The spirit in going abroad was after all the same spirit as staying at home. "We do not want an exceptional class of men and women to go abroad. We want an exceptional class of men and women to work at home. We want just the same thought here as in China, not the idea that we can teach men, but the idea that personal contact with Jesus Christ is the medium through which we can reach them." When Hugo Basset heard that cholera had broken out at Palermo he determined to return thither. The whole town crowded down to the port, and, with weeping and joy, stretched out their hands to welcome him. He stepped upon the quay and said: "My children, I have come to suffer with you, and I have come to die with you." He went into the hospitals where the cholera was raging, and when there was no bedding on which the sick people could die, he made a mattress of his own bosom, and clasped the dying people to his heart, that he might suffer and die with them. "That is the spirit of Christ," said Mr. Horton, "that is the spirit of all missions at home and abroad. We can do nothing there or here unless we have come to suffer with them and to die with them, and can take men and clasp them to our heart, as Christ could take men and clasp them to His heart. What we seem to want in these missionary meetings more and more is that we men and women who love the Saviour should come near enough to Him to feel His Spirit, and that the great power of Christ should descend upon the Church at home. When Christ is in our churches and pulpits we shall all be missionary churches, and we shall all be missionary preachers. The missionary spirit is nothing but the Spirit of Christ dwelling in the heart and working in the life."

At the invitation of Mrs. Wardlaw, the meeting cordially thanked Alderman Spicer for presiding.

The breakfast tables were again this year decorated with some beautiful roses given by the Rev. R. and Mrs. Dawson.

WELSH MEETING.

A Welsh missionary meeting was held at Southwark Bridge Road Chapel on Friday evening.

In the unavoidable absence of Mr. S. T. Evans, M.P., the chair was taken by Rev. Edward H. Jones, the Home Secretary of the Society, and prayer was offered by Rev. Owen Evans, D.D. Two very stirring and eloquent speeches were delivered in Welsh by Revs. W. Davies, of Llandilo,

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and J. Ossian Davies, of Bournemouth. The Rev. M. and Mrs. Thomas, of Vizagapatam, South India, and Rev. T. Rowlands, of Madagascar, were introduced to the meeting by Dr. Evans, and were most cordially and enthusiastically received. Both Messrs. Thomas and Rowlands gave short addresses, which greatly moved the audience. A collection was made at the close, and prayer was offered by Rev. T. Rowlands, the general feeling being that it had been an excellent meeting as far as the speaking and the spirit which pervaded it went, though the attendance was not so large as could have been wished.

"CONQUESTS OF THE CROSS."

MESSRS. CASSELL & CO. have issued the first volume of their great history of modern missions. The scope of the work is wide reaching. Its aim is to furnish an accurate yet thoroughly popular record of missionary work throughout the world. We welcomed the appearance of the first part—for, in accordance with the traditions and practice of the enterprising firm that is publishing it, "Conquests of the Cross" comes out in monthly parts; we extend an equally hearty welcome to the first volume, which, containing seventeen parts, 568 quarto pages in all, bound in cloth, and embellished with many excellent engravings (a specimen of which, through the courtesy of the publishers, we give as our frontispiece), makes a handsome book, and forms a very valuable contribution to missionary literature.

Nothing so thorough has ever been attempted before. Mr. Edward Hodder, author of "The Life and Work of Lord Shaftesbury," and of numerous other books, undertook the formidable task of compiling the work. We congratulate him on his success. It is distinctly a popular history, extensive in its survey, thoroughly sympathetic with missionaries of different branches of the Church, catholic in spirit, and enthusiastic in tone, and it brings within the ordinary reader's view the main facts of missionary enterprise. Many of the lesser known heroes and heroines of the mission-field, as well as those whose names are on every tongue, may here be met with, the value of their life-work be learned, and the influence of their character be traced. The appeal to the heroic sentiment continually asserts itself as one peruses the deeply interesting narrative of adventure, self-denial, and patient, plodding toil. This is one of the special charms of missionary literature. In this book we have chapter after chapter making such appeal, and the reader feels called to high endeavour and to noble deeds. We would urge young men's societies, senior classes, and all such organisations to add "Conquests of the Cross" to their libraries. We would further suggest to ministers and others who wish occasionally to give

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a popu r missionary address to turn to the same source of inspiration. With th biographical material here available they would have no difficulty in finding suitable subjects for many addresses.

THE LATE REV. JAMES RUSSELL.

ANOTHER name to be added to the death-roll of the year of brethren who, having retired from active service in the foreign field, have entered into eternal rest, is that of the Rev. James Russell, who, for twenty-two years, took part in the work of the Travancore Mission. He died at Aberystwith, on May 2nd, at the ripe age of eighty-four years.

He was born in Glasgow on April 17th, 1806. As a young man he spent several years in secular employment, during which time he joined the Congregational church in George Street, Glasgow, of which Dr. Wardlaw was the pastor. This led to his attending classes in the University of Glasgow, and to his becoming a student in the Theological Academy in that city, with a view to the Christian ministry. He subsequently became the pastor of a Congregational church at Rendall, in Orkney; but, in 1837, moved by the claims of the heathen world, he offered his services to the London Missionary Society, and, being accepted, was appointed to Nagercoil, in Travancore.

Arriving at Nagercoil, Mr. Russell, while studying the Tamil language took part, as far as he was able, in the work in the large district connected with that station. In 1840, he formed a new station, which was called James Town, which became a centre for a number of native congregations in the south-eastern part of Travancore and the south-western part of Tinnevelly. Here he settled, building a bungalow for his residence, and also, to a large extent at his own expense, a chapel and schools. Soon a native village of Christian families gathered around, and all the varied routine of a mission station was brought into full working, and, gradually, James Town, in several senses, became an oasis in a wilderness. For a short time the illness of the missionary who conducted the Seminary at Nagercoil imposed on Mr. Russell the duty of carrying on that branch of work, in addition to his ordinary duties, but another arrangement soon released him from this claim on his time.

His health failing in 1856, he visited Australia, and, in Sydney, he married a daughter of Mr. Foss, an influential member of the Congregational church in Pitt Street. In 1857 he returned to Travancore with Mrs. Russell and resumed his duties in the James Town district. But in 1858 a dark cloud came over his home in the death of his wife. He, however, remained at his post until the autumn of 1860, when he closed a long, earnest, and useful service in India and returned to England with his two

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motherless children, and soon after his arrival resigned his connection with the Society. For some years after his return he resided in Glasgow, the home of his youth and of his early Christian life and work; but the last few years of his life were spent at Aberystwith. On March 29th partial blindness came on suddenly through the rupture of a small blood vessel on the brain. A week or two of increasing weakness and occasional mental wandering, accompanied at times by much pain, followed, and on May 2nd, apparently in sleep, his spirit entered its eternal rest.

Young Men's Missionary Band.

On Friday, June 13th, the final meeting of the Band for the session will be held in the Mission House, 14, Blomfield Street, E.C. A. J. Shepheard, Esq., President, will occupy the chair. Addresses will be delivered by the Rev. J. Guinness Rogers, B.A., of Clapham; by the Rev. Henry Coley, of Almora, North India; and by W. Woodall, Esq., M.P. Other friends will take part in the meeting. Tea and coffee in the Museum at 6 p.m. Meeting in the Board Room at 7.

Tickets may be obtained on application to the Secretary of the Young Men's Missionary Band, 14, Blomfield Street, E.C.

Prayer Meeting Notice.

On Monday, June 2nd, the usual monthly prayer-meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., from 4 to 5 p.m. The Rev. E. H. Jones will preside. Recent information from the mission-field will be given.

ANNOUNCEMENTS.

DEPARTURE.

CAPTAIN E. C. HORE embarked for MELBOURNE, per steamer *Orizaba*, April 25th.

ARRIVALS IN ENGLAND.

The REV. D. HUTTON, MRS. and MISS HUTTON, from MIRZAPORE, North India, per steamer *Massilia*, April 29th.

The REV. MORRIS THOMAS, from VIZAGAPATAM, India, per steamer *Nepaul*, May 7th.

MRS. and MISS MATEER, from TREVANDRUM, Travancore, South India, per steamer *Ganges*, May 20th.

BIRTHS.

GREAVES.—May 18th, at Torpoint, Cornwall, the wife of the Rev. Edwin Greaves, of Mirzapur, N. W. P. India, of a son.

HELM.—April 10th, at Kimberley, South Africa, the wife of the Rev. C. D. Helm, of Hope Fountain, Matebeleland, of a son.

HOULDER.—May 6th, at Bradford, the wife of the Rev. J. A. Houlder, of Tamatave, Madagascar, of a daughter.

MARRIAGES.

KINGMAN—LEES.—March 19th, at the Union Church, Tientsin, North China, by the father of the bride, the Rev. Henry Kingman, missionary of the American Board at Tientsin, to Annie, daughter of the Rev. Jonathan Lees, of the London Mission, Tientsin.

ROBERTS—GRIFFITHS.—April 22nd, at Chorlton Road Welsh Congregational Chapel, Manchester, by the Rev. Richard Roberts, pastor, assisted by the Rev. D. John, Robert Roberts, to Elizabeth A. Griffiths, of Manchester.

DEATH.

RUSSELL.—May 2nd, at Aberystwith, the Rev. James Russell, for 22 years connected with the London Mission in Travancore, South India, aged 84 years.

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Cheltenham 39 1 2
Misses Edwards 2 18 0
Chesham 15 0 9
Chudleigh 2 6 8
Colne. For Widows' Fund..... 1 10 0
Congleton. Geo. Harding, Esq. 5 0 0
Corsa End 14 0 0
Crawley. G. A. R. Staveley, Esq. 1 1 0
Deal 0 17 6
Debenham. Aux..... 2 0 0
Derby. Pritchley Village Ch. 1 10 8
East Grinstead—
T. H. W. Buckley, Esq. 10 10 0
The Moat Ch..... 2 16 0
Zion Ch. 5 3 4
Eagbaston. For Widows' Fund. 7 8 1
Edgeworth 4 6 0
Essex. Aux. 27 8 6
Farnham. Market-street, Mrs. Haslam 40 0 0
Faversham 1 6 2
Folkestone 10 19 6
Gateshead-on-Tyne. Mr. Mrs. and Grey (2 years) 2 0 0
Gravesend—
Princes-street 33 9 2
Milton Mount College 15 0 0
Great Totham. For Widows' Fund 1 0 0
Guildford. Tangley Ch. Mothers' Meeting 0 8 4
Henley. Tabernacle .. 54 15 5
Hanover 5 6 6
Hereford. Miss Davies 1 0 0
Hexham. Congl. Ch. .. 3 7 0
Ingress Vale 1 18 4
Ipswich District 10 19 6
Keld. Mrs. Crombie .. 0 5 0
Kendal. Zion Ch. 14 1 8
Lancashire, West. Aux. 508 12 10
Leamington. "A Scrap" 0 5 0
Leicestershire—
Aux. 110 0 0
Ladies' Aux. for Mirzapore 30 0 0
Leiston 0 6 0
Littlewick. For Widows' Fund..... 0 10 0
Liverpool—
Miss Emily Davies .. 0 10 0
Netherfield-road South Tabernacle 0 4 0
Macclesfield. Park Green Ch. 29 2 5
Maidstone. Aux..... 15 15 9
Market Harborough. Aux. 14 16 6
Matlock Bath. Glencorchy Ch. 4 1 6
Monmouthshire. Welsh Aux. 6 11 4
Needham Market 8 2 10
Newcastle-on-Tyne—
Aux. 44 12 4
Heaton-road 2 10 0
Newport, Mon. Victoria-road 1 4 6
Northfleet 3 16 10
Nottingham. John G. Good, Esq. 25 0 0
Okehampton 5 18 9
Oswestry. Frankton .. 4 18 11
Paisley Bridge. Dacre Ch., for Widows' Fund 0 9 6
Plymouth. Aux. 6 4 6
Portsmouth. Aux. 60 18 11
Poyle—
Congl. Ch. 1 9 0
Do., for Widows' Fund 2 2 0
Reading. Trinity Ch.... 8 2 7
Rotherham. Masbro' Ch., for Widows' Fund 10 0 0
Roydon 1 6 6
Ryston. John-street 11 5 2
St. Helens—
Aux. 29 9 4
Pensley Cross..... 0 14 6
Sandon 8 1 4
Sawston 7 0 8
Scagglethorpe. Mrs. Hamilton 1 0 0
Sevenoaks—
Legacy of the late Mrs. J. W. Ellerton 800 0 0
Mr. Gibberd 3 3 0
Sheffield—
Aux. 17 14 11
Heward-street Ch., for Widows' Fund.. 0 15 0
Sidmouth. Edward Chick, Esq. 5 0 0
Slough. Congl. Ch..... 26 16 0
Somerton 2 3 0
Stockport. Aux. 13 5 7
Stoke-on-Trent. Copeland street, for Widows' Fund 1 1 0
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Suffolk. Aux. 66 8 5
Sunderland. Grange Ch., Mrs. Prout's Bible-class for Miss Meachen, Almora.. 17 0 0
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Caerphilly. Bethel Ch. 12 16 4
Cardiff. Bethel 2 0 5
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Carmarthen District .. 43 13 11
Carmarthenshire. Upper Division 3 7 3
Carnarvonshire. South-west District..... 16 9 2
Clydach 0 5 0
Denbighshire. Aux. .. 3 0 1
Dolgelly District 5 9 5
Ebbw Vale. Saron Ch. 23 10 6
Festiniog. Bethania Ch. 4 7 1
Gilfach Goch. Bryn Sion Ch. 1 12 2
Keyston and Nolton.... 3 9 0
Llanelly. Mrs. Ruth Walters 0 10 0
Llanwenchllwyn 0 14 10
Machen. Adulam Ch. 3 11 6
Maesteveg 5 5 8
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Merthyr Tydfil. Bethesda 4 15 7
Montgomeryshire 121 3 0
Mountain Ash..... 0 5 3
Newtown. English Congl. Ch., for Widows' Fund 0 13 7
Penderyn. Soar Ch. .. 0 13 3
St. Bride's 0 12 0
Tyrhos 6 0 9
Wrexham. Chester-st. 13 16 10

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Do., Mr. Cox's Bible-class 1 0 0
Russell Chapel 4 4 9
Lindsay-street 0 6 0
Newport 1 8 8
Edinburgh—
Aux. 65 5 11
Mrs. E. Mitchellhill 3 0 0
A Well-wisher 1 0 0
Elgin Congl. Ch. 10 3 9
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Aux. 50 0 0
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Vidlin-by-Voe. Mr. and Mrs. J. P. Tulloch .. 1 0 0
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Per Rev. E. A. Wareham.
Cupar, Fife..... 4 0 0
Glasgow 10 19 9
Hawick 1 10 0
Hamilton 2 10 9
Innerleithen 2 17 5
Irvine 11 3 10
Jedburgh..... 5 7 2
Kelso..... 2 17 10
Liberton 2 0 0
Stirling 2 2 0

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Wicklow and Bray. Per Rev. T. Rowlands .. 1 4 2

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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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CHINA.

Rev. Dr. Chalmers, Apl. 30 (2).
„ T. W. Pearce, Apl. 25.
„ F. P. Joseland, Apl. 20, May 1.
„ W. Muirhead, Apl. 11.
„ A. Bonsey, Apl. 14.
Dr. Davenport, Apl. 19.
Rev. J. Lees, Mar. 28.
„ T. Bryson, Apl. 3.
„ W. H. Rees, Mar. 25.
„ G. Owen, Apl. 9.
„ J. Stonehouse, Apl. 10.
Dr. Smith, June 5.

INDIA.

Rev. J. P. Ashton, May 11.
„ A. P. Begg, May 19.
„ A. Parker, Apl. 30, May 7.
„ T. Insell, Apl. 25.
Miss Budden, May 18.
Rev. E. Lewis, Apl. 28.
„ T. Haines, Apl. 30.
Mrs. Haines, Apl. 29.
Rev. B. Lucas, Apl. 30.
„ H. J. Goffin, May 18.
„ J. B. Coles, Apl. 28.
„ G. O. Newport, May 3, 20.
Rev. J. H. Walton, May 13, 20.
„ E. Hawker, May 5.
Miss Barclay, May 19.
Rev. J. Knox, May 9.
„ A. Thompson, May 10.
„ J. Emlyn, May 12.
„ S. Mateer (Colombo), Apl. 23.

MADAGASCAR.

Rev. A. W. Wilson, Apl. 21.
Mr. J. C. Thorne, Apl. 20.
„ T. Lord, May 2.
Rev. T. T. Matthews, Apl. 21.
„ C. Jukes (Report).
„ J. Pearse, Apl. 17.
„ H. T. Johnson, Apl. 8, 16.
Miss Frédoux, April 23.
Rev. G. A. Shaw (Ambohimandroso), Apl. 1.

AFRICA.

Mr. D. Mudie, Apl. 30, May 14, 21, 28.
Rev. J. Pritchard, May 19.
„ J. Harper, Apl. 25.
„ W. Ashton, Apl. 24, May 17.
Rev. A. J. Wookey, Apl. 29.
„ J. Brown, Apl. 30, May 20, 23.
„ J. D. Hepburn, Apl. 19, May 3.
„ W. A. Elliott, Apl. 30.
„ C. D. Helm (Kimberley), Apl. 25, (Cape Town) May 21.
„ D. Carnegie, Apl. 16.

WEST INDIES.

Rev. J. L. Green, May 9, 23.

SOUTH SEAS.

Rev. E. V. Cooper, Mar. 31.
„ F. E. Lawes, Feb. 12.
„ J. E. Newell, Apl 21.
„ W. E. Clarke, Apl. 24.
„ H. M. Dauncey, Feb. 28.
„ F. W. Walker, Feb. 2, Mar. 9.
„ A. E. Hunt (Sydney), Apl. 19, 26.
„ W. C. Robinson, Apl. 21, 28, May 5.
„ S. M. Creagh, Apl. 12 (Noumea), Apl. 19.
„ J. Jones, Apl. 25.
Mr. T. Pratt, Apl. 26.

ANNIVERSARY COLLECTIONS IN MAY.

Anniversary Collections.

Annual Meeting	80	11	9
Annual Sermon	23	18	10
Young Men's Meeting	21	13	4
Welsh Meeting	2	8	7
Ladies' Branch Annual Meeting	22	19	2

Collections, May 18th, &c., as far as reported.

Barnet, High, Wood Street	9	10	0
Beckenham	19	0	6
Blackheath	57	17	3
Bow, Harley Street	28	13	2
Brentford, Boston Road	3	2	0
Brixton	27	16	3
Brixton, Loughborough Park	8	5	6
Brixton, Trinity Church	12	16	0
Bromley (Kent)	118	5	0
Buckhurst Hill, King's Place	5	0	0
Camberwell—			
Albany Road	0	13	6
Green	15	11	7
New Road	3	7	0
Camden Town, Park Chapel	34	17	6
Canning Town, Barking Road	3	4	0
Catford Bridge, Trinity	7	13	0
Chingford Memorial Church	3	18	6
City Road	6	5	5
City Temple	42	18	9
City, Weigh House	7	7	9
Clapham, Grafton Square	100	14	6
Clapton, Lower	28	7	5
Clapton Park	63	19	6
Craven Chapel	10	11	0
Croydon, Thornton Heath	2	0	0
Dalston, Middleton Road	13	9	7
Dorking, West Street	7	16	0
Dulwich, West	11	19	1
Ealing	10	9	3
Epsom	16	0	8
Erith, Avenue	3	15	9
Finchley, North	23	3	4
Finsbury Park	43	10	2
Forest Hill, Queen's Road	4	10	0
Fulham	12	1	7
Gospel Oak	7	12	3
Gravesend, Milton Church	7	17	0
Greenwich, Maze Hill	8	11	8
Hackney, Old Gravel Pit	8	0	0
Hammersmith, Albion Church	18	1	4
Hampstead, Lyndhurst Road	115	0	0
Haverstock Hill	25	0	0
Henley-on-Thames	10	19	3
Highbury Quadrant	41	19	5
Hitchin	3	14	0
Holloway, Camden Road	17	0	0
Holloway, Upper, Junction Road	5	2	4
Islington—			
Hare Court	22	19	3
Union Chapel	83	8	5
Kensington, Allen Street	62	13	10
Kent Road, Old, Marlborough	9	9	3
Kilburn, Greville Place	2	12	6
Kingsland	11	0	0
Lee, Burnt Ash	9	16	8
Lewisham	35	2	0
Algernon Road	3	2	10
Lewisham High Road	33	2	7
Leytonstone	25	15	10
Malden, New	6	13	6
Mile End New Town, Trinity	10	0	0
Mill Hill	5	13	0

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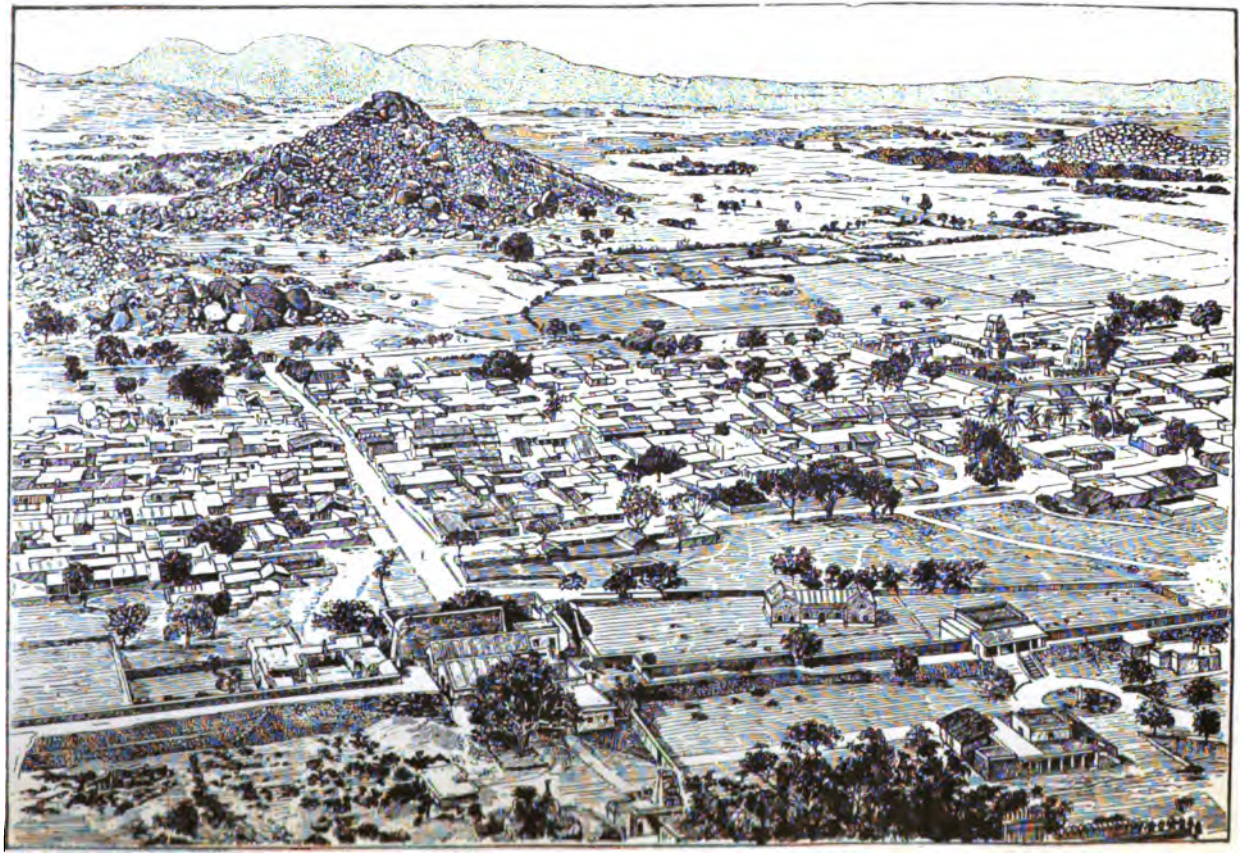

BIRD'S EYE VIEW OF MADDAGIRI, A FLAT-ROOFED TOWN IN THE MYSORE.

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THE CHRONICLE

OF THE

London Missionary Society.

FOREIGN MISSION ECONOMICS.

THERE is need of more systematic mindfulness and effort in behalf of Foreign Missions, on the part both of churches and individuals. The following suggestions are offered under the conviction that if they were reduced to practice, both the interest in missions and their resources would be greatly augmented :—

1. A missionary auxiliary connected with every place of worship.
2. One or more collectors appointed by every church.
3. A missionary anniversary in every chapel.
4. A monthly missionary prayer-meeting for every congregation.
5. A missionary magazine in every family.
6. A missionary box in every house.
7. A missionary collection weekly in every family professing godliness.
8. A daily, or weekly, or monthly, or annual subscription from every church member and communicant.

EDWARD STORROW.

ANDOVER THEOL. SEM. 1890 LIBRARY.

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MY FIRST MISSIONARY JOURNEY.

"Hankow, February 17th, 1890.*

"DR. JOHN, Mr. Sparham, and I started—Thursday, January 30th, 1890—for a ten days' trip to visit our churches and people at various places from 50 to 60 miles north-west from here. It was a lovely day. Our baggage had gone ahead, and after lunch at Dr. John's house we set out, with a seven miles' walk before us, to join our boat. One Hankow deacon was with us, and he had charge of the books. They got a good, large boat, and we settled down at once—Dr. John and I longwise, Mr. Sparham crosswise. We rolled up under our padded quilts, took our tea (we had our own food with us, carried by three coolies, with our bedding and books, who were paid 200 cash daily = 8d. !), and made ourselves happy. We went up river partly sailing, partly towing. At about 8 p.m. the boat stopped at a small town, and the coolies and crew went for rice. The customs came aboard, but quickly returned, and Dr. John got an invitation to call on a small mandarin there—but we were too snug.

ON THE WAY.

"It was a lovely night—bright moon—and we should have slept well but for the smokers and talkers. The skipper thought it necessary to hail, at his loudest, every man on the river and all those off it. Dr. John expostulated, but was told it was part of his post, and so we had to grin and bear. We slept and woke to find ourselves at a small unpronounceable town, where we were to get out. We breakfasted aboard; sold books in the street, and then set off to walk to the Wei village—a walk of fifteen miles. The country from Hankow to river is very flat; here it is more undulating and dotted with villages. As we passed these, the folks ran out, some to buy, some to ask advice medically from the foreigner, most to quiz. Here and there in the country are so-called market-towns—a single row of houses on either side, and with a lovely open gutter running down the centre of the street, leading to a splendid cesspool next door to the last house. The market 'meets' weekly, I believe. We chose this time of year to go out, because it is New Year. The Chinese suspend all work for about fourteen days, all assemble at their homes, and so can be found together and unoccupied. It is an annual trip. Alighting on market days you can get good sales—we did not do that once.

"For some miles before we got to the village we saw our church. It stands on a mound, isolated, and well whitewashed. The native houses are made of mud—cut out in bricks, and sun-dried; they put up the wood supports, then put on the tiles, then fill up the walls with these bricks.

* Written for circulation among private friends.

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There are few or no trees, except round the villages, and these, at this time, mostly bare.

"The country is all cultivated, except what is water or burying ground (which is a great part). No pasture land, no fences. Paddy fields and others are separated by raised two-foot walks. On these you are apt to meet their beasts of burden, the water buffaloes. It becomes a question then who is to go off into the adjoining slush.

AMENITIES OF A CHINESE FEAST.

"The Wei village holds from 500 to 600 people. In it, and the neighbouring ones, we have about 100 converts. We did a little preaching in the adjoining ones. Saturday I dispensed medicines; patients came as late as 9.30 p.m.—they came Sunday, they came Monday—and one man even carried his child to the Wen village, about three miles, following us up that he might get medicine. There is a fine field for work there, and in Hiao-kan city. The people were very kind and hearty. They brought in presents of eggs to Dr. John, and gave us three feasts. A *feast* is thus: the host serves and manages. You sit at a square table, eight to ten in number. Tea (milk and sugarless) is served. A bowl of rice cakes is placed in the middle, and with your chopsticks you take one, dip it into a common saucer of sugar, and eat it. Then follows one dish after another—bean-curd, pork, boiled eggs, boiled seaweed, various vegetables, fresh and salt fish, and a bowl of rice for each. Young bamboo shoots boiled are nice! The eggs they shell and handle for you deliciously. The host or an obliging neighbour helps you to various morsels with his chopsticks. One kind friend took a piece of fish off my bowl of rice with his sticks, pulled the bones out with his fingers, and replaced it for me to eat! Another kind friend, seeing some sugar hanging about the end of my chopsticks, takes them up, wipes them with a dirty blue rag, which he produces from up his sleeve, and gives them to me again—to eat with! This sort of thing you have to swallow with your food. They take plenty of time. All food is served up in small pieces, so as to be swallowed in one or two mouthfuls. The dogs and fowls soon find out new chums, and I fed them freely, opening my legs wide to allow free course to gravitation. All this is done in public. A crowd assembles and blocks the door, watches to the bitter end, and is much amused at mistakes. I get on with chopsticks very well. Of course these feasts vary in detail. At the end of each the feasters wash in common water and with a common cloth, and then smoke a common pipe. Of course, we did neither.

A BUSY SUNDAY.

"The work at the village is prosperous. There is a resident native assistant. Sunday services were crowded. Six admitted into the church; five children baptized. Sunday afternoon we had Communion service.

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The place was overflowing, and men standing outside at the door. The same in the eve. It is a funny sight to see five or six men bending over a dim candle, earnestly straining to read by it—some kneeling, some stooping. The chapel and land, and, I believe, teachers' salary, have cost the Society nothing; they have done, and are doing, it all. The tone of the whole village is altered, and the opposition is almost gone. One man baptized had been fourteen years hearing the Gospel, and yet, for family and other reasons, withholding; another for eleven. Chinese society is complicated. Almost all Chinese are in debt. If a man becomes a Christian his creditor comes down on him at once, and he can't meet him. These and family reasons often keep men from confessing.

"Dr. John and Mr. Sparham had long talks with the elders, and much enjoyed them.

A Backslider.

"Monday morn, before we left, they brought us a poor man who had relapsed into opium smoking. Dr. John and others spoke to him, and Dr. John prayed with and for him. He rose from his knees weeping, and most eyes were moist too. The poor fellow was much moved, and wants to do right, but is in the iron grip of that awful vice.

The Dragon Festival.

"Just at that time was the festival to the 'Dragon,' 15th day of Chinese New Year. They go about in line carrying long paper dragons, beating gongs, letting off crackers. At night, each man has a lamp, and you see this huge creature, as it were, moving along in the distance. It looks rather pretty—each step it wriggles. The people get very excited over it.

"It is the custom to put up mottoes on the top and on either side of the door, at this time of the year. The heathen put up all relating to prosperity in business, wealth, &c. Our converts boldly put up such as these:—'The Lord hath abundantly blessed'; 'Still there's more to follow'; 'On the cross is clearly revealed love and mercy'; 'Co-worker with God'; 'When the Saviour's grace comes in, it is like rain and flowers'; 'When the Holy Spirit comes in, then there are lasting springs flowing forth.' This is letting their light shine if you like! No uncertain sound that.

"Their mode of greeting is very funny; they shake hands with themselves, not with you, and bow profoundly.

A Boy Impostor.

"Monday, February 3rd, saw us on our way to Hiao-kan city, a walk of seven miles. We saw several dragons winding about. Went by way of two villages, where we have converts. Had to feast in each, though they were only half a mile apart. The houses are mud, mostly lined with wood

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inside. They have no fires but for cooking; no windows—lattice work pasted up with paper does instead. The floors are mud.

"We got to the city at four. After tea had a service and then turned in. Next day, Dr. John saw candidates for baptism. I dispensed. One boy tried to impose on us so as to get money and help. He gave a story of having fits, and even had one before us; but it was not a proper one, and Dr. John exposed him about the dialect he spoke, so altogether he went away outdone by the 'foreigners.'

THREE DAYS AT TO-KO-WAN.

"We next moved on to a village pronounced To-ko-wan—eight miles—bookselling and preaching *en route*. People remarked Dr. John came round again with the year—that he looks older. They can't make out why I have more hair on my face, and that black, while his is white. We saw a poor leper sitting by his hut, and he asked if we could help him. Just before we got to To-ko-wan we had to cross a stream over a very narrow rickety bridge made of poles placed side by side. It is in a village, and the people assembled to see some fun (one man told Mr. Sparham it was not very deep). We got over safely, and they contented themselves with calling us bad names. Returning through that village, they were very quiet and respectful, as som came to To-ko-wan and got medicine. We were three days at To-ko-wan. The church there is a neat, clean little place; not many members, but with good prospects. One of the best men there is a leper; he taught the school for years, till he was unable. Mr. Sparham has stayed in his house a fortnight. So the leprosy scare does not reach To-ko-wan. He asked us to feast with him, but we declined; his feet and hands are most affected. He sat on the front seat and simply drank in Dr. John's words. Three baptisms here. There is a good deal of opposition. As soon as a man who is interested gets to a service, his wife or friends bawl after him to get him out. I dispensed.

AN OVERPOWERING CROWD.

"Wednesday, 5th, we set out early, taking a little lunch with us, to walk to another city (pronounced Tu-ku-mong) and back. We have just bought a house there to establish a station. Seven miles each way. For miles we walked along dykes 15 feet to 20 feet high, to prevent floods. Everything points to past prosperity and present want. These dykes, good foot bridges, &c., are all going to ruin. The amount of labour expended on these works and for irrigation is vast. They have dug out huge lakes here and made big banks there. All fields they can irrigate, and they dig out and brick up wells for fluid filth to be stored in for use. These are just next the footpath, and are easily got into at night. They smell too. Beans are largely grown here. We got in the city about one, and went straight to the house, which we found in a very poor state. A crowd followed us in

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and that crowd remained in and increased. You cannot realise having a laughing, taunting, irrepressible, unturnoutable crowd in your house till you see such a one. Part of the house's wall was down, and we could not keep them out. The urchins revelled. We could not properly inspect our own purchase because of them, and yet every minute they were doing more damage to the place. Hence we cleared out quickly, and were glad to get outside the city to breathe freely. We ate some lunch walking, and got some tea at a wayside inn, getting back to To-ko-wan about seven, tired and somewhat 'down.' We saw on the road some cormorants tied to a boat; the men use them for fishing; they dive and catch fish for their masters. Next day a case was reported of two men giving a third a morphia injection hypodermically for bronchitis; he died under it. One of the men had been cook at the hospital. These good folk wish to pretend they are masters of Western science, and so make themselves big—with this result often: they may lose their heads if the relatives take it up.

HOME AGAIN.

"Thursday we left To-ko-wan; walked to Hiao-kan city; got into a boat at 7 p.m. The first half of the night we were being dragged over sand-banks, and slept little. We sang though, and talked, and listened to the other men snoring. The Chinese sleep through anything. We arrived at the place where we first got our boat, seven miles out of Hankow, at 1 p.m. From there to Hankow the road was one stream of people, all clad in long blue robes, all carrying loads or wheeling barrows. There must have been thousands. It gives you an idea of China's millions and the importance of Hankow. To see the narrow stream of men winding for miles in front and behind looked just like the pictures of the Children of Israel. We saw them catching fish by running off ponds of water—lots they got! Thus ended my first missionary journey. God gave us eight lovely days for it; the day after we returned it snowed. We all came back better for going. I have seen the people in their homes—they are kind, thoughtful, hospitable, impressible. The spread of the Gospel is slow but sure; it has greatly influenced those villages. If only there were a Christian to work them!

REFLECTIONS AND OBSERVATIONS.

"Hiao-kan is a fine centre for medical mission work—the land is all here for a hospital. The man could pay weekly visits to places around. He would be the one to open up doors; the people would hear him gladly, and treat him kindly. We ate our own food mostly. They gave us nice eggs; they are very cheap, five to eight for a penny, but are small.

"We slept sometimes dressed, sometimes undressed, sometimes on boards, sometimes on ratan beds; generally soundly. It is most necessary to carry a stick to keep off dogs; they set them on to you as you go along.

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"The sun, though it is mid-winter, was so hot Mr. Sparham used an umbrella, and Dr. John wore his pith helmet the whole while.

"We passed miles of burying ground. They heap up the earth some 5 feet to 6 feet over their dead. Utterly neglected are the graves.

"The women, in spite of their small feet, work in the fields with the men. It looks so 'Eastern' to see in the distance long-robed, blue figures working.

"And now the story closes. The first impressions are impressed They are here transferred from the grey matter into the black matter to make room for others.

"CECIL J. DAVENPORT."

IN MEMORIAM.—ROBERT HODGKINSON.

A TRUE friend of missions and of the London Missionary Society has recently passed to his rest. Mr. Robert Hodgkinson, of Moseley Lodge, Cheadle, was not a missionary, nor the son of a missionary; but he was one of those firm and constant workers for the missionary cause at home whose worth is simply immeasurable. Born at Chorley, in Lancashire, in 1821, he soon came to Manchester—already the metropolis of the North—and as a youth was connected with the Congregational church at Cannon Street in that city.

As warehouses began to take the place of dwelling-houses, the church at Cannon Street moved first to Mosley Street, and finally to Cavendish Street. In its several migrations, Robert Hodgkinson maintained his connection with the church, and at Cavendish, under the successive pastorates of the late Dr. Halley and of Dr. Parker, was for fifteen years a deacon. It was here that Mr. Hodgkinson began to take a prominent part in working for the Missionary Society. It was prominence, however, rather in labour than in position, and this was always characteristic of him. At Cavendish Chapel he was a collector for the Society, and there is no better apprenticeship for one who loves Christ and the work enough to endure hardness for His sake. Though suffering from a permanently weakened ankle, the result of a carriage accident in early manhood, Mr. Hodgkinson was constantly traversing the wide district covered by the members of that congregation—often till late at night—to gather in the subscriptions, and having to call sometimes (alas! that it should ever be so) more than once to obtain the money.

In 1864, Mr. Hodgkinson removed with his family to Cheadle, in Cheshire, seven miles south of Manchester. Here he became at once an active worker in the church and in the Sunday-school. At the time of his

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death, on May 1st, 1890, he had been for twenty-one years a deacon, and for twenty-five years superintendent of the Sunday-school.

But, for readers of the CHRONICLE, it is his loving labour for foreign missions that will have chief interest. The hard work of the collectorship at Cavendish had not wearied, but only stimulated his zeal for the good cause. At Cheadle he at once became the soul and centre of the Missionary Auxiliary. His own genuine enthusiasm imparted itself to others, notably to the elder classes in the Sunday-school. The church is not large nor,

THE LATE MR. ROBERT HODGKINSON.

compared with many suburban churches, wealthy, but, during the last two years of his life, Mr. Hodgkinson had the satisfaction of announcing that the missionary contributions had "got into three figures"; £113 and £111 respectively being the amounts sent up to Blomfield Street. About £30 of this sum came each year from the Sunday-school. Every quarter the missionary boxes were opened, and the assembled scholars informed of how they stood financially compared with the corresponding quarter in the last

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year. The superintendent's pleading for the work of Christ among the heathen was seldom in vain, and the smile of satisfaction and pleasure that lit up his face when he had a good result to announce was reward enough to many of his scholars for any sacrifice their giving may have meant. Well would it be if the Mission cause possessed as devoted an advocate in every church and Sunday-school. The source of Mr. Hodgkinson's devotion was his own sense of the worth of Christ to him in his own soul and life. This he declared upon his dying bed. May God bless the church that has been so sadly bereaved by sending a worthy successor; and raise up many such friends of missions throughout the churches of our land.

J. W. PAULL.

BOYS TURNING OUT WELL.

SEVERAL years ago, while still living at Ambohidratrimo, I had living with me in the house, and under my care for a couple of years, two Hova boys; afterwards, when stationed in the capital, I had three Betsileo youths residing with me for three or four years, who received an education under Mr. Richardson in the Normal School. On my recent return to Madagascar, I was pleased to find that *all* these five Malagasy youths have turned out well, and that each of them is now engaged in the work of advancing the Kingdom of God in the land. Of the two Hova youths, one is the teacher of a school in my own district, but he is thinking of entering the College as a ministerial student; while the second is doing an important work as teacher and catechist in the Antsihanaka province under Mr. Stribling. Of the three Betsileo youths, who are all labouring amongst the Betsileo people, one is engaged as a school teacher, a second is doing the work of an evangelist, and the third is engaged principally in teaching in the Normal School at Fianarantsoa, the chief town in the Betsileo province. All this is very encouraging, and I felt, on hearing of their work, doubly rewarded for the little care I had bestowed upon them. I have just received a letter from the youth stationed at Fianarantsoa, a translation of a portion of which may be of some little interest to readers of the CHRONICLE:—

"DEAR MR. BARON, MRS. BARON, AND THE CHILDREN,—I write to say that I welcome you back with joy, for although the distance from England to Madagascar is great, you have, through the blessing of God, arrived safe and sound. How are you both, and how are the children? I am glad to tell you, my father and mother, that we are quite well.

"From the time since last I saw you the work of God here has been going forward. The work in the girls' school, in which I am engaged, owing to Miss Frédoux's exertions, backed up by those of the native teachers, has made great progress.

"In the beginning of January of the present year I was appointed as teacher in the Boys' Normal School here.

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"I would like to tell you also the work I am doing in the church. Two years ago I was elected a deacon and also a teacher in the Sunday-school, and in the present year I have been appointed as a local preacher, and it therefore sometimes falls to my lot to preach the Gospel, either in some village church or here in Fianarantsoa. I thank God that He has chosen me to be a worker in His Kingdom. Now let me tell you that this work is a joy to me, and one which I have not accepted without much thought, especially the work of preaching. I was a long time doubtful whether I ought to undertake it; but now I have no misgivings at all as to the step I have taken in becoming a preacher. I do not tell you these things in the spirit of self-praise, but simply because I wish you, who are to me father and mother, to know something about my doings.

"And now, by this letter, I visit you and say, 'May you live,' in which my wife and two children join.—Says ANDRIAMASY." R. BARON.

A SHRINE OF IDOLS.

BY REV. I. H. HACKER, NEYOOR.

IN popular Hinduism it is believed that there are three great gods—Brahma, the Creator, Vishnu, the Preserver, and Shiva, the Destroyer. Amongst the educated classes these deities are supposed to be the Triad, the Trimurti, or three manifestations of the simple infinite Essence, "the one without a second," the Supreme Spirit, "which no man hath seen at any time;" but amongst the ordinary people they are considered as the true gods. In the exercise of the various powers connected with the creation, preservation, and dissolution of the world, these gods have taken various names, which have become exalted and deified. Besides this they had wives, who had children, who have all been associated with the gods in their various manifestations, and each separate god and goddess took different names, which have in their turn been elevated to the divine rank, so that by this process of multiplication and reduplication Hinduism, as commonly understood, presents the astounding spectacle of having thirty-three millions of divinities, each one claiming a particular kind of homage. It is not, therefore, a matter of surprise to find that the masses of Hindu people "worship they know not what," and that their minds are in a state of hopeless confusion when asked to give a reason for their hopes and fears. They are like people dwelling in some vast forest, which has been darkened by the growth of centuries. Although

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the forest contains innumerable pathways trodden by thousands of weary feet, these paths are simply paths in a maze, intersecting each other again and again, but never leading into the clear sunlight of heaven.

The picture which accompanies this is from a shrine about a mile from where we live. The figures are images of the black and ferocious goddess Pattirkali, which is another name for Kali, which is another name for Durga, which is another name for Parvati, the

THE SHRINE.

wife of Shiva the Destroyer. Everything calculated to inspire terror surrounds her. She drinks blood like water. She wears a necklace of skulls. Her clothing is dead men's hands. Her earrings are two dead bodies. Her eyes are red, like those of a drunkard. Her face and breast are besmeared with blood. She delights in sacrifices. The flesh and blood of beasts is pleasant, but the blood of human beings gives her the greatest pleasure. This is a summary of her form and character as given in the sacred books, and such being the case no wonder that her

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worshippers have been cruel. Before the British came to India human sacrifices were not uncommon. Thieves and murderers were good servants of Kali, and before any murderous enterprise sacrifices for success were regularly offered. The men who swung themselves with iron hooks in their sides or thrust hot iron through their tongues were her devotees, and, although at the present time many of these abominations have been abolished, yet, in out-of-the-way places, horrid rites and cruelties are still practised, as will be seen from the following extract from the *Madras Times* of May 6th, 1890 :—"A case of thuggism has been reported from the village of Guma, near Behala, in Bengal, in which a whole family was murdered for the sake of Rs.300. It appears that a relative with others, one being a priest, fell upon the household suddenly and butchered all, with the exception of the eldest son, who managed to escape and gave information to the police. Seven of the murderers have been arrested, and the priest confessed that he had been persuaded to propitiate the goddess Kali, whose blessing was formally invoked by thugs before setting out on their murderous expeditions."

Another belief connected with this goddess is the cause of great evil, because it incites men to cherish and carry out feelings of malice and revenge. It is said that if a worshipper of Kali has an enemy he can bring evil upon him by sacrificing a victim, such as a sheep or goat, and performing certain ceremonies at the time of sacrifice. Instructions given for this purpose in some of the Puranas are summarised as follows :—"Let the sacrificer say : Kâli, Kâli ! Hail Devi ! Goddess of thunder ! Hail iron-sceptered goddess ! Let him take the sacrificial axe in his hand and say, Kâli Kâli ! Oh ! Goddess of horrid forms, eat, devour, destroy such an one my enemy ! This is the enemy now personified by this animal. He has done me much mischief. Destroy him, oh ! most mighty one !" The animal is then slain and punishment is supposed to pursue the enemy of the devotee.

The worship of Kâli in its mildest form is a thing of inexpressible horror to the Christian heart. I was present some time ago at a large festival held in honour of this goddess and shall not soon

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forget it. An official told me that the day before I was there more than thirty thousand fowls had been sacrificed, besides sheep and goats. The scenes around that temple defy description. Yonder is a young woman about twenty-four years of age, measuring her length round the temple. First she stands erect with her hands clasped over her head, then she flings herself full length upon the ground, and, stretching her hands out as far as she can, makes a mark; then she rises, moves to this mark, places her feet upon it, stands erect, raises her hands high over head, again flings herself forward, and repeats the same process for hours. A party of strong men with hands clasped together make a ring for her so that she may not be trodden by the crowd. In another place a man, lying like a log of wood, is being rolled round the temple. There the fowls and sheep are being sacrificed. Here is a little child brought by its parents. They are accompanied by a few friends and a small band of noisy musicians. They have placed flowers upon the child's head and round her neck. They bring her in front of the shrine, then lift up her hands, and pierce the child's side with thin wire, and, shouting to drown her cries of pain, carry her in triumph round the temple. Beggars of all description, the blind, the halt, the maimed, and human beings with the most loathsome sores lie along the road. The noise and dust caused by the fighting of thousands of people struggling to reach the front of the shrine to pay their vows present a scene which makes one's heart ache, and for ever dispels the illusion that there is anything to hope for in this religion for the good of men. The people have become like their idols. "They that make them are like unto them." "Darkness covers the earth, and gross darkness the people."

How these thoughts and practices of a people who believe they are worshipping divine beings react upon their moral character may be imagined. When ugliness, cruelty, and revenge are the supreme powers, those under such sway cannot hope to rise to noble life. We hear much at the present time of the high civilisation and hoary antiquity of the religion of the Hindus, but it does not stand for much when, after the lapse of centuries, the masses of the people have no truer idea of God than this of Kali. In the present state of India's millions we have an example of what a Christless civilisa-

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tion is. How much need there is that Christians should not slacken their efforts to give this people the knowledge of the care and mercy of God as seen in Jesus Christ. In the peace which comes from sins forgiven, in the blessedness of new life and strength imparted by Him, in purer ideals of human life, in the hallowed associations of British homes, and in the "sweeter manners and purer laws," which increasingly come to us through our Saviour, we know what He has done for us. He is the true light lighting every man that comes into the world. Therefore, with truer consecration let us show our belief that His law is the only lever which can lift up the Hindus and send them forth into the future with new life and strength to take their right place among the great peoples of the world.

THE MOFFAT INSTITUTION.

ELEVATION OF THE AFRICAN.

NOT long since I was asked by an intelligent, educated man the question: Did I honestly believe that any "Kaffir" was capable of moral elevation, taking as a standard the teachings of the Bible, or, in other words: Was he capable of being influenced by those teachings as are others? "If I thought so, he for one did not." Being asked why, his reply was: "Because from the very nature of th case

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it is simply impossible." In this lies a good deal of the scepticism and doubt in relation to the success of missions in this country. It is based upon a supposed moral impossibility. As the hesitating Nathaniel once said to Philip: "Can any good thing come out of Nazareth?" so to-day many doubt the possibility of anything good coming from the native races of this country.

Starting with this innate disbelief in the elevation of the native, it is easy to see how all his shortcomings are seized upon and made to do service to back up this theory. A traveller is in need of servants for the road, yet money won't procure them. What abominable laziness! A contractor needs wagons and oxen for transport, yet fails to get all he wants. What despising of providence! A trader offers a price for an article of barter. A higher is demanded. What unheard of grasping! A man leaves his master in a fix on the road. What unprecedented rascality! A traveller is fined by a paramount chief for some offence. What gross injustice! And yet there are to be found intelligent men believing in the moral elevation of such people. And why? Simply because believing in the possibility of the thing, we apply the same test as is applied to peoples of other parts of the world.

Two years ago two men left the tribe amongst whom I am now living for the purpose of entering the Moffat Institution at Kuruman. One of these was a man of considerable position amongst his people, having married a daughter of the paramount chief.

Now, according to native law, no member of the tribe can leave and settle down in another part of the country without first of all obtaining permission from the chief. If he go without it, it is at the risk of forfeiting all his worldly possessions. After a great deal of persuasion on the part of my predecessor, the chief's sanction was obtained, and both these men left for Kuruman, at which place they remained two years. At the expiration of this period they notified that they wished to return home, and about a week ago they arrived here. On the following Sunday, being unable to preach myself, I gave them the opportunity of speaking. The preacher for the morning took for his text: "For the love of Christ constraineth us," &c., and in the afternoon the other took the same text in connection with St. Paul's declaration of how he was converted to the faith (Acts xxii.), dealing more especially with verses 19 and 21: "Make haste and get thee quickly out of Jerusalem. . . . Depart, and I will send thee far hence unto the Gentiles." Both of them spoke like men who had realised in their hearts and lives the elevating power of Christianity. Said they both: "We know of no other constraining power exceeding this love, and therefore until we do, we yield ourselves to it. You ask us for what purpose we have come back to you. We reply we do not know. Is it simply to go in and out amongst you as before? We do not know. But this one thing we

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know: If Christ says to us as He once said to Paul: 'Come forth and I will send you far hence,' we are prepared to go, and will go, for His love conquers all other claims."

If this does not indicate moral elevation, I don't know what does. And in such a country as this, where heathenism in some parts still reigns in all its unveiled ugliness, and where self seems to be the sum total of existence, I look in vain for any such elevating power amongst the people themselves.

Molepolole. HOWARD WILLIAMS.

BOOK NOTICE.

MADAGASCAR; OR, ROBERT DRURY'S JOURNAL DURING FIFTEEN YEARS' CAPTIVITY ON THAT ISLAND. Edited by Captain S. P. Oliver, R.A., Author of "Madagascar." Illustrated. The Adventure Series. London: T. Fisher Unwin, Paternoster Square, E.C. 1890. Price 5s.

THIS is a reprint of an old book, first published in 1729, and highly prized by all who are especially interested in Madagascar. It has long been out of print and difficult to obtain, so that the new edition will be heartily welcomed by those who make the history, language, or customs of the Malagasy a special study, and by educated natives. The ordinary English reader of romance and adventure may find "Robert Drury" tame and monotonous after the thrilling horrors and bloodthirsty stories of the day; but those who can forego such excitements will pronounce this "Journal" instructive and by no means uninteresting reading, and will find it help them to become acquainted with the wild, semi-barbarous habits and thoughts of an uncivilised people. In this lies the real value of the book. Foreigners, most familiar with Malagasy life, are the very ones who most highly prize "Robert Drury." Its descriptions are marked by such accurate acquaintance with native manners that they accept them as reliable.

And here we join issue with the able and indefatigable editor, to whose literary diligence and skill Madagascar is so greatly indebted. In his "Introduction" Captain Oliver seeks to discredit Drury's story, which he considers "trumped up." His theory is that Drury was one of a gang of pirates who at that time infested the coast of Madagascar; that Defoe, or some imitator of Defoe—the former Captain Oliver evidently inclines to, notwithstanding the authority against this opinion—got hold of this man, and cleverly worked up his material into the so-called "Journal." We do not think he has made out his case, nor does his theory explain the facts. The experts on Madagascar questions (as Captain Oliver himself acknowledges) are convinced that the story is, in the main, true. If not, how can one fairly account for the full and detailed knowledge of the natives which characterises the book from beginning to end? Avowedly Drury's narrative was placed in the hands of some editor; and possibly (though we see no evidence of this) insertions, modifications, and embellishments were introduced without acknowledgment. This is the utmost concession that the facts seem to justify. It is true that Drury's narrative deals with a part of the country least known to Europeans; but there is great similarity between the tribes of Madagascar, and the book fairly bristles with minute touches, true to the life, which not even a Defoe could have evolved out of his inner consciousness, and can only be the work of one who had long lived as a native among natives. Careful perusal of the new edition has only served to strengthen this conviction.

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Mongolia.

THE Rev. James Gilmour, M.A., is back at his post. He had been in Tientsin, went thence to Peking, and was to leave that city for Mongolia on March 24th. Dr. and Mrs. Smith (*née* Philip) were to follow him in three weeks, they having decided to join Mr. Gilmour in his Mongolian work.

Christianity in Chinese Villages.

By arrangement with his brethren the Rev. J. Stonehouse, of Peking, has charge of a number of out-stations, and in the subjoined letter describes his *modus operandi* in attempting to lead the village converts forward in the way of life.

"Since the country work was handed over to me," he writes, "I have been able to go the round of the stations once a month, which has only left me but a few days to spend in Peking. I have made a great effort to see the converts in their own homes, and have only been disappointed in a few instances. The visitation of converts I regard as the most fruitful part of my country work. We have four central stations, but the people cannot always assemble on Sundays for worship, or even come to see the missionary when he is there, as they live from five to ten English miles distant. So I have gone to see them. I have found an advantage in this, for very often the family visited is the only Christian family in the village, or perhaps only one member of the family is a believer. The villagers, hearing of my arrival, flock to the house to see and hear. And if the Christian or Christians have not made a public confession of their faith among friends and neighbours before, it is done then. The greater part of the day is spent in talking about Christianity, which on the whole is preferable to outdoor declamation, as questions and answers can be freely passed, and doubts or ignorance be dispelled. We always finish up with a short

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service, in which the old and young—who never go to the central station—join, praising God for benefits received, and praying for grace to help them to remain true disciples.

"At one place one of our converts, who, some time ago abandoned heathenism, had put his idols in a cupboard. At the close of the service he said the idols should no longer remain in the house, and asked me to take them away. So the three brass idols were dragged out of their dusty hole, and carried down an avenue of wondering people, to my cart. Some day I hope the friends of the Society at home will see what vain things this man's family for generations had worshipped.

"At another village a convert—an old man—offered the Society a piece of ground on which to build a meeting-house, but as the members in the district said they could not afford money to build the house, the land was refused. Out-door preaching has been carried on, and we have had orderly gatherings; whether the people got any distinct knowledge of Christianity or not, I cannot say, for the listeners generally moved off as the preacher closed his discourse.

"This year I have baptized nineteen. Many of them had been enquirers before I took charge of the work. There are now a number of enquirers.

An Anti-Christian Movement.

Writing from Hankow on March 25th, the Rev. Arnold Foster, B.A., says:—"Dr. John has just come back from Ichang after a month's absence. I hope the change will have done him good. While he has been away we have had a little excitement here in regard to some anti-Christian placards that were posted up in Wuchang about three weeks ago. They were chiefly directed against the Roman Catholics, but were intended as an attack on all Christians and on foreigners generally. They were a wonderful mixture of blasphemy and obscenity. Several different pictures too horrible to describe were freely posted up on the walls of houses in Wuchang, and some handbills and a tract containing all sorts of infamous charges against Christians were disseminated widely amongst the people. Similar pictures and placards were circulated in other large cities in neighbouring provinces about the same time. The object of the authors of these vile documents seems to have been to incense the population against Europeans, and especially against missionaries and their converts. But the devil has, I fancy, on this occasion rather over-reached himself. The Consuls here bestirred themselves at once, and the Viceroy of the province was prevailed on to take the matter in hand, with what results I have not yet heard."

Amoy Young Men's Christian Association.

"During the last week we have been favoured with a visit from Mr. L. D. Wishard, of America, the representative of the International Young

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Men's Christian Association. This gentleman has been going round the world for two years past visiting the various associations of England, Germany, and other countries of Europe, India, Japan, &c., gathering information, stirring up enthusiasm, starting new movements, revivifying old ones, and doing a great and a good work in binding the associations scattered up and down the world into a unity of faith and work. Hearing in England of the starting of an association in Amoy, he made it his business to call and see us and the working and progress of our association. With the result that we have all had a rich banquet of spiritual food and have received a stimulus in our work, the effect of which will be felt for a long while hence.

"Mr. Wishard arrived on Tuesday, April 22nd, from Swatow, just in time to attend our fortnightly meeting. Though the notice was short we had a large attendance, and Mr. Wishard gave us a splendid address on the world-wide sweep of the Young Men's Christian Association work, enlarging also upon its four main characteristics: 1, care for the physical well-being of young men; 2, care for their social welfare; 3, for their intellectual welfare; 4, and lastly and chiefly, care for their moral and spiritual well-being. Then on the Wednesday morning a smaller meeting was held, at which Mr. Wishard gave an address on the necessity and blessedness of Bible study, showing how there is no hing like an intimate knowledge of the Word of God for the successful worker for Christ. On Thursday—as he was going away on Friday—we decided to have another evening meeting. This, at the natives' request, took the form of a tea-meeting at which only *bonâ fide* members were invited, and we had a full attendance with a sprinkling of foreign missionaries and ladies. After the tea, which was a great success, Mr. Wishard gave another excellent address.

"Thus all who read this will see how greatly privileged we were to hear our friend speak, and I am sure we shall all receive the deepest inspiration and the most practical help from his visit to us. I trust it may make our association more useful and a greater power than ever. It is the day of small things, but the little one shall become a thousand in His good time.

"FRANK P. JOSELAND,
"President Amoy Young Men's Christian Association.
"April 26th, 1890."

"The County of Gracious Peace."

The Rev. J. Macgowan, of Amoy, has recently been away on one of his trips to the "County of Gracious Peace." He had a very happy time with the Christians, who gave him a most warm and loving welcome back after his absence from China for nearly two years. The time of the year happened to be most unfortunate. The rainy season came on

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earlier than usual, and the rain came down in a way that has not happened for many years. Our friend had to be out in it, and, as the roads were bad and flooded, and the places he had to sleep in sometimes very miserable, he got an attack of ague, slight it is true, but sufficiently severe to give him a thorough shaking. He was all right again, or nearly so, when he wrote, but had discovered, he says, that he is too old to rough it as he used to do.

The Alice Memorial Hospital, Hong Kong.

Under the efficient superintendence of Dr. J. C. Thomson, this Institution is growing in popularity. Dr. Thomson recently issued a report, which the foreign community generally pronounced admirable. The report was followed up by an appeal for funds, the result of which was highly satisfactory. A sum of 4,000 dols. in new subscriptions was easily raised, Protestants, Roman Catholics, Jews, Mohammedans, Parsees, all joining in the effort. These, added to old subscriptions and other funds, made a total of 6,500 dols. A further appeal was to be made to the Chinese, who, it was believed, would also subscribe liberally. We tender our congratulations to Dr. Thomson and his colleagues.

Hindu Obstruction defeated.

Says the Rev. Winter R. Le Quesne, "I take this opportunity of sending you an account of an interesting incident that took place here a fortnight ago. You may perhaps find room for it among your 'News from Abroad':—

"There is a large square, or sort of public garden, called Beadon Square, situated right in the north of the city, in a quarter wholly inhabited by natives, and where reside large numbers of students belonging to the various colleges. This square is the best preaching place in Calcutta; and every Sunday afternoon some of our missionaries preach there, in English, to large audiences, and are listened to throughout with respectful attention. But a fortnight ago, a man appeared in the audience, and sought, by impertinent questions, which he insisted on having answered on the spot, to interrupt the preacher, a well-known Bengali doctor. The Rev. K. S. Macdonald (Free Church of Scotland Mission) gently remonstrated with him; but he only became more noisy, and showed it was clearly his intention to stop the preaching altogether. In this endeavour he was encouraged by the cheers of a few students present; and there was soon such a disturbance that the preachers thought they would have to give up. But just then, much to the surprise of this obstructionist, a native policeman appeared and took him in charge. He loudly called on the Hindus to be brave and to come to his rescue; and some did make a feeble attempt, but as more policemen arrived on the scene and arrested a few of them too, their ardour was considerably cooled, and the rest contented themselves with mere noisy demonstrations as they followed captors and captives to

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the police station. The preachers were hustled about a little, some dust and clods were thrown at them, and Mr. Macdonald had his hat knocked off, but it was immediately picked up and handed to him by one of the crowd. No one was hurt. The man who was the original cause of the disturbance was locked up for the night; and on being brought before the magistrate the next morning, he said he was a Madrassee, and confessed that he was a paid agent of the Madras Hindu Propagation Society, and had been sent here to put into operation the tactics which seem to have been to a large extent successful in stopping street preaching in Madras. The Calcutta police, however, proved a factor which had not been taken into account. At the request of the missionaries the man was released; but cautioned that he must not attempt anything of that sort again, else he would get himself into trouble, as it is not legal in Calcutta to disturb religious meetings. He was present at the preaching the following Sunday afternoon; but he had partially disguised himself, and kept very quiet. Bengalis may be difficult to convert; but they are always willing to listen to what a missionary has to say, and always listen respectfully. Clearly obstruction will not answer. We are curious to see what the next tactics will be."

Death of an Evangelist.

"I am sorry to say," writes the Rev. E. P. Rice, B.A., of Bangalore, "that the evangelist Chinappa died a few days ago. I was very grieved to lose him, for he had a fine, true Christian character, which adorned the Gospel. During the four years that he has resided at Sidlaghatta, an out-station not previously occupied, he has won the respect of the whole town for himself and for his message, and has exerted a most noticeable and healthy influence on the few Christians who were around him. He died full of peace and bearing a noble testimony, and his praise is on the lips of all. Both from his character and his influence with the Hindus, as well as from the fact that he was a Telugu man, and therefore well suited to help me join hands with our new Telugu Mission to the North, I had hoped very much from him. Throughout his sickness I did the very utmost I could for him. But God's ways are higher than our ways, and He has seen good to remove him."

The Girls' Boarding School at Vepery.

Miss Barclay's appointment to the charge of this important branch of the Society's work in Madras was duly chronicled some months since. We are gratified to find that this lady is getting well into the work. In a letter to the Foreign Secretary she thus reports of her school:—"Mrs. Brander examined the school in April, and was highly pleased with everything. I had two songs practised in readiness for her, which the girls sang beautifully. We had two parts—soprano and alto. Then I put them through their musical drill exercises, accompanying them on the

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harmonium. Mrs. Brander said she had never seen these before, and I felt quite pleased and rewarded for all my exertions. Although influenza has found its way to India, among all the boarding schools in Madras ours has had least sickness, only about ten or twelve being down for a day with fever. Being a sort of quack I soon cured them. Truly God has been very, very merciful to us. I wish you could see our girls now, they look so happy and *healthy*. The bigger girls take turn about in cooking. You see I am looking forward to the time when they must leave us to form homes of their own. I want them not only to be Christian wives, but *useful* wives. I have a very good matron, who is more like a mother than anything else to the girls. The number of scholars is increased. Before the school broke up I had close on eighty. From the first day I came I have refused free scholars, till I get the school up to a proper level and standard. I think too many free scholars have been admitted in the past. I shall try this plan. Every Sunday morning Miss Cox and I go to the Tamil service with the girls. I play the harmonium, and already the singing is much improved. We only go once a day to that service. We both feel we must hear an English sermon for our souls' sake."

Neyoor Jubilee Hospital.

"You will be glad to hear," says Dr. E. Sargood Fry, "that the new hospital is getting towards a state of completion, though for want of funds we shall probably open it before it is absolutely finished. You will have seen by my printed report that the Maharajah kindly contributed an additional Rs.1,500, making Rs.2,500 in all from him. It is a really fine building, and so well put together that very few repairs will be needed for years to come. Mr. Chatterton, the architect and builder, deserves our warmest thanks. Every detail of the building has received prolonged thought from him, and his journeys in from Muttam to Neyoor to superintend the work have been incessant. As you are aware, this is all a labour of love, and he has not received a chuckram commission in return. If commission had to be paid, it would have taken hundreds of rupees."

Work among the Lepers.

Dr. Fry also reports that three more lepers are applying for baptism, and, he fully believes, have experienced a change of heart. In the hospital, too, is a young man whose foot he amputated, and who with three brothers will, he thinks, soon join the adherents to Christianity. Several serious cases are just now under treatment, and the doctor has been a good deal encouraged lately by a spirit of earnest seeking which has been manifested by some. A man died in the hospital a short time ago of dysentery, and cheered them much by the simple trust in the Saviour he evinced—a trust which, if not begotten, had certainly been deepened and increased by his stay in the hospital.

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Native Medical Mission Agency for Travancore.

Some time ago an appeal was made for funds to resume at Neyoor the training of native young men who should eventually take their place as medical evangelists in the dispensaries scattered round Neyoor, and who might begin work in new dispensaries, which in their turn would become centres of light and blessing to the people round about them. It was thought that possibly eight friends or Sunday-schools might be found willing to provide the requisite scholarships for the contemplated four years' training. The Lord bountifully answered prayer, and liberal friends came forward, enabling a class not of eight students, but of fourteen, to be formed. These were selected by the various missionaries of South Travancore, and after passing a preliminary examination calculated to test their fitness in Bible knowledge and in the English language, they were received into the class, and have now nearly completed their first year of study. They are a bright, intelligent set of young men, all Church members, and eager not merely to acquire medical and surgical knowledge, but to do work for Christ among their heathen neighbours, old and young. This they are actively engaged in doing, for besides the daily addresses given to the patients attending the hospital, they are employed on the Sunday in special work for the heathen in the schools established in connection with the Medical Mission in various villages.

The presence and earnest spirit of this band of young men in Neyoor are certainly an influence for good in the neighbourhood, and all interested in native progress are asked to pray that through this band of educated Christian young men a mighty awakening may take place in the dead hearts of many of their heathen neighbours, and that many merely professing the name of Christ may see by their lives what it is to serve Him in sincerity and in truth.

A Roman Catholic Cathedral.

The Jesuits are just commencing to build a stone cathedral in Fianarantsoa, Madagascar, for which they boast they have received the sum of £5,000 from an English lady! With three or four European workmen and plenty of money it will be an easy matter for them to erect a fine building.

Samoa at Peace again.

A brighter day seems to have dawned upon the Samoan Islands. The Rev. J. E. Newell, of Malua, reports that the treaty which was signed by the "Three Powers" at Berlin in June, 1889, has received the general and hearty acceptance of all Samoa. The king's signature confirming that act was to be sent to the three Governments by the mail leaving at the end of April. The missionaries look upon this act as most favourable to the future moral and social progress of Samoa. Mr. Newell says that he takes a more hopeful view than some of his brethren of the future of Samoan

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Christianity, and believes that it is possible to develop a truer life and purer social condition than they can now see. It has been his high privilege to know very intimately, as intimately as, perhaps, any foreigner ever can know, the heart life of both old and young Christians, and he is as sure of a real and vital faith in many he has known and now knows as he is of his own personal faith in Christ. This is satisfactory testimony.

The Rev. R. Birt, of Peelton.

From the Rev. J. Harper, of King William's Town, we have received the distressing intelligence that our venerable friend, Mr. Birt, has had a paralytic stroke, which has deprived him of the use of his right arm and leg, and has affected his speech. The seizure happened on the morning of Saturday, April 5th. When Mr. Harper wrote there were some indications of returning power, and the articulation was returning; but, as Mr. Birt is close upon eighty years of age, the critical character of the seizure is evident to all his friends who, when the letters left, were filled with anxiety.

The British Guiana Congregational Union.

A special edition of the *Berbice Gazette* for May 6th contains a full report of the annual meetings of the above Union, under the presidency of the Rev. J. L. Green (formerly of Tahiti), chairman for the year. The churches forming the Union were founded by missionaries of this Society, but are now practically self-supporting. Their progress and development, however, are watched by us with much sympathy and interest, and through the Society's honoured missionary, Mr. Green, the link of connection is still maintained. The meetings referred to were large and enthusiastic, and calculated to do much good. Mr. Green's address from the chair on "Free Church Principles" was well received.

HOME NEWS.

New Chairman and Deputy-Chairman.

THE first meeting of the new Board of Directors was held on Monday afternoon, June 2nd, when W. S. Gard, Esq., was elected by ballot as Chairman, and the Rev. W. Justin Evans as Deputy-Chairman for the ensuing year. Cordial votes of thanks were accorded to the retiring chairman (S. R. Scott, Esq.) and his deputy (Rev. Colmer B. Symes, B.A.) for their efficient and valuable services during their year of office. This is the third time that Mr. Scott has served the Society in the capacity of chairman. As a financial adviser and in many other ways his help to the Board has been simply invaluable, and the entire body of Directors were glad of an opportunity of expressing their sense of indebtedness to him.

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A Medical Missionary for Urambo.

At the same meeting Mr. G. A. Wolfendale, L.R.C.S. and L.R.C.P. (Edin.), took leave of the Directors prior to his departure for Urambo, Central Africa. In introducing him to the Board, the Foreign Secretary stated that Dr. Wolfendale would leave England for Zanzibar the following Monday. He had been accepted for service in the district of Urambo. After a successful career as a student in Edinburgh, in which city also he had done much earnest evangelistic work, he had come forward with much enthusiasm and offered himself for a missionary career. He was going to a station now thoroughly settled and prospering and would join Mr. and Mrs. Shaw and Mr. Draper in an endeavour to make the Urambo Mission a great power for good. Daily service was already held; Mrs. Shaw's school was becoming quite a success; the only want was a medical missionary to complete the band of workers. The road to the interior being now open, there would be no difficulty in getting through. True, there was a paucity of porters in consequence of the numerous caravans that were starting, but large numbers of Wanyamwezi were moving down to the coast, so that by the time Dr. Wolfendale reached Zanzibar it was hoped that this difficulty would be at an end.

The Chairman (W. S. Gard, Esq.) in a few appropriate words bade the departing missionary God-speed, saying as he did so that one of the pleasures of the office of chairman (which he has previously filled and therefore knows by experience) is that of speaking the parting word to young brethren who are leaving for the foreign field.

Dr. Wolfendale briefly replied. He said that he could not tell how thankful to God he felt. Ever since he was a boy he had had the desire to be a missionary. God had at length opened the way, and although he felt altogether unworthy of the honour, he was gladly going forth to do God's will.

The Rev. D. MacEwan, D.D., who has rejoined the Board, then commended him to God in special prayer.

Report of the Committee of Investigation.

We wish to call the attention of our readers to the report of this Special Committee, a copy of which is inserted in the present number of the CHRONICLE. The Special Committee consisted of gentlemen not officially connected with the Society, but interested in its welfare, who were invited by the Directors to examine the present position of the Society in its management, its expenditure both at home and abroad, and the nature, extent, and character of its work in the mission-field. Their report was presented to the Board at its meeting on 14th April last; but in consequence of the incidence of the Anniversary Meetings of the Society, its consideration was deferred to a special meeting which was held on Monday, June 9th. At that meeting, prior to the consideration of its

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contents, it was decided to present the Report to the constituents of the Society in its entirety forthwith, the Board reserving to itself the liberty of discussing it in detail afterwards. The fourth section of the Report especially, which contains proposals for bringing the churches into closer relation to the Society, demands, and will receive, careful and sympathetic consideration. The Directors are under great obligations to the gentlemen who have conducted the inquiry, for the thoroughness and the courtesy with which, at considerable cost of time and personal convenience, they have carried out their work, and feel assured that their Report will be the means of relieving the minds of any who may have felt uneasy about the Society's position in consequence of recent criticisms of missions, and that its careful perusal will result in increased confidence in the Society's management, and in renewed effort to support its great work.

The Young Men's Missionary Band is "500 strong."

The closing meeting of another Session of the London Missionary Society's Young Men's Missionary Band was held at the Mission House on Friday evening, June 13th, when the Board-room was crowded from end to end. After a hymn, and prayer by the Rev. R. Wardlaw Thompson, the President (Mr. Alfred J. Shepheard) dwelt upon the causes for congratulation and thankfulness in reviewing the Band's existence of rather more than three years. There had been added 153 members during the year, bringing the total up to 460, which would be further increased that evening to over 500; so that he now endorsed the prophecy that "a little one shall become a thousand." The meetings of the past session had been more interesting than those of any preceding session. Their example had led to the formation of other Bands at Oxford, Cambridge, Sheffield and elsewhere; and six more members of the parent Band were expecting to leave for the foreign mission-field. Under the championship of Mr. Hardy, the Lambeth Auxiliary had gathered to itself representatives of every Congregational Church in the neighbourhood. In conclusion Mr. Shepheard appealed for larger attendances at the ordinary meetings.

The Rev J. Guinness Rogers, B.A., delivered a speech upon the words "Called; chosen; faithful;" which produced a profound impression. While regarding the Band with intense hopefulness, he urged the young men not to make an idol of this and their other engagements. They needed leisure to cultivate Christian sympathies—"a heart at leisure from itself to soothe and sympathise"—and would be infinitely stronger for work if they had a deep foundation of spiritual thought, of principle, and of devout communion with God. It was a great thing for a man to stand out with a message for the world, and to be straitened until it was accomplished. A different tone must be formed in the Christian Church before Christians could rise to a true conception of what they could do for Christ. Some professing Christians said they could not afford to give to mission work,

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who would be offended if consoled with for being "so miserably poor." The only calling worthy of manhood and of eternity was the calling of God, which was no mystical idea, but a great reality. "If," said Mr. Rogers, "you have had such a call, welcome it, and, by obeying it, invite it to come again." St. Paul said: "When God called me by His grace, I took no counsel with flesh and blood," and that was the spirit which made a true Christian worker. Good work could not be done without consecration; and it was out of such conditions as he had stipulated that the chosen men of the world were raised. What choice men missionaries were! and whoever sat down and compared the work of a great traveller and explorer, who was nothing else, with that of a great missionary who had given his life to Jesus? When Robert Moffat was eighty years of age, it was his (the speaker's) privilege to hear the venerable man acknowledge an address from the ministers of London in these words: "Ah! I never thought to live to see such a day as this. When I was working in South Africa I never thought the people at home were thinking of me and watching me. I simply thought there was the work of the day to be done, and I did it." These words Mr. Rogers left with the meeting as a parting message.

Mr. W. Woodall, M.P., had sent a telegram to say that he could not leave the House to give his promised speech, so the Chairman announced as his substitute Mr. Arnold Pye-Smith, who, he hoped, would become a member of Parliament in the future. Mr. Pye-Smith, in commencing an earnest address urging self-denial for Christ, facetiously addressed the Chairman as "Mr. Speaker," and said that by his introduction he had given him a new ambition.

Rev. H. Coley, of Almora, said it was a help and encouragement to find met together so many young men who had time and thought for missions. A great deal had been heard of late about Indian missions, which reminded him of the little boy who claimed acquaintance with Sir Wilfrid Lawson as "the celebrated drunkard." Critics at home seemed to be getting hold of the wrong words to describe Indian missionaries and their work, such as their "failure" and "princely pay." But there was one other description to which he much objected—viz., that they were heroes. "We missionaries are precisely the same flesh and blood as yourselves, and if we can be missionaries you can be missionaries." He sometimes felt as if the true heroes were at home—the men in the villages with a patient love and almost heart-broken longing for souls. There were compensations for missionaries when called by hard names—"compensations even for publicans and sinners such as we are." One of the greatest compensations was the glory, freedom and freshness of the life on the other side of the world. In speaking of how the young men in India received the Gospel message, he wished it to be remembered that there were great difficulties in using terms which the people looked at in quite a different way; and, secondly, that the people could not be kept together long enough to hear

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the story of the Cross. Sometimes it aroused opposition, and many seemed to regard the missionaries as "universal providers." On the other hand, one young man taught him Hindustani for the love of it; a second was won to Christ because, while he saw in Hinduism a law *telling* him to be good, he saw in Christianity a power *making* him good; and a third young man, accepting the Saviour, became one of the kindest, most loving and patient Christian men he had met in India.

The Rev. G. Cousins (Secretary), after speaking of the President's devotion to the interests of the Band, reported bright prospects before the Library scheme. Greatly owing to the efforts of Mr. Hardy, two Peckham gentlemen had subscribed £5 each, and Mr. and Mrs. Augustin Spicer had sent a cheque for £70. They had £84 2s. in hand, further promises of £7 3s., the Religious Tract Society had volunteered a free grant of books, and the Rev. R. W. Thompson proposed asking the Directors of the L.M.S. to give a copy of every book on missions written by their missionaries. It was hoped that on the re-assembly of the Band in October the library would be ready for use.

Mr. W. G. Wilkins (Vice-President) recommended the members to seek the establishment of Bands wherever they spent their summer holiday; the Rev. J. Sadler, of Amoy, spoke of the appeals for guidance and help coming from the Chinese themselves; Mr. Brown, who is about to return to his home in the West Indies, acknowledged with gratitude the work of missionaries in his native land and throughout the world; and the Rev. Roger Price, of Kuruman, emphasised the unique importance of missionaries being able to point to fellow-countrymen in foreign lands as exemplifying the teaching they (the missionaries) had been devoting their lives to.

The proceedings ended with prayer by the President.

Prayer Meeting Notice.

On Monday, July 7th, the usual monthly prayer-meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., from 4 to 5 p.m. The Foreign Secretary will preside and will give recent information from the mission-field.

FROM ALL FIELDS.

A Mission to Mashonaland.

DR. KNIGHT-BRUCE, the Bishop of Bloemfontein, is about to commence a mission in Mashonaland, the much-lauded territory to the north of Matebeleland, over which the British South Africa Company has acquired extensive rights. The Bishop has himself visited the district, and intends taking up the work with energy and decision. Three clergymen are to proceed to Mashonaland shortly, and others will in due time follow. We shall watch this movement with

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the keenest interest. Some of our own missionaries in Matebeleland have had a yearning to go forward, but three years ago Dr. Knight-Bruce was informed by the Board that they would leave Mashonaland to him, and he has so carefully avoided entrenchment upon the districts occupied by the Society, that this proposal is quite out of court. We most heartily bid him God-speed in his great undertaking.

N.W.P. Ladies' Missionary Conference.

Towards the close of the year 1888 it was felt by some of the ladies working in Agra that a united conference, such as had been held in the Punjâb, would be a great help to all the lady missionaries of the North-West Provinces. A meeting of local workers was held, and Miss Bland, Society for Promoting Female Education in the East, Mrs. Pargiter, C.M.S., and Miss Thomas, Baptist Zenana Mission (whose place was afterwards filled by Mrs. D. Jones) were appointed secretaries. The Conference met in Agra in February last. Fifty-two ladies, representing nine out of the ten societies labouring in the North-West Provinces, attended, and four days were spent in free interchange of thought and experience. Papers on the various branches and phases of women's work for women were read and discussed.

American Bible Society.

The total issues for the year, at home and in foreign lands, amounted to 1,496,057 copies, of which 412,862 were complete Bibles, and 559,017 New Testaments.

Completion of the Gilbert Islands Bible.

The Rev. Hiram Bingham, of the Micronesian Mission, writing to the secretaries of the American Board of Commissioners for Foreign Missions, on April 11th last, announces the completion of his translation of the Old Testament into the language of the Gilbert Islanders. The New Testament was finished seventeen years ago. Mr. Bingham says: "I close for the present my Hebrew Bible, which has lain open here on my table most of the time for the last six years and eight months, to rest for a few days before beginning the revision. The dream of my youth, as it were, has to-day been realised. The prayers of many, in my behalf have been answered. My life has been preserved to translate every verse of the Bible from the original tongues. . . . With all my heart I say: 'Bless the Lord, O my soul, and forget not all His benefits.'"

Progress in Japan.

The *Missionary Herald* (A.B.C.F.M.) for May contains a condensed summary of statistics prepared by the Rev. H. Loomis, of Yokohama. A large amount of earnest and solid work is being done in Japan. Twenty-nine Protestant societies or organisations are labouring there, the entire

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mission staff numbering 527, including wives. The increase in church membership in 1889 was 5,433, bringing the total up to 28,977. There are 21,597 children in Christian boarding or day schools, 135 native ministers, and 409 unordained preachers and helpers.

Missionary Conference at Chamounix.

There will, D.V., be a Missionary Conference at Chamounix during August, probable date 18th to 22nd, for *prayer and praise*, in connection with various fields of Gospel labour, information concerning which will be given by Rev. F. B. Meyer, of Regent's Park Chapel, London; Pasteur Vernier, of Valence, Drôme; Pasteur Lecoat, of Tremel, Brittany; Monsieur R. Saillens, of the McAll Mission, Paris, &c. All Christian friends are earnestly invited. For information as to railway fares, board and lodging, &c., application may be made to Rev. N. L. Bluett, Avenue de la Gare, Annemasse, Haute Savoie, France.

ANNOUNCEMENTS.

DEPARTURES.

The REV. S. H. DAVIES, L.R.C.S., L.R.C.P. (Edin.), returning to SAVAII, Samoan Islands, South Seas, embarked for SYDNEY, per steamer *Massilia*, May 30th.

MR. G. A. WOLFENDALE, L.R.C.S., L.R.C.P., on his appointment to URAMBO, Central Africa, embarked for ZANZIBAR, per steamer *Madura*, June 9th.

The REV. W. ARTHUR, of St. Helens, on his acceptance of a pastorate in the Cape Colony, embarked for ALGOA BAY, with MRS. ARTHUR and family, per steamer *Norham Castle*, June 18th.

BIRTHS.

NEWELL.—April 9th, at Malua, Upolu, Samoan Islands, South Seas, the wife of the Rev. J. E. Newell, of a son.

BROWN.—May 5th, at Kuruman, Bechuanaland, South Africa, the wife of the Rev. J. Tom Brown, of a daughter.

ORDINATIONS.

In the afternoon and evening of Friday, the 23rd of May, special services were held at Cheshunt College Chapel, when MESSRS. ERNEST BOX, A.T.S., J. PARKER, and CHARLES W. ABEL were ordained as missionaries to SHANGHAI, MONGOLIA, and NEW GUINEA respectively, and MR. W. J. LAWRENCE, appointed to BANGALORE, South India, and MR. J. H. CULLEN, appointed to NEW GUINEA, were dedicated to their work in the foreign field. After singing and prayer, offered by the Rev. R. Dawson, B.A., the Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the varied fields of labour referred to above. Brief statements were then made by the candidates, and the Rev. Henry Allon, D.D., offered the ordination prayer and presented to each missionary a copy of the Holy Scriptures in the language in which he is to exercise his ministry. At the evening service the Rev. H. R. Reynolds, B.A., D.D., President of the College, delivered the charge, and the Rev. S. McFarlane, LL.D., referred especially to the dangers, difficulties, and encouragements to be met with in New Guinea. The day's engagements were closed with prayer by the Rev. Samuel J. Smith, B.A., of Enfield.

The ordination of MR. ROBERT ROBERTS, student at Bangor College and subsequently at Edinburgh, on his appointment as missionary to AMBOHINAMBOARINA, Betsileo Country, Madagascar, took place at the Welsh Chapel, Chorlton Road, Manchester, on Sunday, May 25th. The Rev. W. J. Wilkins read the Scriptures and offered prayer; Rev. T. Rowlands, missionary from Madagascar, described the field of labour. The usual questions were asked by Rev. Professor Lewis, B.A. Suitable replies having been given by the candidate, the ordination prayer was offered by Rev. Edward H. Jones, the Society's Home Secretary, and the charge was delivered by Rev. Richard Roberts. In connection with the services sermons were preached in English and Welsh in the morning and evening by Revs. Edward H. Jones, Professor Lewis, and T. Rowlands.

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Norwood, Upper	34	14	2
Notting Dale	1	10	6
Notting Hill, Horbury	12	5	0
Paddington, Marylebone Road	15	18	4
Peckham Rye, Linden Grove	5	0	0
Plaistow, Union Church	8	18	0
Poplar, Trinity Church	12	8	0
Richmond, Vineyard Church	6	8	0
St. John's Wood—			
New College Chapel	18	10	1
Terrace Church	3	11	0
St. Mary Cray	37	10	10
Sheen Vale	2	0	0
Southgate, New	1	1	0
Stamford Hill	125	10	2
Stepney—			
Meeting	7	4	9
Wycliffe Church	14	7	0
Stockwell Road	5	19	8
Sydenham, Ch. in Grove	12	19	9
Stoke Newington—			
Abney Church	26	15	7
Rectory Road	6	11	0
Tottenham Court Road, Whitefield's Tabernacle	13	16	6
Twickenham	4	14	10
Walthamstow—			
Marsh Street	6	1	6
Trinity Church	7	15	6
Walworth—			
Sutherland Church	8	7	6
York Street	3	14	7
Wanstead	6	4	3
Westminster Chapel	22	3	0
Whitechapel Road, Sion	2	10	0
Wimbledon	11	2	1
Winchmore Hill	5	16	10
Woodford, Union Church	10	9	9
Wood Green	5	16	4
Woolwich, Rectory Place	8	5	0

CONTRIBUTIONS.*

From 13th May to June 12th, 1890.

A Friend, towards Miss Brown's expenses, Shanghai	100	0	0
Mrs. Mann, for Female Missions	50	0	0
Mrs. E. J. Kershaw	50	0	0
Legacy of the late Mrs. Snelgar	20	0	0
The late Isaac Braithwaite, Esq.	10	0	0
A Friend	10	0	0
Per Mrs. Evan Spicer, for Bible-woman, India	10	0	0
L. M. S., for Widows' Fund	6	0	0
J. W. Lyall, Esq.	5	0	0
Miss Morgan	3	3	0
Miss A. Morgan	2	2	0
J. A. G. L.	2	19	0
Jno. T. Mateer, Esq.	1	5	0
Jno. Topham, Esq.	1	1	0
F. Lefever, Esq.	1	1	0
Mr. Chas. Jones	1	1	0
A Friend	1	0	0
Miss Tinling	0	10	0
Mr. C. J. Staines	0	5	0
A Would-be Missionary 7, 9, and 12, for Deficiency	0	5	0
Blackheath	0	2	6
Brixton. Loughborough-park (valedictory service)	1	11	0
Camberwell. Albany Ch.	3	5	1
City. Whitefield's Tabernacle	1	19	10
Croydon. Legacy of the late Mr. T. J. Redgate	13	19	5
Fred. Link, Esq.	100	0	0
Croydon, South. Boxes	10	0	0
Ealing. Congl. Ch.	11	0	9
Epping	6	6	4
Greenwich. Maze-hill	5	14	4
Hampstead. Heath-street	0	2	6
Hampton, New. Mrs. Horscroft	70	0	0
Harrow Road. Queen's Park	1	1	0
Horsleydown. Union Ch.	5	5	0
	3	16	3
Kensington. Golborne-road	1	15	0
Kensington, West	9	19	0
Leytonstone	3	2	0
Mile End New Town. Trinity Ch., Mrs. Powell	0	5	0
New North road. Barbican Ch.	2	17	4
Norwood, Upper. Mr. and Mrs. Heathfield	2	2	0
Norwood, West	6	18	4
Paddington	43	10	7
Peckham—			
Clifton Church	13	11	5
Missionary Band	5	0	0
Richmond. The late Rev. J. T. Beighton	5	5	0
Stepney Meeting. For Widows' Fund	1	0	0
Stoke Newington. Raleigh Memorial Ch.	6	18	6
Thames Ditton	7	12	6
Walworth. York-street	16	2	9
Wandsworth road. Priory Ch.	1	1	0
Watney street. Ebenezer Ch.	1	11	0
Westminster Bridge-road. Christ Ch. A Friend	20	0	0
Winchmore Hill	16	17	5
Woodford. Congl. Ch.	13	15	8

COUNTRY.

S. B., for Boy in Rev. I. H. Hacker's School	0	15	0
Ashford	6	15	3
Ashton-u-Mersey	3	5	1
Bath—			
Aux.	198	2	0
E. B., for deficiency	20	0	0
Beaconsfield	3	12	7
Birmingham—			
Lozells Ladies' Society, for Native Teacher	20	0	0
Moseley road, for Widows' Fund	3	0	0
Bodmin. A Friend, for Madagascar	1	0	0
Brentwood. For Widows' Fund	5	4	4
Brigstock. For do.	0	10	0
Bristol—			
Ladies' Committee	60	0	0
Arley Chapel, for Bible-woman at Bellary	12	0	0
Y.W.C.A., per Miss Savill, for Cottagers	5	0	0
Brockhurst	0	4	0
Burnley. Aux. (addl.)	1	0	0
Chelmsford. London-road Widows' Fund	8	0	0
Clacton-on-Sea. Christ-church	6	0	0
Dorking. Rev. J. S. Wright	2	0	0
East Grinstead. C. H. Gatty, Esq.	10	10	0
Exmouth. Glenorchy Ch., for Widows' Fund	1	8	0
Faversham. Aux., collected by Miss Hill	1	6	7
Fylde. Aux.	26	17	0
Glastonbury	0	17	0
Gravesend. Princes st.	19	4	3
Great Baddow. H. W. Smithers, Esq.	1	1	0
Halifax. Aux.	46	16	4
Hinckley. Borough Ch.	2	10	0
Ilminster	6	9	7
Ipswich. Mrs. Blomfield	5	0	0
Lancashire, West. Aux.	350	0	0
Leominster	3	0	0
Liverpool—			
"Jay"	4	0	0
Bootle, Mr. Wm. Brown	2	0	0
Malvern. Miss A. Ballard, box for N. Guinea	1	6	0
Norfolk and Norwich. Aux.	285	10	10
Norwich. Miss Meachen	17	10	0
Oxford. George-street	31	7	3
Oswestry. Ellesmere	3	13	0
Otterburn. Miss M. Sayer	0	5	0

* For the guidance of Local Treasurers and others we beg to announce that money received on or before JULY 12th will be acknowledged in the AUGUST CHRONICLE

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Parkhead	1	4	2
Petworth	6	2	11
Plymouth. The late Miss Rooker	1,000	0	0
Suffolk. Aux.	8	16	9
Thame	5	13	2
Wakefield, Aux.	86	8	3
Walmersley. Park Ch.	4	10	0
West Bromwich. Rev. T. Lord	1	0	0

WALES.

Cardiff. Mr. M. Walters	1	0	0
Carnarvons, North Division	22	10	0
Dinas, Pontypridd. Bethania Ch.	1	7	4
St. Bride's-super-Ely	0	12	0
Whitland. Rev. Morris Thomas	5	0	0

SCOTLAND.

Annan. C.	2	2	0
Duncanstone. Congl. Ch.	3	17	6
Dundee. Aux., Broughty Ferry, sale of work for Fem. Mis.	50	0	0
Ladies' Aux., Dundee Amalgamated Work Party	35	6	8
Newport do.	11	0	0
	46	6	8
Mr. Jas. Mactaggart, for South Seas	0	7	6
Edinburgh—			
Aux.	49	11	5
Augustine Ch.	5	0	0
Congl. Theological Hall Missionary Society, for India	20	0	0
Jno. Gowan, Esq.	2	0	0
Kirkcaldy. Annuity of the late R. Philp, Esq.	4	0	0
Leith. Junction-road U. P. Church	5	0	0
Whithorn. Miss Dickson	1	0	0
Per Rev. E. A. Wareham.			
Airdrie	4	1	0
Dumfries	2	0	0
Edinburgh	1	5	0
Fordyce	0	10	0
Glasgow	0	4	0
Kirkcudbright	2	7	4
New Deer	1	1	0
Newhaven	3	9	6
Troqueer	4	1	7

IRELAND.

Coleraine, From the estate of the late J. McCurdy, Esq.	19	10	0
Cork. Mrs. A. Ashe	0	10	0
Tully. Dr. C. J. Douglas	0	10	0

FOREIGN SOCIETIES, &c.

Reims. For Rev. W. Robinson's work, Salem	22	0	0

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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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LETTERS FROM MISSIONARIES, JUNE 17 TO 30, 1890.

CHINA.

Rev. J. Macgowan, May 9.
F. P. Joseland, May 16.
W. Muirhead, May 10, 16.
„ Dr. John, May 6.
„ S. E. Meech, Apl. 24, 28, May 1.
„ J. Gilmour, Apl. 17, May 1.

INDIA.

Rev. J. Hewlett, May 21, June 4.
„ A. Parker (Almora), June 2.
„ G. M. Bulloch, May 26.
„ J. A. Lambert, May 16.
„ J. Smith, June 4.
Rev. W. W. Stephenson, June 4.
„ J. H. Walton, May 27.
Miss Brown, June 3.
Rev. I. H. Hacker, May 26, 30.
Mrs. Thomson, June 2.
Rev. J. Emlyn, May 26, June 2.

MADAGASCAR.

Mr. J. C. Thorne, May 20 (2).
„ T. Lord, May 21.
Rev. J. Pearse, May 12.
„ A. S. Huckett, Apl. 24.
„ J. A. Houlder, May 23, 25.

AFRICA.

Rev. J. Pritchard, June 2

WEST INDIES.

Mr. J. J. Bowrey, June 3.

SOUTH SEAS.

Rev. F. E. Lawes, Apl. 16, 18.
„ J. Marriott, May 19.
„ A. E. Claxton, May 20.
„ J. W. Hills, May 20.
„ W. E. Goward, May 20.
Miss Schultze, May 30.
Rev. J. Hadfield, May 2.
Mr. T. Pratt, May 19.

ANNIVERSARY COLLECTIONS IN MAY.

(Second List.)

Barking, Broadway	1	16	0
Battersea Bridge Road	4	0	0
City, Whitefield Tabernacle	4	1	3
Clapton, Upper	18	12	10
Dalston, Pownall Road	2	3	4
Dulwich Grove	3	4	9
Epping Green, Mission Chapel	0	9	8
Gravesend, Princes Street	18	3	3
Horsham	3	5	5
Highbury Quadrant, additional	0	2	6
Islington, Upper Street	9	14	3
Kensington, Allen Street	62	13	10
Kentish Town	14	5	11
Kingston	8	0	0
Lambeth, York Road	4	5	0
Stepney, Burdett Road	4	16	6
Streatham Hill	12	0	0
Woodford, Congregational Church	47	6	5

CONTRIBUTIONS.*

From 13th June to July 12th, 1890.

LONDON.

"Jean".... Two rings			
W. Cook, Esq.	100	0	0
W. M. Cross, Esq.	10	0	0
Readers of the *Christian*	6	5	0
J. J. J.	5	0	0
Mr. J. J. Arundel	5	0	0
Legacy of the late Miss Mary Aston, of Kingston on Hull	2	2	0
Caxton Printing Works, Camden Town	1	10	0
Mr L. Adams	0	4	6
Amerley. Congl. Ch.	16	12	11
Barnet, New	1	1	0
Belvedere	2	2	0
Blackheath. Aux.	3	3	0
City— Whitefield's Tabernacle	15	16	2
Coll. by Miss Jackson	2	10	0
Clapham. Congl. Ch, J. M. Curtis, Esq.	1	5	0
Clapton Park. Chatsworth-road	1	0	0
Craven Hill. Ch.	45	17	4
Croydon. George-street, Coll. by Miss Underhill	4	2	6
Egham	10	17	9
Enfield Highway	1	1	0
Forest Gate	0	11	6
Highbury Quadrant. Britannia-row Hall.	1	2	4
Hounslow	8	10	0
Kensington. Rev. E. H. Jones	25	0	0
Maiden, New. Mrs. Townley, 1889-90	1	1	0
Norwood, West. "Aliquis"	20	0	0
Sutton. Miss Starling	0	5	0
Wandsworth— Aux.	35	16	9
Working Party	25	0	0
Woodford. Mrs. Sykes, for Samoa	50	0	0

COUNTRY.

"W. W."	300	0	0
A Friend	50	0	0
A Debtor	6	0	0
Basford, Shipston, and North Frodingham	4	19	0
Birmingham. Aux.	15	2	7
Blackburn. Aux.	15	18	0
Bradford. Aux.	18	15	0
Bristol. Mrs. Glendinning	1	0	0
Caterham	17	3	8
Chelmsford. One who takes a deep interest in Foreign Missions	1	0	0
Cheltenham. Legacy of the late Miss Rebecca Yerbury	270	0	0
Chesterfield	26	5	1
Chinley. For W. Fund	0	13	10
Cottingham	2	6	8
Crondall. Miss C. Smithers	3	0	0

* For the guidance of Local Treasurers and others we beg to announce that contributions received on or before AUGUST 12th will be acknowledged in the SEPTEMBER Magazine.

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THE HAREM AND TOWER HARBOUR OF ZANZIBAR

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THE CHRONICLE

OF THE

London Missionary Society.

WESTERN CIVILISATION IN RELATION TO PROTESTANT MISSION WORK.

By Rev. T. W. Pearce, Canton.

CANTON is not the best vantage ground from which to gauge the results of foreign intercourse with China, whether official, mercantile, or missionary. Kwong Tung is not one of the liberal provinces. Its officials seldom belong to the progressive school. Their conservatism is of that staunch old kind that can be relied on to present its boldest front to the foreign innovator. One capacity in which the high authorities of these two southern provinces (Kwong Tung and Kwong Sai) serve the Emperor is analogous to the service rendered by the useful skid or drag which the waggoner puts on the wheels to steady the loaded vehicle when going down hill. All we know of their policy leads us to think that our provincial rulers would interpose checks on the people salutary and judicious, if such were needed, to prevent the civilisation of Canton from yielding too readily and rapidly to the civilisation of Hong Kong. All the more noteworthy then is the circumstance that there is so much in Canton to remind us of the progress of Western ideas. We have to begin with steam and electricity. Armoured gunboats contrast strikingly with native shipping on the river, while the telegraph contrasts no less strikingly with most of the native buildings on shore. And yet steam and electricity are not the best proofs that can be adduced of China's progress. They were forced upon her by certain stern conditions arising out of new

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relations with Western powers, and their presence in Canton is still too painfully suggestive of Western civilisation affixed from the outside rather than of Western civilisation inwrought into the substance of Chinese life and manners. We have not far to look in this province for evidence of a more pleasing kind. When a native doctor puts on his signboard the words, "Western healing," and relies on this sign as a means of attracting patients, he appeals to a sentiment which he knows to be diffused widely—so widely that it now offers the best prospect of securing a lucrative practice.

"Western healing" signboards are not uncommon; they may be found in country districts remote from the provincial city. This fact is the more significant if it be contrasted with the early history of "Western healing" in China as contained in the earliest reports of the Canton Medical Missionary Society, the oldest medical missionary society, not in China only, but in the world.*

The increasing demand among the common people for goods of foreign manufacture, and the wider use in various native industries of foreign machinery, are indubitable tokens of progress. There are other and very extensive native industries (*e.g.*, silk weaving and boot making) where, but for the antagonism of vested interests, machinery from abroad would long ago have been adopted. Even now in the face of strongly marked opposition it is winning its way inch by inch, and must soon modify considerably where it does not revolutionise wholly traditional methods.

There is another class of evidence yet more convincing which attests the fact of China's progress. It is found in the efforts now being made by a small section of the literate class in the van of progress to educate the reading public in Western ideas. There is what may be termed without a gross misuse of words a native literature of progress. There are books by Chinese authors written to advocate the opening up of China to Western civilisation, and the remodelling of the institutions of China upon Western lines. It has sometimes seemed to me that this literature of progress is worthy of more attention than it has yet received from foreigners in China.

Books of this kind have one or two noteworthy characteristics. The first is the use made in them of the ancient classics of China. Confucius and Mencius are seen to be on the side of progress and in harmony with

* "When the first important case of surgery was presented at the hospital here it was necessary to amputate the man's arm in order to save his life. This was explained clearly to him and he refused firmly to permit the operation. It was only by the gift to him of $50 by Mr. Jardine, who (a surgeon by profession) was aiding Dr. Parker, that the man's life was saved." (Speech of the late Mr. Gideon Nye, at the Semi-Centennial Celebration of the Medical Missionary Society, held in the Preston Memorial Church, Canton, 31st December, 1885.)

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the spirit of this age. Foreigners are apt, it is said, to look upon the followers of Confucius as conservative and opposed to all progress. How can that be when the great distinguishing trait in the character of the sage is expressed by a word which means that Confucius did "at every time what the times required"? "The timeous one," Dr. Legge calls him, coining a word to convey without periphrasis the exact signification of the original.

Had Confucius been a man of the present age, he would have done what the conditions of the age demanded.

Of this there is positive evidence in the master's own words to that disciple who asked him how the government of a country should be administered. The master said—

"Follow the seasons of Ha,
Ride in the state carriage of Yau,
Wear the ceremonial cap of Chau,
Let the music be the Shiu with its pantomimes."

This shows how eclectic Confucius was—a man who, had he lived in the present, would have taken the most valuable elements from Western sources, and turned them to account in the service of his country. Instead of seasons, state carriages, ceremonials, cap, and music, he would perhaps have given his counsel thus:—

"Take education from America,
Military science from Germany,
Shipbuilding from England,
Jurisprudence from France."

There are other features of this literature of progress which call for a passing notice. The reader is told plainly that China lies in danger of taking the semblance of things for the reality. It is feared that China may stop short just at the point where it most behoves her to push on. The following figure in one of the books is particularly graphic. The hair or hide of an animal is not the living creature itself. But the hide stuffed or preserved may be made to resemble the living creature. There is a semblance or shadow of Western civilisation which is to the reality what the hair or hide of an animal is to the living animal.

We now reach the (to us) important question as to the state of religion in China when Western ideas prevail. Will the opening up of the country to Western civilisation help forward the cause of Christianity?

The literature of progress, the merits of which have been pointed out, occupies a certain well-defined position in regard to Christianity. The books record the answer of native Confucian scholars to all questions as to the prospects of Christianity in China, and the reception to be accorded to that religion under a new civilisation. The answer is, we think, thoroughly

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representative, and it is as uncompromising as unequivocal. Canon Liddon quoted some time since a distinguished Moslem, who expressed himself in this sense: "We will have your benevolence, your charity, your justice and truth, your science of health, your railroads, telegraphs, and manufactures. We will have what is good for us, but we will not have your Christian dogmas, your Trinity, your Divinity of Jesus, and the rest of it."

The advanced Chinese does not need our benevolence, our charity, our justice, or our truth, but for the rest he expresses himself in a sense very near to that of the distinguished Moslem. It would be possible to find in these native books parallels almost too striking. Among the marble workers of Canton are ingenious persons said to have a talent for improving on Nature's handiwork in the veins of certain slabs of stone. Nature produces the rough outlines of mountains, trees, &c., in a pair of slabs; the aid of art is called in, and the resemblance made still more exact. I have no desire to exercise a like misplaced ingenuity in finding or making resemblances, though the outlines lie ready to hand. A sentence or two will describe the attitude of liberal-minded Confucianists toward Christianity. To them Western science and civilisation are things separate and apart from Right Reason, the "transforming doctrines of the Sages." The end of right doctrine is to teach men to be right, to make them men in the only worthy sense. This is what Western inventions, be they ever so skilful, cannot do.

Foreign civilisation is more comprehensive than Chinese civilisation, but Chinese religion is more comprehensive than foreign religion. In things material the advantage lies with foreigners, in things moral with ourselves. True to its own nature and claims, Confucianism goes a step further, and attempts to turn the tables on Christianity.

"At the present time," writes one, "the Chinese language and literature are taught in the institutions of learning in the West. The five classics and four books are read every day in the original text, with translations and comments in different Western languages. Foreigners who study our classics know how to value the admonitions and precepts of these ancient books. They are more in earnest in their desire to take our doctrines for a rule of life than Chinese converts to Christianity are in their aim to follow the teaching of foreigners. And herein we have further proof that the doctrines of Iu and Shun, Ü and Tong, Man Wong and Mo Wong, the Duke of Chau and Confucius, inculcate the practice of perfect virtue, and are in accord with the mind of heaven and universal conscience of mankind. Men believe their doctrines without questioning, and adopt their tenets without being urged thereto. In course of time the prosperous influence of these doctrines will extend far and wide, and the ascendency these truths gain over men's minds be greater from day to day. None within the four seas will dare to forsake the doctrines taught by the ancient sages of China."

In this strain writes an astute and crafty native scholar. Fearing that the "transforming influences" from abroad which are to renovate this ancient civilisation may have in them something of danger to this ancient religion,

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he does the best he can to cultivate in his countrymen faculties of discrimination to know what to borrow and what to reject.

From the scholars of China, Christianity has little to hope for at present. In their attitude toward Western civilisation they differ widely among themselves. Some are found to advocate the employment of foreigners in the control of all departments of labour connected with the opening up and defence of the country. Others think that the less of foreign direction the better, and declare that the new civilisation having advanced thus far will continue to develop without outside aid or stimulus. One class would take from us nearly all we have to give except the Christian religion. This would mean the sweeping away in many directions of existing institutions. The larger and more cautious class favour the grafting or blending process. There is one point only on which all are agreed : they will not take the Christian faith.

The position in China to-day is not new or at all peculiar to this part of the mission-field. In India there has long been an attempt to blend native religion with Western civilisation. In the neighbouring kingdom of Japan the strife between an old faith and a new culture is nearing its close. There the movement in favour of Christianity has set in, and the triumph of the Gospel in Japan is perhaps nearer than the ascendency of Western education in China.

Meantime the problem before us is to show the Chinese that whatever is best and worthiest in our civilisation is to our religion what the warp is to the woof ; that the science, and art, and learning of the West, which the Chinese covet, are bound up in a piece with the religion of the West, which they affect to despise. Could we succeed in doing this the strong practical sense of the race would assert itself, and the people might be induced to examine, with that candour which brings conviction, the true bearing and intent of Christianity, and its place in the Western world. The Chinese have not yet come to look upon our Christianity as part of our civilisation, and it would be a wonder indeed if they had advanced thus far. It would be asking from them what multitudes of our own countrymen are not willing to concede.

Has Christianity then, we ask, more to fear or to hope for from the opening up of the country to Western civilisation ?

It will be granted readily that progress in Western ideas must be destructive of all grosser forms of superstition and idolatry. Even the State religion of China, according to the best authorities, is overlaid deeply with superstition.

As for the common people, none know better than we, who are in daily contact with them in our chapels and in their temples, markets, villages, and homes, that they are "wholly given to idolatry." Geomancy and exorcism meet us at every turn, as do the lowest and most outrageous forms of fetichism—the worship in a very literal manner of "stocks and

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stones." The great work of cleansing the land from its iniquity and defilement has been begun. Christianity will continue and end her task in China. The Protestant Church is more than equal of and by herself to cope with all manner of superstition and idolatry. It is not needed that true science precede in order that true religion may follow. In the old Pagan world Christianity did its iconoclastic work alone. The victories it then won issued in a revolution greater, to adopt the language of Professor Cairns, "greater than if the idolatries of India, China, and Japan, such as we know them, were one and all to fall; for these are not the leading nations of the world, nor will their thought affect all time." We may say without fear of contradiction there never was a gross form of idolatry able to stand in presence of Christianity. But it is not with us as with the preachers of Christianity in the Roman world. In these days the missions of the Church must perforce derive support from the learning and civilisation of the West. Inasmuch as both are iconoclastic, they must work together in clearing the ground.

What will the issue be when the victory over idolatry is achieved? Will Confucianism, freed from its present corruption, thereafter stand alone, strengthening its hold on future generations of the Chinese race? We do not think any person acquainted with the defects, as well as the excellencies of Confucianism as a religious system can venture to affirm that it will ever be all in all to the people of this empire. It will never appeal in an all-sided manner to man's all-sided nature. There is, however, no call on us thus to anticipate. Long ere that day dawn in China, when "the idols He shall utterly abolish," the true purport and meaning of the religion of Christ and its place in the world will begin to be understood. The learned classes as a body may, indeed, be the last to receive the Truth, for its progress has ever been from the lower to the higher.

Protestant Christianity in China has from the beginning been identified with the cause of enlightenment. If the works of missionaries be left out of account, how many books on the sciences and learning of the West would be available for Chinese readers? Thus we can point to what Christianity is doing for the people, and claim to have the religion we teach judged by its fruits.

Hospitals, schools, and colleges are among the firstfruits of Christianity. New ones are founded from year to year, and the beneficent work of these institutions can no more be overlooked than the institutions themselves can be dissociated from the doctrines of the Greatest Healer and Teacher, the Son of God Himself.

Even where foreign intercourse has brought to the shores of China a blight and a curse, Christianity stepped in and is doing what it can to remedy the evil.

Protestant missionaries in China to-day look back with thankfulness and look forward with hope, the future showing fair signs of promise. Whether

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the things that we desire most will shortly come to pass must depend greatly on the attitude of the home churches toward China. It is for the Church of Christ in the West to say whether under the blessing of God Christianity shall go hand in hand with Western civilisation. Let the Church rise to the height of her great responsibility, and the best results will soon be seen in all parts of this Chinese mission-field.

REPORT FROM KANYE, BECHUANALAND.

"Kanye, South Africa, April 6th, 1890.

"DEAR MR. THOMPSON,—I am sorry to find that I have neglected sending any report of my station for the past year, and now I suppose it is too late to be of any use in your Report. I have not got very much to say, 'tis true, but what little I have is tolerably satisfactory. It has been a year of activity, and, I hope, of real progress.

"Unfortunately, or perhaps fortunately for us, the rains fell late, and the people were unable to plough their gardens, which they would have done had the rains fallen, although they had an abundance of grain left over from the heavy crops of the preceding year. Being unable to spend the summer season in their gardens, they spent it 'in town,' which meant to us, of course, large congregations every Sabbath, and a large school often numbering over 500 children. So that we have had for a year three large congregations on the mountain, and the church filled into the bargain—such a season and opportunity as we have never before had for sowing the 'good seed,' and I trust the result will prove that we have not entirely failed to improve such a golden opportunity.

"During the year our old chief has been taken from us. He persevered in his suicidal policy to the end, having, thanks to an 'iron constitution,' been able to accomplish more towards the enrichment of Cape distillers than most of his compeers; as during the last two years they have succumbed one by one, and there remain but one or two, at the most, of his pot-companions to follow him.

"At the funeral, which was conducted in every way after the

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most approved English fashion, we had the whole tribe. The old methods were altogether forgotten, and instead of the corpse being put into the grave in a sitting posture, Bathoen had a coffin lined within and covered without, made by some European workmen who happened to be at Kanye at the time, and the whole arrangement in so far was true to European style. The service at the grave was one long to be remembered. In the large kgolta thousands were assembled—old heathen who had never heard my voice before and who were shocked that the old chief should be thus buried according to the white man's custom and rites. I had an opportunity of telling them what many of them had never heard before in their lives, would not have listened to then, had they dared to refuse. They had, however reluctantly, one opportunity of hearing that 'life and immortality' had been brought to light by the Gospel of Christ, which was so freely offered to them all.

"The address and prayer being over, the women, who occupied the outer circle in the crowd, gave out their gruesome death-wail as they had done in the early dawn when it became known that the chief had departed, but they were at once stopped, and the thousands gradually departed; but for many nights hundreds of them returned with their blankets and slept near the old man's grave, and sorrowed for their loss, feeling that they had lost a friend. With these we had morning and evening prayers in the kgolta.

"The young chief Bathoen, who has really ruled for the last two years, fell into his place without a shadow of opposition from any party, and at once commenced certain reforms for which he had pleaded long, but feared to enforce during his father's life. First and foremost was the brandy question, and this, perhaps, partly out of self-defence and because of the ruin it was working amongst his people. He was beginning to feel the danger it was exposing him to personally, and to escape that danger himself, as well as to save his subjects, he at once promulgated a law forbidding the traders to sell it to his people.

"This law was, of course, speedily transgressed—as it always is in one way or other—but, in this case, not without punishment. The misdemeanants were brought up, and fined five and ten pounds, in some

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cases two oxen, and forfeit of the precious stimulant. Thus the law was established, and whatever is done in this particular branch of European trade with natives at Kanye has to be done very secretly. We have now had some nine months' trial of the young chief's responsible rule, and he has been all he promised he would be when he came into power. May he be long spared to rule over this people as he has ruled during the past nine months. As regards his attendance on the various services he is a model, rarely, if ever, absenting himself even from our week-night prayer-meetings.

"Things are changing very rapidly. The quiet rural life we have enjoyed is a thing of the past, it is for ever gone, and we are beginning to see the oncoming wave: the spray is already breaking over us, and we shall soon be in the full tide. The gold concessions, two in number, with their working parties in all corners of the land; the weekly coach whirling along with its mails and living freight into the interior; hundreds of police, &c., *en route* for the Mashona Eldorado—these are all beginning to waken up the wilds, and the natives are wondering what next, and asking with some perplexity: 'When will all this cease?' and echo answers, 'When?'

"In view of these facts we cannot but feel thankful that the Gospel has obtained such a hold upon them, and that so many are realising in their life the strength to resist evil which love to Christ imparts. With many of them I am much pleased, there can be no mistake as to the genuineness of their piety, and to some of those wise men who tell us that missions are a failure we would fearlessly say: 'Come and see!'—come and see whether the Gospel does not and has not made men wise unto salvation here, as well as elsewhere, giving them a hope highly prized, and a life purer, nobler, truer.

"But enough of this, these wise men are not anxious enough to make the discovery, and consequently will not 'come and see.'

"JAMES GOOD."

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A GOOD RECORD.

THE Spirit of Jesus has shown His wonder-working in those Fyldes of Lancashire by producing the same world-wide love of man which marks the risen Lord. Away back, before dates can be remembered, the missionary spirit was in force.

Tradition has it that one church member, as vigorous as he was devout, thought he would walk to London to see the Missionary Museum, and show his personal interest at headquarters. By patient degrees he travelled the hundreds of miles. On his arrival at the Mission House, he was gratified by what he saw and heard. Before leaving he undid one of his gaiters, took out a fifty pound note, and handed it over, saying: "This is from a lady, name not to be mentioned." Then the other gaiter also was methodically undone, and another fifty pound note was given for himself; his name likewise was not to be made known. In those days the love for the Missionary Society was so mighty that the church members themselves were prepared to "run" missions, and hardly needed to be pressed to the service.

Happily, this enthusiasm has been handed from parent to child. One grand woman, whose son was chairman at the last missionary meeting, had at one period of her married life a desire to purchase an elegant sable tippet. But said her husband: "If you have it, there will be less money for missions." This was enough; the elegant garment was dispensed with. Self-denial was shortly rewarded by something like a fortune being left to this practical lover of the heathen. Her son has caught her spirit. Actuated by it, he was willing to undertake a responsibility which made him quiver, but it was enough to think that she from above saw and would be pleased.

Noble-souled women in their northern vigour and sturdiness of purpose will make long tours in the villages of the low-lying country to collect funds for the honoured Society.

Year by year a festival gathering is held at the Missionary Anniversary. Representatives from various mission-fields take turn in appearing at this famous missionary union. After hearing their stirring recitals of home and foreign workers, and sitting between the services in the silent chapel, one thinks over the mighty dead who have carried on the interest at home, and who have gone from such a glowing centre abroad, until they seem to be present, and the vision of one foreign mission-field after another rises. The soul is bowed in solemn earnestness of desire for all friends of foreign missions at home and abroad, that they may ever live under these loftiest impulses, and thus prove the present-day power of the Almighty Spirit for all new developments of the work, suited to the ever-increasing opportunities.

J. S.

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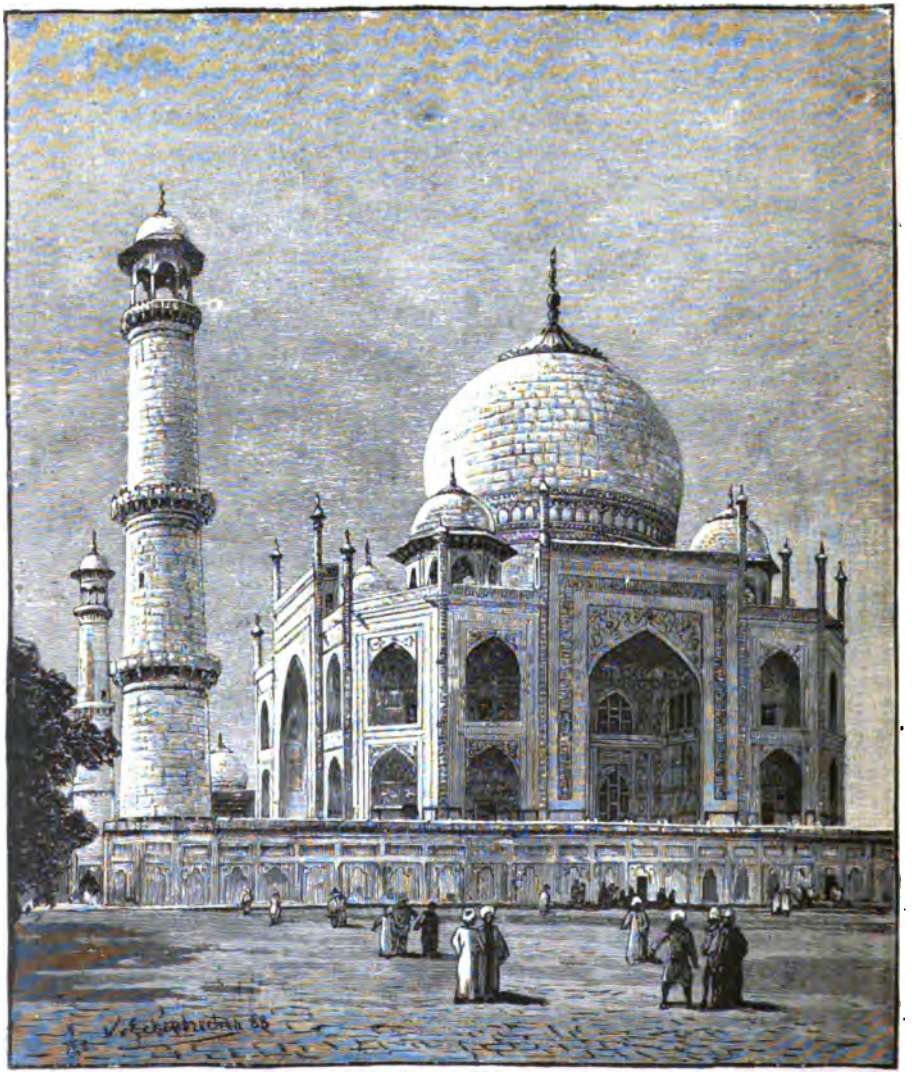

THE TAJ-MAHAL, AGRA, AS SEEN FROM THE NORTH SIDE.

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THE TAJ-MAHAL.

THIS famous mausoleum is one of the most beautiful buildings in the world. Sir M. E. Grant-Duff, in his "Notes of an Indian Journey," says: "Nothing that has been written does the Taj any sort of justice, and we may wait another 250 years for a worthy description, unless some one can persuade Mr. Ruskin to come hither and write of it as he has written of the Campanile at Florence. Men who can really tell of such things as they deserve come only at long intervals. A grand gateway, that would itself be an object of first-rate importance in most great cities, leads into a garden, which is, even in December, supremely lovely—perhaps a quarter of a mile in length by the same in breadth. A long avenue of cypresses, separated by a line of fountains, which only play on great occasions, leads the eye to the foot of the building, which rises from a vast platform of red sandstone. One passes up along the fountains, while the green parrots, perched on the tops of the masses of foliage behind the cypresses, scream to each other, and flash hither and thither in the sun. Arrived at the platform, you see that the Jumna is flowing beneath, and that either side of the platform is bounded by a most beautiful mosque—the one for use, the other, as being improperly placed with reference to Mecca, merely to satisfy the eye. On this first platform stands another of white marble, with a minaret of the same material at each corner, and out of this, more in colour like a snow-peak than anything else I ever beheld, but of the most exquisite finish and symmetry, springs up the wonderful edifice itself."

Beneath the mausoleum, thus graphically described, repose the remains of Shah-jehan and his consort, Arjimand Banu, surnamed Muntaz-mahal. The tombs themselves are covered with arabesques, fanciful mouldings, flowers, and other decorations, with which are interlaced quotations from the Koran. Above them rise the great dome, which is "so profusely clustered with fruits, flowers, and foliage as to have the appearance of a blooming tower; and there can be little doubt that it was intended to convey an idea of the blissful seats of Paradise." So curious is the workmanship of the mosaics

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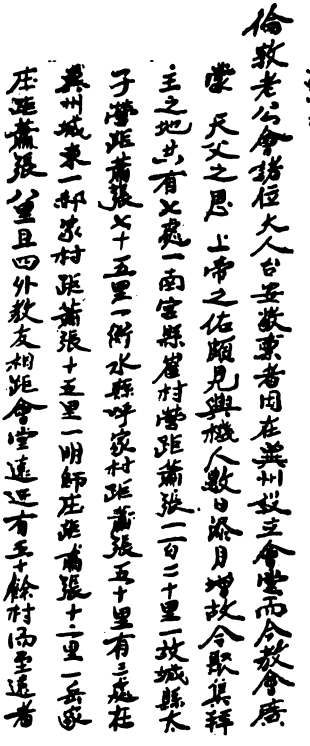
said to be, that "a single flower in the screen around the tombs or sarcophagi contains a hundred stones, each cut to the exact shape necessary, and highly polished; and in the interior of the building there are several hundred flowers, each containing a like number of stones." Twenty thousand men are said to have been incessantly employed on the Taj for twenty-two years. Its cost has been variously estimated at from three-quarters of a million sterling to upwards of three millions. (See Thornton's "Gazeteer of India.")

AN APPEAL FROM CHI-CHOU.

THE accompanying Chinese writing is a facsimile reproduction of the first portion of an appeal from the Christians of Chi-Chou. In the early part of the present year the Rev. W. H. Rees was laid aside by illness. For several days he was confined to his bed, and for days and nights could get no sleep. Dr. Sewell McFarlane ordered complete rest, and would not allow any of his Chinese friends to see their greatly loved missionary. This event seems to have much impressed them, and thinking of the need of extension in the district, they realised how desirable it was that, for the sake of the work, Mr. Rees should have "a preaching colleague" in addition to the much-prized medical missionary. Hence the letter, which contains a well-constructed appeal for further help, and is signed by a hundred and seventy communicants. The directors are addressed as "Exalted Sirs"—a somewhat grandiose term to use—but the letter is a simple, Scriptural, and earnest petition from those who have tasted the blessings of Christ's Gospel themselves and feel for their heathen neighbours, who as yet have no experience of these blessings. "The open door" in China is more and more coming into the view of the Christian Church, and must be entered without delay.



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AMBOHIBELOMA,

A COUNTRY MISSION STATION IN MADAGASCAR.*

AMBOHIBELOMA is a large village situated at the top of a hill thirty miles west of Antananarivo. The hill summit is wooded, and beneath the large trees nestles the village, consisting of 148 houses, and about 500 inhabitants. Seen from a distance it is both striking and picturesque, and is a landmark for twenty miles around in almost every direction. It lies due west from the capital, and is considered a town of some importance. It was subdued by Radama I., when he consolidated the kingdom bequeathed to him by his father, Andrianampoinimerina. Up to that time it had been ruled after a primitive fashion by its independent chief.

The district consists of 80 churches and 60 schools. Connected with these there are, besides the pastors, 168 native preachers, 1,209 church members, 12,603 adherents, 5,813 average Sunday attendants, 981 adults able to read, and 2,818 daily scholars. The 12,600 adherents probably represent one-eighth or one-tenth of the entire population, which is thus approximately 114,000. These are divided among eight evangelists, each having a group of from eight to twelve churches under his care. The twelve villages around Ambohibeloma are particularly under my own charge.

OBSTACLES TO PROGRESS.

The past year has been an eventful one for me, and I would rather pass over it in silence; but I feel that an account of the work ought to be given in the interests of the Society, and so will do my best to lay before you a statement of the condition of the district under my charge. First of all, let me say that our schools and churches have suffered seriously from two causes—namely, the enrolment of soldiers and the digging for gold, both of which extended over several months of last year. The youths and lads of our schools were almost all taken as soldiers, and the children, both boys and girls, in one section of the district were employed by the authorities in seeking for gold dust. Consequently our schools were practically suspended for a few months, and will necessarily be weakened for some time to come. The churches were in all places considerably disturbed, and in some temporarily broken up. However, these were interruptions over which we had no control, so that all we can do is to be thankful it is past, and apply ourselves to the re-organisation of our scattered forces. Another, but unfortunately permanent, obstacle to the spread of Christian knowledge and the growth of Christian life in our

* Condensed from a "Sketch and Report" prepared by the Rev. J. H. Haile, the missionary in charge.

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churches is the indifferent character of many of the pastors and church leaders. Some of our ministers can hardly read, and from lack of intelligence are altogether unfit for the position. Others are lords temporal, who covet the office because of its influence and immunity from state service. These practically compel the churches to elect them, although they possess no qualifications for the sacred office, and in some few cases are men of low habits, who oppress the people under their jurisdiction. Many of the congregations are correspondingly unenlightened and unprogressive, and it is often weary work trying to inculcate right principles into them. Being, however, a courteous people, they assent to most that you propose, but after a time you have the pain of learning that your suggestions, so unanimously agreed to, have fallen through, and the business is in precisely the same condition as before. This lack of truthfulness is the weakness of the Malagasy. They make promises pressed down and running over, only they have not the remotest intention of carrying them out. This is a dark but true side of the picture, as I have seen it. Especially do the teachers, who depend upon the churches for their support, find it to their sorrow and loss.

ENCOURAGEMENTS.

But, thank God, work here is not all discouraging. There are many signs which inspire me to go forward. We should be prepared to toil on in the face of failure, in obedience to our Lord's command to make known the Divine love and grace to every creature; but how much more interesting it becomes when there are evident tokens that God is "working with us and confirming the Word with signs following."

The toil of sowing being relieved by the bliss of reaping, we "joy before Him according to the joy of harvest." And in some measure it is so here. It is seen in the gradual elevation of the churches, the increasing earnestness and spiritual tone of the services, and in some cases, as yet too few, of individual confession of faith in Christ and dedication to His service. Let me mention one case that occurs to me. It is that of Razainoro, the daughter of a magistrate in this town.

A CHANGED GIRL.

She is a girl of about sixteen years of age, and until recently was one of our regular scholars. During the past year she has come more directly under the influence of Razafy, the teacher's wife, a good Christian woman. She was always a quiet, well-behaved girl, but of late a change has come over her. On making inquiries into the case, I found that for some months past an evening prayer-meeting had been carried on among the young people, conducted by Rambelo; and that Razainoro was one of the most earnest attendants. Her face mirrored the peace and joy within. She confessed herself a Christian, and maintained a pure, stainless reputation

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amidst all the temptations of Malagasy life. But in following Christ she had to take up the Cross. Often have her friends found her at home weeping bitterly at the cruel persecution of her companions. But, nothing daunted, she proved steadfast. Her face, full of intelligence and Christian sympathy, often cheered me in my preaching. Now, however, I see her no more. She married a Government clerk, and is now living with her husband at Tamatave, where she has joined the church. Her parents and all who knew her bear witness to the transformation of her life and character.

Also let me say that Rdaniela, the evangelist at Antoby, tells me of seven or eight young people who have become Christians during the past two years. These, by their sympathy and help, are true fellow-labourers, and use their influence in the cause of Christ and righteousness. It is these individuals especially among the young who gladden us most; since, by their early Christian training in our schools and the gradual decline of heathen practice and ideas, they promise to produce a higher type of Christian life than that exemplified by most of the older Christians.

BRANCHES OF WORK.

The Thursday Bible-class and prayer-meeting for members of the church and congregation is keeping up, and I trust becoming more profitable through my increasing knowledge of the language and deepening friendship with the people. This might be said also of the Saturday Preachers' Class. We get many an animated discussion on Bible subjects, and much intelligent talk, which cannot but be helpful.

Our Training School for teachers has undergone a change during the past year. Instead of making it exclusively for the education of future teachers, I threw it open to all who desired a higher education than that afforded by the country schools. To my astonishment, boys and youths came from all parts of the district to the number of fifty-five, instead of twenty as in the previous year, so that I had to engage a second teacher. Of course some fell out from various causes, but the year's work was most satisfactory, and exceeded my most sanguine expectations.

My medical work is extending. In addition to the two days a week (Wednesday and Saturday) devoted to the sick when at Ambohibeloma, I take my medicine case and a stock of drugs on all my journeys among the churches. Usually, after a week's tour of visiting one village each day doing church business and dispensing medicine, I get back worn out in mind and body. It is an additional tax to one's strength, but, in my opinion, it is work of the highest value in the interests of humanity and of missions. My practice is not self-supporting; the balance is sadly on the wrong side. The uniform charge is twopence (sometimes threepence for the more expensive medicines, such as quinine and potassium iodide), but there are many poor people and slaves who pay nothing. Should any friends

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in England have a superfluity of useful drugs, I would commend to their consideration the needs of my district.

We have also established a colportage. My native assistant, who accompanies me in my travels, is in charge of a supply of Bibles, Testaments, hymn-books, slates and other school materials, which we sell in the villages. At first we disposed of very few; but gradually the people are beginning to extend their reading, and so buy more freely. Every possible discount is made in the prices, as the majority of the people possess but little ready money, but I am deeply gratified by the expansion of this branch of our work. We also sell 350 "Teny Soa" (Good Words) a month, with the privilege of printing local notices on the covers. Anything relating to the schools or churches is thus published and circulated throughout the district.

The sewing class is carried on by Razafy, who formerly assisted my wife. The numbers keep up fairly well; usually there are from twenty-five to thirty-five. I am perplexed by constant appeals from the evangelists' wives to establish sewing classes in their districts. They have been taught by Mrs. Sibree at the College, and are quite competent to lead such classes. But, having no very intimate knowledge of the art or of the materials required for its prosecution, I am somewhat at a loss to know how to proceed. However, Mrs. Richardson has kindly undertaken to act as my referee in this larger undertaking, and she has during the past year given valuable assistance in the direction of the sewing class at Ambohibeloma. My difficulty so far disappears; the materials are my only remainin trouble. Practical friends in England may see a way out of this also, and then I shall be entirely relieved.

ADMIRAL PANG'S HOME.*

A DESCRIPTION of the ancestral home of Admiral Pang may not be amiss. It lies outside the East Gate of the small district city of Phou-leng. It is surrounded on all sides by a high wall within which is a small village of four hundred inhabitants, all the direct descendants and retainers of the old lady to whom we come to minister.† Here we find the families of her six sons, of whom Admiral Pang and the fourth son—Si-Tai-jin (Great Man No. 4)—are the only surviving sons. Admiral Pang has had five wives and nine concubines. Of

* An extract from a bright and interesting leaflet, entitled "Ten Days among the Chinese Aristocracy," by Sophia A. Lyall, and published by The Women's Missionary Association of the Presbyterian Church of England.

† Mrs. Lyall went to Phou-leng as the companion of Miss Fulton, M.D., of the American Presbyterian Mission, who was summoned there professionally.

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the former, but two are living—"Number Four" and "Number Five.' "Number Five" and the most of his sons are with the Admiral in Canton, but "Number Four," with the women folk of his family, reside here. The latter is an undignified, simple little woman, and seems to be lightly esteemed both by her husband and by his relatives. There are fourteen sons and eight daughters, and the whole family of the Admiral numbers about eighty—children, grand-children, and attendants.

The next in importance is the family of Si-Tai-jin. He has been a man high in rank, having been commander of troops in Formosa and in the Province of Kwang-si, and later in Tau-thai, in the Province of Fokien. Meeting him as we did in his own home he seems the embodiment of everything that is gentlemanly and gracious. He is of fine figure and pleasing countenance. His manners are dignified and courtly, and affable as well. Socially, he would do honour to his country in any society. So far as we could learn, he had married but three wives, of whom only the second is living. Si-Hu-jin (Lady Si) as she is called, is evidently highly esteemed by her husband, and is a general favourite in this little community. She is a very fine example of a Chinese lady, with the sweetest of manners. She has two married daughters, who were now home on a visit, equally lady-like, very pretty, self-possessed, and winsome. Among all the ladies of this aristocratic family none attracted us as did these, save one—the widow of the third son, who is also a very charming woman. The household of Si-Tai-jin numbers about sixty. He has no sons of his own, but he has thirteen adopted ones. His house is large, elegantly furnished, and notably clean; and the grounds and gardens are well kept. In the latter we saw fine varieties of tea-roses and camellias in bloom.

What strikes one most forcibly in this little community is the respect and reverence paid to the aged mother. She must have been a woman of no ordinary ability. Until within the last two months, during which time she had been too ill to leave her room, she had been in the habit of rising at six o'clock, and regulating the affairs of the various families, of whom she is the acknowledged head. Even during her illness the smallest details were referred to her. Many illustrations of this came under our notice. One day Si-Tai-jin came to her, saying: "Venerable Mother, one has brought (mentioning the item), how much shall I pay him?" "How many days' work?" she asks. He tells her, and she says: "Pay him 200 cash." The day preceding the winter festival her son came to her with a basket of cash, and said: "Venerable Mother, you gave us 210 dols. for the feast. The expenses have been as follows, &c., and here is the balance, 3 dols." I was sitting with her some time that day, and it was very interesting to see samples of the various delicacies brought for her inspection. Finally a servant came with a basket containing strips of boiled pork, and said: "Venerable Lady, the pork has all been divided according to your instructions." "Has each received his portion?" "Yes,

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and this is what is left." "Very well," replies the old lady, "put these pieces aside to give to any guests who may come."

Even her famous son, the Admiral, is still subject to his mother. One of his sons, a young man, told us that his father wished him to learn English, and that he was entered at Dr. Happer's school at Canton for that purpose. He had been there but three days when word came from his venerable grandmother saying that as the Chinese had nothing in common with the Western barbarians, she did not wish him to learn their language. Thus his English education came speedily to an end.

The "Venerable Lady" is a woman of imperious will; and woe betide the family of which any member offends her. Until appeased, no woman of that family may enter her presence without kneeling and bowing low before her. During our visits to her there was an almost constant succession of visitors, who, upon entering her presence, had first to go through this humiliating ceremony. This woman stands at the head of five generations—children, grand-children, great-grand-children (the total being more than perhaps she herself can tell), and six great-great-grand-children. Not only do all these generations live here, in this one community, but as many as four generations may be found living under one roof.

This family, though powerful, is not a very old one. In their ancestral hall there are but three generations represented in the ancestral tablets. It is worthy of note that the tablet that stands alone in the topmost row, as the progenitor of the family, is that of a woman—the mother-in-law of the "Venerable Lady." In the next row is also but one tablet, that of her husband, who was a Mandarin. It is beside this that her own tablet will sometime be placed. The third and last row has six divisions, each of the six families being represented. In four are the tablets of the four deceased sons; and all contained tablets of deceased wives—from one to three in each.*

One curious feature in this small town is, that there are no shops, and no signs of industry. The only work that is done is the necessary domestic service, which is performed by servants and underlings. The gentlemen of the various families, dressed in gay and rich silks and satins, sit and lounge about in utter idleness, and the ladies follow their example. As the latter dare not enter the presence of their great lady without being handsomely dressed and their faces powdered and painted, some time each day is necessarily spent in the hands of their maids, who are called "hair dressers." A bit of crochet work with which I employed my fingers attracted much notice, and my industry excited no little comment. Upon my asking Lady Si how she employed her time—could she sew or em-

* The Chinese believe that each person has three souls—one of which, at death, goes to Hades; one remains with the body; and the third occupies the small slab of wood called the Ancestral Tablet.

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broider?—she replied: "Oh, no; I can only eat!" Indeed the Chinese do seem to think that feasting is the great end of life, as we learned by experience ere we got away.

The lack of any heathen temple—apart from the Ancestral Hall—and the little evidence of idolatrous worship in the houses, struck us as strange. But the Bible-woman assured us that there was a good deal of idol worship indulged in; that almost daily "spirit mediums" were consulted as to the wishes of the gods. However, though we visited freely in the principal houses, and were shown through the most private rooms, save in the house of the old lady herself, we saw absolutely nothing suggestive of idolatry. In this house that formed the one exception, the shelf of family gods was wanting, and only a row of pots filled with ashes and the burnt ends of incense sticks seemed to supply its place. Here we saw piles and baskets of paper "spirit money"; and we know that during the winter festival expensive offerings were made to the departed ancestors, and that the gentlemen made long journeys to worship at their ancestors' graves. All this is quite in accordance with what is generally said, that among the Literati, which include the higher classes, the principal worship is that of the ancestors.

I at first thought that the old lady was a Buddhist, from the fact that, before taking any medicine, she was careful to inquire if there was any element of beef in it. But this idea was dispelled upon finding that she did not refuse eggs or chicken. We were afterwards told that she had, from her youth, abstained from eating beef; but not from any vow to the idols, but simply as a notion of her own. Consequently, none of the women of her family (I cannot say as much for the men) would touch beef in any form. They told us that to partake of what their "Venerable Lady" would not eat would be thought a mark of disrespect to her, and would be looked upon as an unfilial act.

Just outside the walls of this family village, which goes by the name of Tek-ang-li, one very similar is in process of building, and is, indeed, nearly finished. It consists of five rows of houses, separated by narrow streets. This embryo village is square, and is surrounded on three sides by a high wall. The remaining side is quite open, and the finest houses are found at this end of the streets, their front entrances being beautifully finished. The Ancestral Hall occupies the central place, and is really very handsome. Its great doors are to be guarded by enormous stone lions, and the walls above, and on either side of the entrance, are mounted with pictures executed in the mason work, each representing some scene in Chinese history or tradition. The figures of men, horses, and dragons are in relief, and are really wonderfully well done. The inside of this Ancestral Hall is even more beautiful and impressive. The outer court is separated from the inner by a wall composed of doors, each of the most exquisite lacquer work, on which is a landscape painted in gold. On this

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Ancestral Hall, and on another very similar to it in size and general appearance, has been expended the greater part of the 30,000 dols. which I was told the place is to cost. As the buildings are mostly of Chinam (a composition of sand and lime)—a comparatively cheap material—the chief expense is in the lacquer work, pictures, and other ornamentations. This village, which will accommodate two hundred people, is to be the private residence of the Admiral who, when his mother dies, must give up his official position and go into retirement for three years—the official time of mourning.

NEWS FROM ABROAD.

Encouragements in Peking.

WRITING on April 28th, the Rev. S. E. Meech, of Peking, says:—"I recently baptized a young man, the son of one baptized last year; also, two Sundays after, Miss Pearson's waiting woman. I hope to baptize two more young men next Sunday. There are several more on our list of inquirers, one family—father, mother, and four children; two of the boys are in our day-school here. I am much interested in an evening meeting conducted every Monday. It begins as evening comes on, and has so far been increasingly well attended. Hymns are sung from large sheets hung on the wall, and subjects from the life of Christ are expounded, chiefly by means of question and answer. The whole lasts about an hour, and is closed with a brief prayer. The attendance is about seventy or eighty, chiefly neighbours. I was amused the other day by the coming of a carpenter to measure our seats, as some one had been present at some meeting, and approving of the seat, if not of the teaching, gave an order for two."

Two Matebeles converted.

The following from the Rev. D. Carnegie will be read with much sympathetic interest and rejoicing. He writes:—"After nearly eight long years of weary waiting, watching, and praying I feel unfeignedly thankful to God for His precious promise and its gracious fulfilment, for He has given me two souls who are living testimonies in this land to-day to the power of Christ's redeeming love. As to their conversion I have not the slightest doubt. They attend our weekly private prayer-meeting, which is held in my study, and take part in it, their prayers being short, broken, and sincere. Need I tell you how glad I am at this, and how we long for the return of Saturday, when we meet together to pray for ourselves and those dark deluded people around us. A brief outline of their history may interest you. One I have referred to in previous letters to you. His spiritual life has been slow but sure in developing. During the four years he has been with me, he has never once expressed a desire to return to his

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old companions and habits of life, and there is no reason to doubt that Christ is formed in him the hope of glory. He knows something about Jesus, but best of all he knows Him to be his Saviour, and feels the power of His dying love for him in his heart. Persecution and sneers cannot induce him to give up his Saviour, and his daily life backs up his profession.

"The other is, to my mind, a real gain to the power of the Gospel in this neighbourhood. She has tasted of the love of Jesus and rejoices evermore in her Saviour. For five years she has been more or less connected with us, and has grown up within the sound of our church bell. At one time she was just as wild as the other girls about here, but the sudden death of some white people caused her to think that were she called away without any warning, how would she stand before God? She became deeply conscious of her need of a Saviour, and set about finding Him in dead earnest. Her first idea was that she must learn to read and write before she could find peace, but after this was explained to her as not being the way, that she must believe in Jesus now, she found peace in believing, and ever since there has been a marked change in her life walk, and conversation. Yea, more, she has publicly professed to those with whom she lives that she believes in Jesus, and that her heart loves Him.

"I am told that these two souls no more belong to the nation, that they belong to me. How sad if they did! Rejoice with me, Christian friends, that they belong to God, and He will take care of them, and let us thank Him that He is showing even in Matebele land that the Gospel of Christ is the power of God unto Salvation. I am looking forward to the return of my colleague, when we hope to hold a public baptismal service and receive these two persons into the Church of Christ."

Outside Testimony.

In a private letter from a gentleman in Teheran, Persia, which has been kindly placed at our disposal, we met with the following references to mission work. Thinking that they would interest others we reproduce them :—

"For Protestant service in Teheran we are dependent on the American Mission. We have had a service every Sunday afternoon till May 25th, when it was discontinued till the autumn, on account of the hot weather, and because nearly all the European residents migrate to the country during the summer. Last Sunday I went to the service to the natives, conducted by the missionaries, and was very much pleased with it, though, of course, as my knowledge of the language is at present not very great, I did not understand much of it. In the hymns sung I recognised familiar old tunes. It was an interesting sight to see Persians, Mussulmans, Jews, and Armenians, with the Mission school children behind, sitting under one roof. I was struck by the easy, fluent way the missionaries spoke,

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and also by the orderly behaviour of the congregation. After the service came Sunday-school, to which I remained as a spectator, and the 'buzz' of the different classes reminded me very strongly of the old Sunday-school at N—— before the new schools were built.

"In the school there were several classes, and the 'scholars' who formed part varied in age from about forty or fifty to five or six years old. It being the day for the usual monthly address to the scholars, the teaching was of short duration; and then came the address. A large new map of Africa was hung in front of the room, and one of the missionaries gave a short account of the continent, dwelling incidentally on Livingstone and Stanley, and also speaking a few words about the Christians of Madagascar. There are boarding day-schools attached to the Mission, and they have between 200 and 300 boys and girls who live there. Of course these are nearly all Armenians. In this bigoted country it is as much as a Mussulman's life is worth, at present, to become a Christian. But things are slowly changing for the better. Not many years ago, I am told, it was impossible for a European to obtain a Persian servant. Now they come freely, and are only too glad to have a chance of robbing you (this by the way, for they are terrible thieves). Now they attend the services at the Mission, and though the effects may not show just yet—*i.e.*, on the Mussulmans—it cannot but do good in breaking down strong prejudices, and enlightening them. I daresay had Mr. W. S. Caine visited Teheran, he would have gone to the English Protestant service, and finding twenty or thirty Europeans there, and no natives, would at once have written home that none of the natives came to the services, &c., and that the work was not making progress.

"I was the only European at the Persian service, although there are many here who know the language, and I do not know that any are in the habit of going. It is impossible that these can give reliable information about mission work, because they do not take the trouble to see it.

"At this Mission there are three missionaries with their wives and families, and also several lady missionaries (one a doctor), who look more especially after the schools. There is also a medical missionary attached to the place. I know them personally, and think very highly of them."

THE SHANGHAI CONFERENCE.

FOR the second time a general Conference of the Messengers of Christ to the Chinese has been held, and in the same place as the first, namely, Shanghai. To it have gathered missionaries of the various Protestant societies of Europe and America. Very many parts of the Chinese Empire were represented. The numbers of the present as compared with the first Conference held in 1877 show an amazing progress. In 1877 the numbers were about one

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hundred and twenty, this time they were between three and four hundred. The meetings began on May 7th, and were carried on during several successive days.

Mr. Hudson Taylor preached the opening sermon, taking as his subject "The feeding of the multitudes with but seven loaves and a few fishes." The "disciples" of the present day may well draw encouragement from the analogy. Our miracle-working Lord is still the same, and can do more by us than we either desire or deserve. Mr. Taylor wished the Conference to call for at least a thousand new labourers to work in China, with a view to presenting the Gospel to every family within the present generation. The leader of the China Inland Mission has always been impressed with the importance of general evangelism. Happily, many China Inland Mission brethren have discovered for themselves the immeasurable importance of settling down to faithful work in accordance with the proved laws of Chinamen's, not to say human, nature.

The Rev. Dr. Young J. Allen, of Shanghai, gave a very able paper on "The Changed Aspect of China." "Special prominence was given to the wide scope and great value of the treaties regarding extra-territoriality, which was treated as the lever by which China is yet to be brought into the comity of Christian nations. The duties entailed upon the missionary body by the changes in China were shown to be unity in a wide and effective way; an organ for the native church; a uniform series of school and text books; a national Christian University; and a wise division of labour."

Fitting words were uttered concerning Western forces at work in China, such as the foreign communities, the diplomatic body, the maritime customs, the secular press, and the travelled Chinaman.

A very warm discussion arose as to having a Chinese Bible with notes and comments. The following words of an influential friend of the British and Foreign Bible Society represent the prevailing opinion amongst men worthy to be heard:—"I should rejoice if a generous interpretation could be given to our rules, which were constructed with a view to Bible distribution in Christian countries, dominated by ecclesiastical systems, but which are, in my judgment at least, entirely unsuitable to heathen nations."

It was decided that a memorial to the Emperor of China should be drawn up and signed by every member of Conference, congratulating him on his accession to the throne, expressing earnest wishes for his long and prosperous reign, and prayer on his behalf for God's protection and blessing, also explaining briefly the tenets of Christ's holy religion, as well as determination to inculcate the principles of loyalty, not only amongst the native Christians, but amongst all classes with whom missionaries come in contact.

A native pastor, Mr. Yen, of Shanghai, pleaded with great effect that the Chinese should be treated with consideration, patience, and forbearance.

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A careful comparison of the present state of China Missions with that reported in 1877 will satisfy anyone as to how much more promising every form of effort is becoming. All sides of native life are being touched, confidence is growing, and a marvellous advance is made in movements for the uplifting of woman. There are many forms of educational progress. Best of all, there is the reproduction by natives of the new life and work so recently made known to them.

Those who can understand and appreciate the ever-spreading triumphs of our Lord and Saviour in China will look out for the notices of the "Conference Report," to be issued, probably, at an early date. J. S.

Writing on May 16th, the Rev. W. Muirhead, of Shanghai, says:—

"To-day a photograph of the whole Conference was to have been taken, and a bamboo scaffolding was put up, on the various steps of which some 300 were being stationed, when suddenly the entire structure collapsed, and a general precipitation took place. A terrible excitement prevailed for a time, and many were greatly shaken. Some were considerably injured, but happily only one appears to have been seriously affected. It is a matter for devout thankfulness that nothing worse happened."

HOME NEWS.

Missionaries Coming and Going.

ON Monday afternoon, June 23rd, after the ordinary business of the Board, a party of missionaries newly arrived from abroad were welcomed home, and a second and larger party taken leave of prior to their departure for the mission-field. The Foreign Secretary first introduced the former. These were the Rev. D. Hutton, of Benares, who, for twenty-five years, had been doing important educational and evangelistic work in two of the Society's most difficult North India stations—Benares and Mirzapur; the one the chief home of Hinduism and the seat of Brahminical learning, the other the centre of a vast district, the requirements of which are enormous, but the provision for meeting these still dreadfully limited. Next in seniority was the Rev. Morris Thomas, who went out to South India in 1878, and in 1880 joined the Vizagapatam Mission. He might be said to have revolutionised that Mission. A remarkable educational work had been done in Vizagapatam by the Rev. John Hay, M.A., D.D., who was a master on that side of missionary operations and had trained a noble band of assistants; but the evangelistic side of the Mission had fallen into arrears. Mr. Thomas, however, had thrown himself into this with such energy and enthusiasm that already a striking

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change was apparent. He had now come home for his first furlough, which had been well earned. Lastly there was the Rev. J. W. Roberts, of Belgaum, whose presence at that meeting was a matter of sorrow rather than pleasure. Mrs. Roberts's health had completely failed, and he himself had been far from well, so that it was necessary for him to come home on his wife's account and desirable on his own. These brethren were heartily welcomed by the Chairman (W. S. Gard, Esq.) in the name of the Board.

The Foreign Secretary then introduced the missionaries who were leaving —four for Madagascar and one for New Guinea. The first of these was the Rev. W. E. Cousins, the senior member of the Madagascar staff, who had been home partly on furlough, partly for the purpose of completing the important task of carrying through the press the revised version of the Malagasy Bible. That task accomplished he was now returning to Antananarivo to carry on the varied work of a district, and to give his valued experience to a mission that much needs wise counsel in these critical days of its history. The Rev. P. G. Peake had suffered much from ill-health through the greater part of his sojourn in England, but the Board were glad to find that he was now in full vigour once more, and was ready to resume his manifold duties as superintendent of a country district, with its many agencies and branches of work. The Rev. T. Rowlands was returning to the Betsileo Mission after his first furlough. The energy, earnestness, and success that had attended his work at Ambohimandroso had marked his career as a deputation. In Wales, in England, and in Scotland he had done excellent service. The Rev. R. Roberts was a young missionary going out to one of those Malagasy places which have a very long name. He had a good record from Bangor College and also from Edinburgh, where he had been studying medicine. A missionary was long since promised to Ambohinamboarina, the place referred to, but only now were the Directors able to redeem their pledge. Last came the Rev. C. W. Abel, who was going to New Guinea. He had already had experience of hard life among the Maories in New Zealand, and had there had his zeal awakened. Coming home he had passed through a course of study at Cheshunt, and had since done good work in the London Hospital under the superintendence and instruction of Dr. Eliot Curwen.

The Chairman having bidden the departing missionaries God-speed, each of the new arrivals, and of those leaving, briefly spoke.

Mr. Hutton referred to the difficulties of making such headway in Benares as the public could easily grasp. Notwithstanding this, their higher educational work was effecting great things. Biblical truth was making a lasting impression upon hundreds of young men, and was training them to appreciate what is true and honourable. He also urged the claims of Mirzapur, and spoke in warm terms of the late Rev. Peter

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Elias and his most successful labours at Duddhi. Mr. Thomas deprecated the words of high commendation used by Mr. Thompson. He felt that there was still very much to be done in Vizagapatam. Still progress had been made. Several out-stations had been opened and eight native assistants were employed. The native church had been rebuilt by the people themselves. A book depôt had been started. This was now used as a reading-room, and newspapers or periodicals sent to the Rev. John Knox would be thankfully received. The efficiency of the High School was well maintained under Mr. Lazarus and Mr. Shanmukharam, both of whom were able and devoted Christian men. A native gentleman had recently given 2,500 rupees for establishing a scholarship, and a second sum of 1,500 rupees for a second, to be called the John Hay Scholarship. Mr. Roberts's retrospect was short. He would rather have been in Belgaum facing a native crowd than be standing there compelled to come home before his time. Lately he was present at the funeral of a Christian Hindu who, by his fidelity during the Mutiny, had saved Belgaum from destruction and four hundred European residents from a massacre similar to that of Cawnpore. The Mission had reason to be proud of such a man.

Mr. Cousins said that he was going back to a work that he loved. It was beset with many difficulties just now. The increase of drunkenness among the Malagasy, the gold craze that was raging, and such like things were serious obstacles to progress; but he noticed with great pleasure that the letters from Madagascar were full of hopefulness. In the young especially they saw much to encourage them. A generation of young people familiar with God's Word had sprung up, and they believed they were training them to a purer and nobler life. Mr. Peake said he was tired of being at home, and was longing to be back at the post where for twenty years he had been engaged. His schools were a great joy to him. They had teachers and evangelists who had passed through the schools. His medical work, and the training of youths in the Industrial School, would, as hitherto, occupy much of his time, for he was convinced that it was necessary to train the young people for practical life. Mr. Rowlands said that he had come home for rest and change. He had had much of the latter, little of the former; but he must not complain, for he was blessed with excellent health. His station was, in his opinion, the most important in Madagascar or elsewhere—being the advanced outpost among heathen tribes. Border raids were frequent in the neighbourhood, but a hopeful movement had begun, and the prospect was bright. Only what had to be done must be done at once. The opportunity was ours now; whether it would be so ten years hence none could say. Mr. Roberts spoke of the hopefulness with which he was going forth. He had more of the missionary spirit that day than ever before, and was going to those benighted people, who for several years had been awaiting a missionary, and was hoping to imitate the Lord Jesus Himself, and both

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"heal the sick, and preach the Gospel." Mr. Abel said that for some years he had wished to be a missionary, and that if he had had his own choice he could not choose any field more congenial than New Guinea, any station he would prefer to Suau, any colleague more to his mind than his friend Walker. He was going because Christ had said, "Go," and was implicitly trusting in Him for help.

The Rev. A. Norris, of West Kensington, then delivered a short valedictory address, and the Rev. T. Grear, of Bishopsgate Chapel, offered special prayer.

The next evening (Tuesday, June 24th) a public farewell service was held at Abney Chapel, Stoke Newington, at which there was a large attendance. The Rev. W. Spensley, pastor of the church, presided, the Rev. R. Wardlaw Thompson introduced the missionaries, Dr. Allon delivered an address, and the Rev. W. Justin Evans offered prayer.

The Annual Report.

We beg to call attention to the Ninety-sixth Annual Report of the Society, which is now being issued to the churches. The general plan of the Report is the same as that of last year. The Foreign Secretary of the Society has embodied, in a consecutive statement from his own pen, the salient features of the reports furnished by the brethren abroad, the text being illustrated throughout by extracts given as foot-notes. A complete set of new process block maps has been prepared to assist the reader in understanding the geographical references.

The Report will be sold to non-subscribers at *one shilling and sixpence* in the complete form, or, without the subscription lists, at *ninepence* a copy. Address, Rev. Edward H. Jones, 14, Blomfield Street, E.C.

Founders' Week.

By way of preliminary announcement, we beg to remind the friends and well-wishers of the Society throughout the country that the week commencing Sunday, September 21st, will be what in L.M.S. circles is known as Founders' Week. The corresponding week in 1795 was signalised by a succession of meetings for prayer, for conference, for exhortation, and for those practical arrangements which issued in the formation of the Society; and it is hoped that, as last year, so again this, Sunday, September 21st, and some one or more of the following days, will be utilised by ministers and Sunday-school superintendents for deepening and extending interest in the Society's work for Christ in heathen lands.

Prayer Meeting Notice.

As Monday, August 4th, will be a Bank Holiday, the usual Monthly Prayer Meeting will be omitted. The next meeting will be held on September 1st.

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BOOK NOTICES.

THE SUCCESS OF CHRISTIAN MISSIONS. Testimonies to their Beneficent Results. By Robert Young, F.R.S.G.S, Author of "Modern Missions," and "Light in Lands of Darkness." London: Hodder & Stoughton, 27, Paternoster Row. 1890. Price 5s.

THIS is the third book, written on the same general lines, that has appeared within the last three years. Like that excellent little work, "Are Foreign Missions doing any good?" (Kegan Paul & Co.), and the more ambitious American book, "The Great Value and Success of Foreign Missions" (Nisbet & Co.), both of which were noticed in our pages when first issued, Mr. Young's manual is a compilation of testimonies, borne by men of note and position, to the valuable and beneficent fruits of foreign missions. But it is much fuller than its predecessors. The case is first stated in an introductory chapter. Then follows Book I., with selections of "Unfavourable Opinions," some of them a century old and long since exploded. Book II., containing nine or ten chapters of "Favourable Opinions," is arranged geographically according to the mission-field concerning which the testimony is given. Full and convincing as the list is we observe many omissions. For example, the statements made concerning this Society's work in New Guinea by a large number of distinguished men are represented by the latest of these only. The same thing holds good of the Polynesian and Madagascar Missions. Still the array of authorities is so extensive, the skill with which they are marshalled so marked, and the witness borne so emphatic, that he would be an audacious and unscrupulous man who, in the face of all this, still denied the success of missions, especially when to this outside evidence the reports of the workers themselves are added.

THE LORD'S PRAYER IN THE LANGUAGES OF AFRICA, and the Districts where spoken. With Map. London: Gilbert & Rivington, Clerkenwell Road, E.C. 1890. Price 1s.

AT a time when everything connected with Africa is regarded with such keen interest, this booklet will be welcomed by many. Specimens of about fifty different languages or dialects are given, the familiar words of the Lord's Prayer being reproduced in each of them.

WHITE UNTO HARVEST. A Missionary Service of Song. Compiled by A. W. Marston. London: John F. Shaw & Co., 48, Paternoster Row, E.C. Book of Words, 3d. Special terms for large quantities.

HYMNS, chorales, solos, duetts, quartettes, interspersed with Scripture readings quotations from missionary addresses, from sermons and appeals, suitable for a band of young people wishing to give a missionary musical service.

ANNOUNCEMENTS.

DEPARTURE.

The REV. CHARLES W. ABEL, on his appointment to NEW GUINEA, embarked for SYDNEY, *en route* for COOKTOWN, per steamer *Britannia*, June 27th.

ARRIVALS IN ENGLAND.

The REV. T. T. MATTHEWS and MRS. MATTHEWS, from MADAGASCAR, per Messageries steamer *Rio Grande* to Marseilles, thence overland, June 25th.

BIRTHS.

LAWES.—March 11th, at Niue, South Seas, the wife of the Rev. F. E. Lawes, of a son.

HILLS.—April 25th, at Upolu, Samoan Islands, South Seas, the wife of the Rev. J. W. Hills, of a son.

MEECH.—April 30th, at Peking, North China, the wife of the Rev. S. F. Meech, of a daughter.

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Hawarden	11	11	7
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Middlesborough-on-Tees. Mr. W. H. Bleasley	6	0	0
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Parkstone. Mrs. Sewell (box)	0	6	1
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Reading— Geo. Palmer, Esq.	50	0	0
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Rochdale. C. Heape, Esq.	2	2	0
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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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OCTOBER, 1890.

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LETTERS FROM MISSIONARIES, AUGUST 14 TO SEPT. 16, 1890.

CHINA.

Rev. Dr. Chalmers, July 24.
„ J. Macgowan, July 15.
„ F. P. Joseland, Aug. 1.
„ R. M. Ross, July 26.
„ W. Muirhead, July 11.
„ Dr. John, July 8.
„ A. Bonsey, July 27.
„ C. G. Sparham, July 15.
„ J. W. Wilson, July 12.
Dr. Davenport, August 5.
Rev. T. Bryson, July 5.
„ W. H. Rees, July 1.
Mrs. G. Owen, Sept. 12.
Rev. J. Stonehouse, July 10, 16.
„ J. Gilmour, June 9, 23, 24.
Dr. Smith, June 17, 19.
Mrs. Smith (Chefoo), July 1, 16.

INDIA.

Rev. J. P. Ashton, Aug. 5' 17, 26.
„ A. P. Begg, Aug. 5, 19.
„ A. Parker, Aug. 6, 13, 27.
„ T. Insell, Aug. 18.
„ G. M. Bulloch, July 28.
„ J. G. Hawker, July 25.
„ J. Smith, Aug. 12.
„ E. Lewis, Aug. 20.
„ T. Haines, Aug. 6.
Mrs. Haines, Aug. 6.
Rev. H. Lester, Aug. 13.
„ B. Lucas, Aug. 13.
„ J. R. Bacon, Aug. 26.
Rev. W. H. Campbell, Aug. 17.
„ J. B. Coles, Aug. 19, 26.
„ J. H. Walton, Aug. 26.
„ E. Hawker, July 28.
„ M. Phillips, Aug 6.
Miss Brown, July 30, Aug. 13.
Rev. I. H. Hacker, July 25 (2), Aug. 18 (2).
Dr. Fry, Aug. 3.
Mrs. Thomson, Aug. 6.
Rev. S. Mateer, July 28, Aug. 2.

MADAGASCAR.

Mr. J. C. Thorne, July 19.
„ T. Lord, July 21 (2).
Rev. B. Briggs, July 19.
„ J. H. Halle, July 6.
„ W. Huckett, July 16.
„ H. T. Johnson, June 24, July 10.
„ J. A. Houlder, Aug. 6.
„ G. A. Shaw, July 8.
„ R. Hitch, June 20.

AFRICA.

Mr. D. Mudie, July 30, Aug. 13.
Rev. T. D. Philip, Aug. 2.
„ S. J. Helm, Aug. 18.
„ J. Harper, Aug. 2.
„ J. Pritchard, Aug. 4.
„ W. Ashton, Aug. 9.
„ A. J. Wookey, Aug. 4, 5.
Mr. A. J. Gould, Aug. 4.
Rev. E. Lloyd, July 21 (Kanye), Aug. 11.
„ W. A. Elliott (Palapye), Aug. 8, 15.
„ C. D. Helm (Kimberley), Aug. 11.
„ D. Carnegie (Palapye), Aug. 1.
Dr. Wolfendale (Zanzibar), July 17.

WEST INDIES.

Rev. J. L. Green, Aug. 27.

SOUTH SEAS.

Rev. E. V. Cooper, July 10.
„ J. J. K. Hutchin, June 14.
„ G. A. Harris, June 24.
„ W. N. Lawrence, May 28, July 19.
„ F. E. Lawes, May 20.
„ J. E. Newell, July 14.
„ J. W. Hills, July 21.
„ W. E. Goward, Aug. 10.
„ J. Hadfield (Sydney), July 11.
„ S. M. Creagh, June 20.
„ W. G. Lawes, July 12.
„ A. E. Hunt (Sydney), July 31.
„ E. B. Savage, June 26.
„ W. C. Robinson, July 21.
Mr. T. Pratt, July 12.
Rev. J. Jones, July 25.
„ E. Taylor, July 29.
Miss Goode, Aug. 5.

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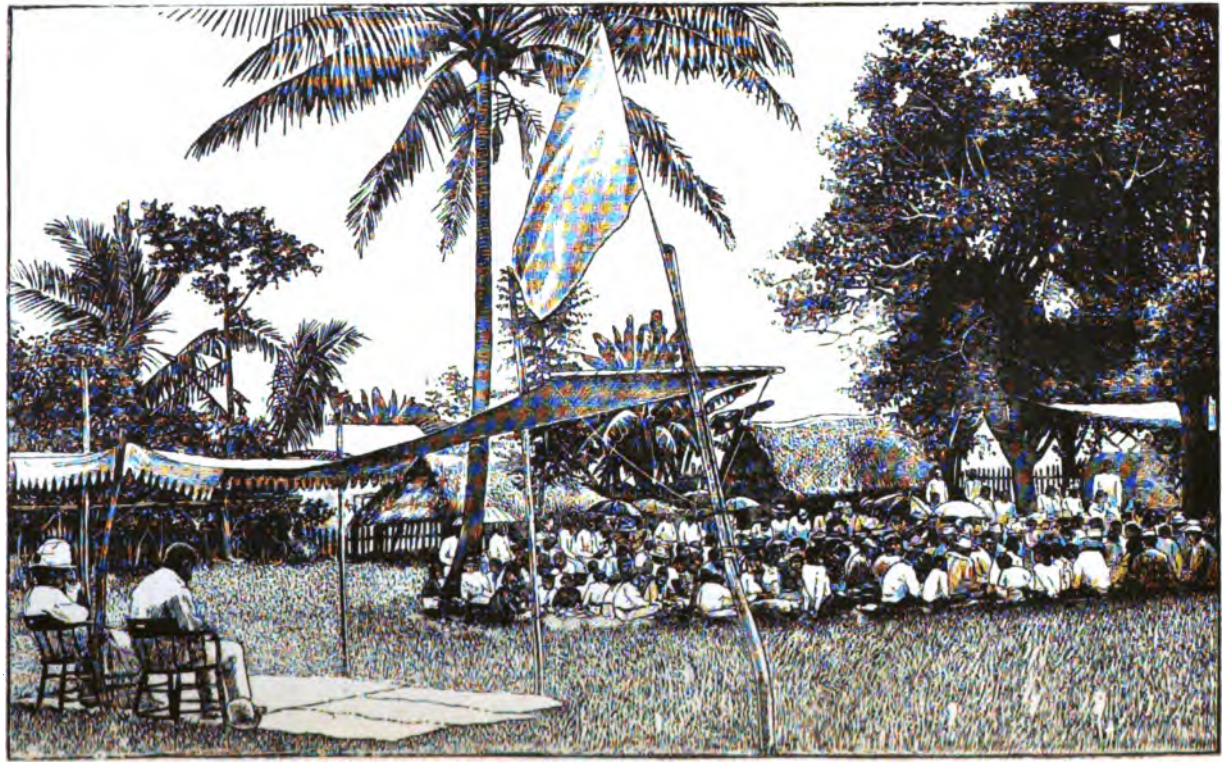

"PRAYER ON BEHALF OF KING MALIETOA."—(*See page* 300).

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THE CHRONICLE

OF THE

London Missionary Society.

THANKSGIVING DAY IN SAMOA.

OUR illustration represents a very interesting and remarkable assembly in Apia on Thursday, May 8th. The long and heroic struggle which Samoans have made for their country's freedom has at last been crowned with success. German oppression is now a story of the past. The wrecked and battered hulks of the *Adler* and *Trenton* warships, still lying on end among the shoals of Apia harbour, are the only remaining signs of the unhappy warfare which for so many weary months convulsed Samoa. The exiled King Malietoa has been triumphantly restored to his throne and dignity. Samoa is now in the enjoyment of a most unique treaty with the three most powerful nations of the world. England, Germany, and America have bound themselves not only to maintain the autonomy of Samoa, but also to render their united services in the establishment of a good and stable government. A chief justice has been appointed by the three Powers to advise the king and direct the government. A land commission has been appointed. Laws have been already promulgated making it a penal offence to sell drink or firearms to natives. A custom house is already in active service, and by the time this is printed the new governmental machinery will be in full working operation, and Samoans will have the advantage at this national crisis

ANDOVER THEOL. SEM. OCT 21 1890

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of the friendship and assistance of the three most powerful and civilised nations in the world.

Our Samoan people fully realise the goodness of God towards them in thus crowning their patriotic struggles with success. The treaty was signed on Friday, April 28th, in presence of the consuls and other officials, with due solemnity. Thursday, the 8th May, was set apart by the King and Government as a day of national thanksgiving and rejoicing for the great blessings of peace and freedom which God Almighty has granted Samoa. In every village throughout Samoa, alike in our Protestant churches and those of the Roman Catholics, the people assembled morning and afternoon, and the day was generally observed by Samoans as a high day and a holiday.

Our illustration (from a photograph taken by Mr. Caris, photographer, Apia) represents the assembly of the Apia Church, of which Malietoa, the king, is a member. So large a crowd assembled that no building in Samoa was large enough, and the service was therefore held in the open air in front of the king's house. The meeting was presided over by Rev. W. E. Clarke, the resident missionary in Apia, and was also addressed by Rev. J. E. Newell and Pastors Esene and Tagaloa. The Malua students were present and conducted the singing, and the service, which was of a strictly devotional character, was characterised by much solemnity and patriotic feeling. Malietoa and his wife sat a little apart under a canopy. The German consul, Dr. Strubel, and many of the leading residents of Apia were present. At the close of the meeting Mataafa, the Roman Catholic chief who figured so largely in the late war, came forward to congratulate Malietoa. There was a general conviction, as the great assembly dispersed, that this thanksgiving service, apart from its specially religious significance, would be of much benefit to Samoa in allaying old jealousies, in cementing old friendships, and in reviving an universal patriotic feeling throughout Samoa. Our photo was taken at the moment of "prayer on behalf of King Malietoa."

W. E. C.

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CHRISTIAN LEADERS AND CHURCH LIFE IN AMOY.

BY REV. JOHN MACGOWAN.

(*Continued from* p. 286.)

SEVERAL other churches then gave in their report, but there was nothing of special interest, excepting that they nearly all had to report progress. We then proceeded to discuss those in the county of "Gracious Peace," and the first whose name was called was that in the county town. Here a very pleasant state of things had to be reported. Hitherto nearly all the membership of this church had come from outside the city, comparatively few being from the town itself. Latterly Christianity has been taking hold of the people of the town, to the great delight of the church there, which could not endure the thought that the people of the neighbourhood where the Gospel was being regularly preached should remain untouched by it. At the Chinese new year, when the people spend their time in holiday-making, and the churches everywhere are opened for evangelistic services, the chapel had been crowded, as long as the doors were open, by the citizens of the town, anxiously listening to the preaching of the Gospel. This news was very gratifying to us all. This large attendance indicated more than the mere assemblage of considerable numbers of people to hear the truth. It meant that the people of the town had watched the conduct of the Christians, had listened to our preaching, and, with the cautiousness of the Chinese, had compared this with their own heathenism, and had come to the conclusion that Christianity was a Divine religion, and not one devised and promulgated by the barbarians. How different the state of things from that when we first began our work in this city!

A MARKED CHANGE.

The scholars and leading men of the town vowed a solemn vow that their city should never be polluted by the presence of the foreign religion. When it was rumoured that we had purchased a piece of land within the walls, and were actually building a church on it, the rage of the people knew no bounds. They watched the rising building with anger. Deep mutterings, and the threatening looks of all that came to see it, showed the hostility of the people. Secret meetings, and open threats, and solemn vows never to allow this hated religion to be preached in their town, all testified to the tremendous agitation that our having gained a footing within the walls of the city was exciting. Besides, their gods were in danger. It had become a prime creed with the heathen that wherever Christianity came there the power of the idols vanished. Now we were establishing ourselves, not in some out-of-the-way place in the town, or in some obscure alley or back street

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where our presence would be little known: we had had the audacity to choose the most public position in the town, and close to the chief god of the place. The most terrible disasters were predicted. The gods would desert the city, they said, and worshippers would approach them, but they would sit paralysed before them, for their power had been annihilated by the God of the new religion. As a result of all this, business would fail, and famine and plague and pestilence would seize upon the people as a punishment for their sins. The excitement grew apace with the rising of the building, till when it was finished, and it seemed to the Christians that the storm was going to die out without having done any mischief, a mob mysteriously gathered round the church, and having lashed itself into fury hurled itself incontinently upon the building, and instantly the work of destruction began. The tiles from the roof disappeared, and even the very tiling on which the excited crowd stood was torn up by eager hands. Doors were wrenched from their holdings, and beams moved as if by magic from their places, and soon were silently gliding down narrow lanes and alley ways, where the gamblers and opium smokers had a carouse out of the money they fetched. It was a striking scene, and a terrible one too. The crowd was as savage and methodical in its madness as any that ever met for purposes of destruction. The years have gone by since then, and the picture has been gradually softening down. Was it a real one after all, or was it one that the imagination had conjured up? It would almost seem so, for see! the crowds are again in the building They are sitting quietly. There is no wild, excited look upon their faces. No gamblers and opium smokers stand by, waiting to pounce upon their prey when the turmoil is at its height. The preacher holds them in rapt attention. They are listening to the story of the Cross, that story which they had declared should never be preached from any church in their city. The crowds pass by down the main street in front, but there is no confusion. The church is now a recognised institution, and men would almost as soon dream of pulling down the temple across the street as it.

BAD "CASH" AND CHURCH FINANCE IN CHINA.

During the discussion about this church, it came out that there was considerable dissatisfaction with the way in which the members paid their minister his salary. It was alleged that as much as ten per cent. of the money paid in was composed of bad coins. I must here explain that the only coined currency in use amongst the Chinese is cash. A thousand of these are worth about three shillings. They are strung in hundreds, and custom allows that in each of these there may be four or five bad ones. It was explained that in the county of "Gracious Peace," where money was scarce, even ten in a hundred was permitted, and that in the purchase of certain articles, though diluted to the extent of ten per cent., this string would be accepted as fair payment. It was maintained that

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the people in paying their pastor with these strings had no intention of defrauding him, but were simply acting according to the common custom of the county. On the other hand, it was held that the pastor should be paid in good cash only. One very vigorous and impulsive man got up and asked in what kind of coin the taxes due to the mandarins were paid. Several voices exclaimed that only good cash would be received. "Then," said he, with flashing eyes, "shall the church give its pastor worse than it would give its rulers? Certainly it ought not." The pastor himself got up to explain that he had been greatly inconvenienced by the large admixture of bad cash, and he was glad that the subject had been brought up so that the assembled delegates might give their opinion on the matter. He did not take the high ground that the former speaker had done, and place himself in comparison with the mandarins. That would have given him the appearance of arrogance. He very skilfully took the illustration of a sedan chairbearer. This class of men are amongst the most despised and disreputable in the whole community. They are deservedly so, because of their vicious and depraved habits. There is one thing on which these men are most determined, and that is they will receive no bad cash from their fares. Every one in the hundred must be a good one. The first thing they do when the money is handed to them is to unstring it all on the ground, and pick out all the bad ones, and even the good ones that have got worn by use, and look a little suspicious, and peremptorily demand good large ones in their place. Whilst this counting is going on, the keenest eyes have to be kept on them, or they would slip some of them up their sleeves, and then declare that the string was deficient of its proper number. The pastor said: "Supposing I were a chairbearer, I should have this right at least, that I should be paid for my services in the very best coin." This he said in a very calm and dignified manner, and made such an impression on the meeting that the delegate from his church was directed after he returned home to bring the matter before the brethren, and especially the deacons, and advise them to be more careful in the future to receive only the best cash when the subscriptions of the people were handed in. I knew that the decision was a right one, and I acquiesced in it, but at the same time I could not help sympathising with my poor people of "Gracious Peace." These delegates from the South, with their easier circumstances, and with nature more lavish in her gifts to them, could not understand the struggle the men and women of this poor county had to make to keep their churches self-supporting. If they had seen them as I had, battling for very life with a soil so poor that they wring out of it the barest subsistence, or had travelled amongst the mountains, and marked how every ledge and level place on their sides were terraced and cultivated, or had watched the fishing boats come spent and battered out of the gale that covered the sea with foaming waves, they would have learned that behind those bad cash there were

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whole tragedies, made up of toil, and suffering, and self-denial, that only loyalty to Christ could have made men endure.

CHINESE ETIQUETTE AS EXEMPLIFIED IN MINISTERS AND DEACONS.

The names of several churches were then called, but there was nothing special in the case of any of them. The only thing that struck me was the amusing way in which the delegates gave in their reports. These men, by the way, all happened to be deacons, as well as delegates. When the chairman asked: "Have the pastor and deacons been doing their duty during the past year?" the reply came that the deacons had been very remiss in the discharge of their duties, and really deserved censure, but that the preacher had been most faithful, and merited the highest praise. The chairman then turned to the preacher for an explanation, who rose and explained that the statement of the delegate was misleading, for that in point of fact he was the guilty one, whilst the conduct of the deacons had been worthy of all praise. This went on with several churches. The deacons said they were of no use, and they had failed to look after the interests of the church, whilst the preacher had been most active and untiring in his office. The preacher, on the other hand, vigorously denied this, and declared that the very reverse was the case. Now those who knew nothing of Chinese life would have been puzzled at these highly contradictory statements, and would have thought from the confession of the leaders of the churches that a very bad state of things existed in them. But such was not the case. Just watch the faces of the audience. There is no alarm upon them. No one seems troubled by these self-denunciatory confessions or terrified for the safety of the churches that have such unprincipled men at their head. They sit as calmly and as solemnly as though everything was going on all right and the present state of things demanded no anxiety. The fact of the matter was, the whole scene was a ludicrous illustration of a very nice point in Chinese etiquette. This demands that a man shall depreciate himself. You say to a man who has given some instance of great ability: "How clever you are." He at once replies with a very serious look and a slight inclination of the head that he is a fool, that he has no sense, and that he is utterly useless. The deacons and pastors and preachers were bound by traditions that started in the misty and hazy past of thousands of years ago to speak slightingly of themselves. Others might speak of their good deeds, but they never. Countless ages of training had saturated their very blood with this first principle. There was no feeling that they were telling untruths, for the audience knew exactly the true state of the case. They were deceiving no one, for it was only Oriental politeness that made them speak in such extravagant figures of speech. At length the monotony of self-depreciation became so intolerable that I could endure it no longer, so at the first

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convenient pause I got up to address the meeting. "If an Englishman," I said, "had come suddenly into our midst to-day, and had been gifted with the power of understanding your language, he would have come to the conclusion, simply by listening to your reports, that your churches were in a very bad condition, and that your deacons and preachers were men entirely unworthy of their office. Now this would be a mistake," I continued. "Then why use a method of talking that will do you injustice in the presence of those who do not know the real state of your churches? I have just returned from England, where a straightforward method of speech is employed, and I have not yet got my thoughts so broken in as to be able to sit patiently by and listen to words which do not convey the mind of the speaker. I know that your way is highly proper from a purely Chinese standpoint, and that to-day you have all proved yourselves to have been trained in the purest form of polite etiquette. Are you satisfied with this? Don't you think it is time that we Christians should touch the present etiquette of the Empire with truth, so that we should not be guilty of stating what is false under the shelter of a politeness that has been born and reared in a heathen society?"

SPEAKING THE TRUTH IN LOVE.

When I first got up to speak the faces of the audience began to expand with grins that gradually widened and broadened, and the black almond-shaped eyes, especially of the younger men, twinkled and danced with fun. It was so comical to have a man stand up and actually expose the weakness of their time-honoured system. How great that weakness was they were perfectly conscious, but that was kept as a kind of open secret amongst themselves, and that anyone should have the audacity to speak boldly and openly about the shortcomings of a practice that has entwined itself around all classes of society, from the Emperor on his throne down to the meanest beggar that sits with ghastly sores on the road side, was something intensely ludicrous to them. It was the younger West, more free and untrammelled by the traditions of the past, that stood before the venerable East, and with ruthless hand dared to expose a system that had grown hoary with age, and that taught men, under the guise of politeness, to conceal their true sentiments from each other. As I went on speaking a remarkable change came over my audience. The amused expression on their faces gave way to a more serious one. The smiles that had lighted up their countenances slowly died away, until at last I found them all gazing at me with intense earnestness and listening with the most profound attention to what I was saying. The eyes no longer sparkled with fun, nor did smiles flash from face to face, but now, when a great truth was being brought before them, they were as sober and thoughtful as any assembly in the West could have been.

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AN UPRISING OF CHRISTIAN MANLINESS.

After I sat down, a preacher, that was sitting not very far from me, rose up slowly from his seat, and raising his hand, and pointing upwards with his finger, as though he would arrest the attention of the meeting, he stood for a few seconds looking eagerly over it, with his words apparently held in restraint, until he had got his audience wound up to a pitch of expectation as to what he was going to say. He was an old man, and sprung from a family that had once rendered some good service to the State, for he had the title of "honourable" attached to his name. He had a sharp, intelligent look about his face, and his eyes moved quickly and restlessly, as though acted upon by hidden thoughts that he could not control. There seemed the faintest twinkle about them, as he said: "A good deal has been spoken to-day in the way of self-depreciation; now let us come to the real facts of the case. The deacons are not all good men, neither are they all bad. The same with the preachers. The fact is, we are all anxious to do our duty, but we are human. There are times when we succeed, and there are others again when we make sad failures. With regard to my deacons, they are about as good a set of men as you can get anywhere, but family cares, and the struggle to make ends meet, sometimes prevent them from attending to the interests of the church to the full extent of their desires," and he then continued to speak in this same strain. A thoroughly Anglo-Saxon speech it was, straightforward, manly, and without the flowers of rhetoric that the Chinese love to indulge in. I felt my heart drawn towards him, as he stood erect before the assembly, with face turning now and again so as to take in the whole audience. The blood that was running through his veins was Chinese, and he looked the very beau ideal of a Chinaman, but the Gospel had sent new forces and Divine thoughts coursing along those life centres, and never again would his heart throb as it used to do, or his thoughts take the channel which a false politeness had carved out for them. The manliness of Christ's life and teachings had evidently touched his life.

(To be continued.)

THE LEAVEN AT WORK.

ON the Ganges, in the mission boat *Jessie*, preaching morning and evening for six days to Hindus, Mohammedans, and Buddhists. Yesterday my companion, Paul Babu, handed me a letter just received from a Hindu priest up-country. It is written in English and contains only trifling errors, so I will copy it verbatim. It is one of the most striking evidences I have seen of a wide-spread, unbaptized Christianity. We know well of the existence of this,

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and feel the pressure of its yearning, unsatisfied life; but it is only occasionally that we see such manifest signs of its vitality. The letter is in reply to one in which Paul Babu had told of his having given up Government employment to enter upon the work of an evangelist. His Hindu friend writes:—

"The profession you have selected is, no doubt, good, in fact, it is all that a man should desire—to teach Gospel to fellow-brothers is the highest good that a man should or can desire. This should be the ambition of every man. But, my brother, the duty is very responsible, and, although your sweet nature will win many, I think that an evangelist cannot be but too careful. Every little act of his, private, domestic, or public, should impress others that he has really understood the Gospel, and, as such, fit to teach others the truth of the same. That man will never be able to do any good who does not live like a Christian. It is very easy as well as difficult to be a Christian. I hope that you will accept my advice in the spirit it is given, and will not consider it gratuitous or uncalled for. I could not have ventured to write so much to any other person. To you I write, as you know the place you have got in my heart.

"I should make here another observation with your permission. Your work should be confined more among persons who have already embraced Christianity than among those who have not. The state of the native Christians is really lamentable. It is their conduct that retards the progress of Christianity. Try to make them understand how sweet it is to believe in the Son of God and His holy words."

Excepting his advice to let alone the mild Hindu, and his severe criticism of native Christians, there is nothing in this letter but what might have come from the pen of an earnest Christian. It reminds me of an incident that occurred after our own preaching a few weeks ago. A respectable elderly man had listened very quietly to our addresses. At the close I said to him: "Won't you buy a copy of the Gospel?" He replied: "I have your Bible, and have read it daily for three years. I also pray; but I have not been baptized." In further conversation I found he was a Government pensioner, and had evidently given up all trust in Hinduism. But the pains and penalties waiting upon baptism had thus far been too great for his faith. I talked to him very seriously about the duty of confessing Christ before men, and he was manifestly impressed with the gravity of his position.

Are not we missionaries in India right in supposing that these two known cases are typical of hundreds and thousands of which the evidence is hid? And if so, ought we to feel much discouraged by the present dearth of baptisms? I confess, from experience, that it is very hard to go on preaching for twelve years, and that from nine to twelve times a week, and yet never baptize, as the result of one's own personal effort, a single convert

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from heathenism. Yet, far better this than to have the church swamped with baptized ignorance and superstition. The real knowledge of Christ and His teaching is getting among all grades of Hindu and Mohammedan society. It is exerting an influence over the daily life and moral character of thousands who are still known as Hindus or Mohammedans. Christ is being formed in them, and society is the better for their lives, and the time must come when baptisms will multiply as the natural fruit of knowledge and faith.

To this some may reply: "The argument is just that of the unsuccessful man looking round for excuses." I grant that it has such an appearance. And at the present time special force is lent to the reply by the sweeping and misleading criticism to which Indian missionaries are subjected. There are so many facts connected with life in the tropics, which lie outside the experience of an untravelled Englishman, that nothing but the greatest circumspection of speech can avoid giving false impressions to an English audience. Such circumspection seems to have been thrown to the winds by recent critics.

I write the more freely because I do not belong to the band of much-abused educational missionaries. During twelve of my fourteen years in India I have been almost exclusively a preaching and itinerating missionary. Yet I have to state that in the way of baptism, as a direct result of my preaching, I have absolutely nothing to show. "A good, sound argument for recall," says some brother. Very well! Let some of us poor, unsuccessful missionaries be recalled! But see to it that some better men are sent out; for, if ever any country needed the Gospel of Christ, it is India. The people are slow to come to Him that they may have light, but verily they are sitting in profound darkness.

A word about educational missionaries. For some years of my missionary career I was prejudiced against the educational method. But experience has led me to see that it is about the only efficient plan open to us for reaching the middle and upper classes of India. These classes have equal claims with the lower classes upon the sympathy of the Church; and they alone are capable of an intelligent grasp of the claims of Christianity. The ignorance and superstition of the lower classes are dense beyond description. Under these circumstances to give up education is to abandon the best means for reaching the most promising classes of India. To take merely our own school at Khagra, Berhampur, I can say most confidently that the influence for good exerted for years by the Rev. S. J. Hill through that institution is beyond all calculation. Large numbers of young minds have been permanently attracted towards Christ, and the date of baptism is merely a question of lessened terror or stronger faith.

W. B. PHILLIPS.

Berhampur, Moorshedabad, June 21st, 1890.

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THE HIGH SCHOOL, MIRZAPUR, NORTH INDIA.

THIS Institution is under the care of the Rev. T. Insell. In forwarding the set of photographs here reproduced, Mr. Insell says that to all the pupils who appear in the photos he has given instruction from the Word of God. Their behaviour when receiving such instruction is good, and some of them are so obedient, attentive, and respectful, that they would gain praise in any weekday or Sunday school in England. They all have some knowledge of Christian truth, and can repeat by heart certain passages of Scripture. Many of them have while in school gone through two or three of the Gospels and the Acts, as well as parts of Genesis and Exodus; and the others will, in course of time, be carried over as much ground. Besides what they themselves read, selections from other parts of the Bible are read to them by Mr. Insell from time to time. A few of them possess the whole of the New Testament; but most of them only buy that portion of the Bible which is required for the class. Is it not something to be thankful for that so many Hindu and Mohammedan youths are receiving instruction in the Word of Life?

The classes are thus described:—

First class, with head master in a chair. Of the twelve students three are Mohammedans, the rest are Hindus, amongst whom is one Brahmin. The student without a cap is a Bengali.

Second class, with second master standing. The boy without a cap is a Bengali; so also is the master. Some of the boys are Mohammedans.

Fourth class, with master in a chair. The tall boy at the back, with the buttoned-up coat, is a Christian in the middle of his fifteenth year. The boy without a cap is a Bengali. The little boy on the ground does not belong to the class, but was allowed to be "taken."

Fifth class, with the teacher in a chair. The third boy of the front row, counting from the left hand of the picture, is a Christian. The little boy on the ground *does* belong to the class.

The photo of the third class was a failure and so could not be sent. This is to be regretted, that class being a large, important one containing twenty-one boys.

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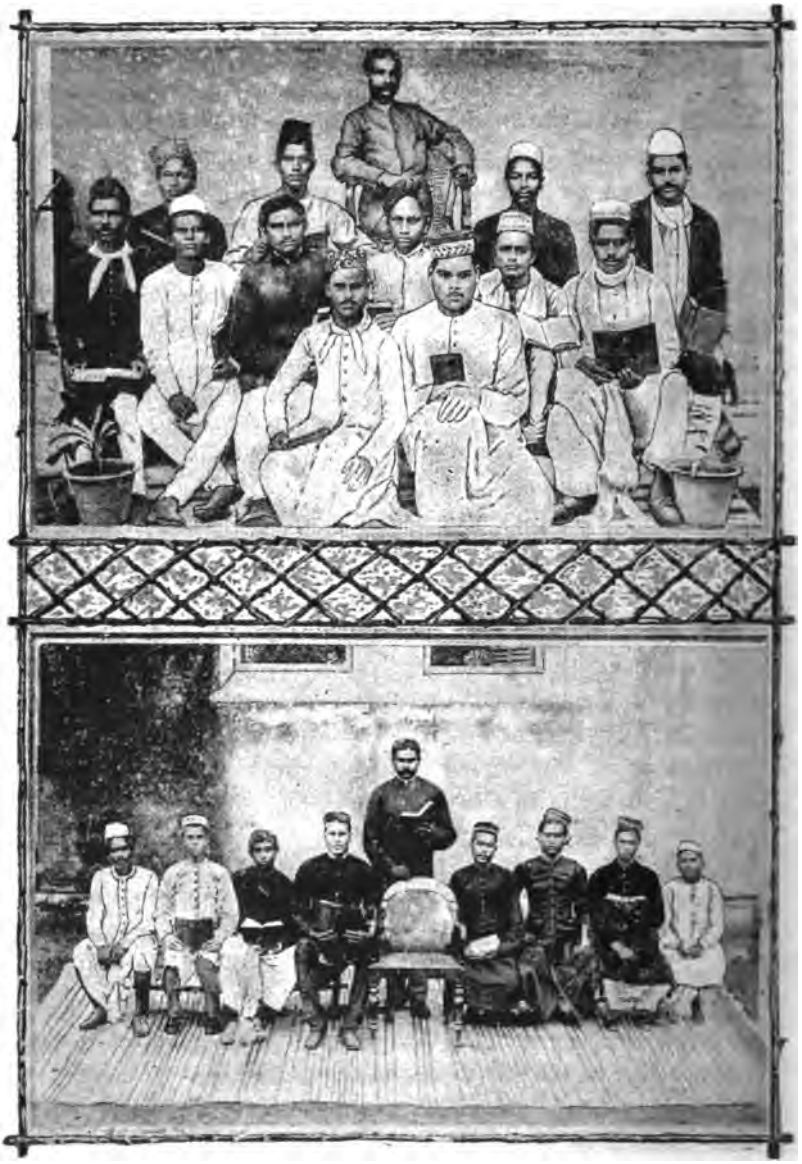

MIRZAPUR HIGH SCHOOL.—FIRST AND SECOND CLASSES.

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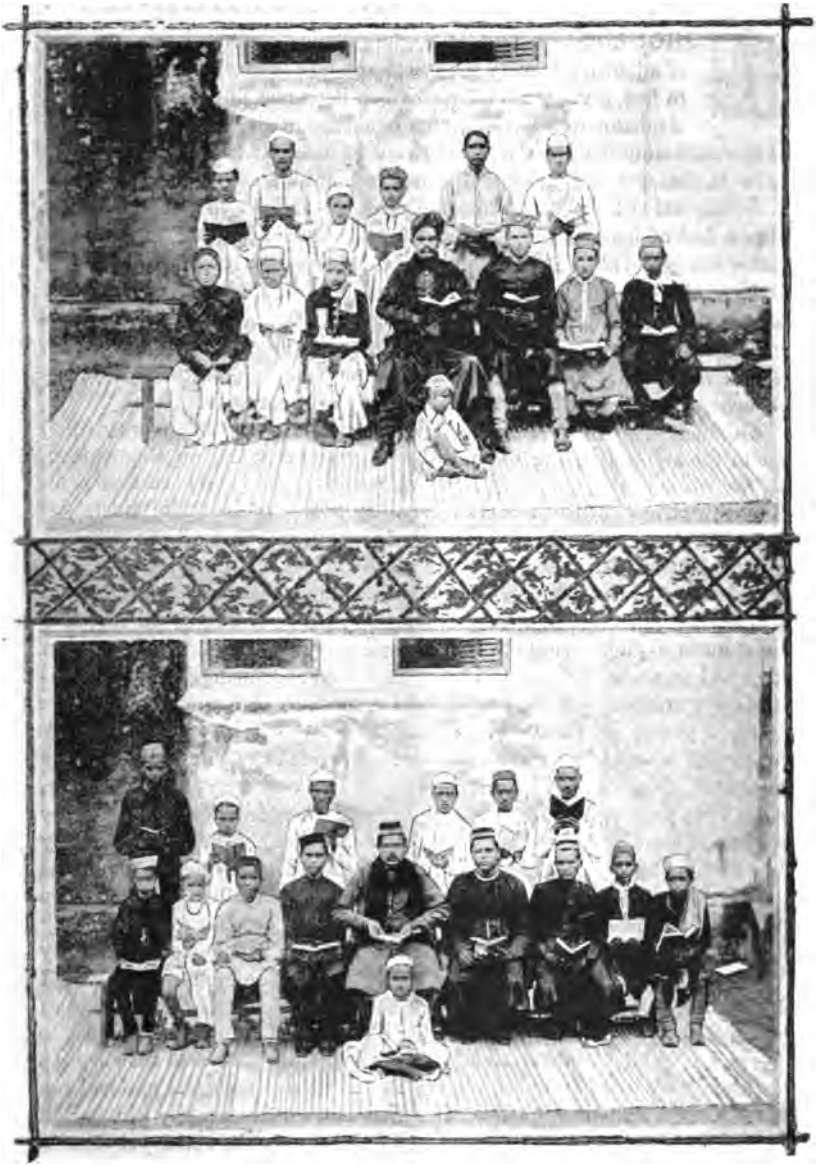

MIRZAPUR HIGH SCHOOL.—FOURTH AND FIFTH CLASSES.

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A LADY'S JOURNEY IN ANTSIHANAKA.

I SHOULD like to give the readers of the CHRONICLE some account of a journey I lately took to the eastern border of Antsihanaka—in fact, a visit to the forest which lies some fifteen miles east of Ambatondrazaka—in search of change of air, variety, and health. It is almost unnecessary to remind friends at home that a journey of fifteen miles in Madagascar is *not* accomplished in half an hour.

Setting out at 9 o'clock in the morning, we arrived at our destination after a deal of hard climbing at about 2 p.m. Such a journey is necessarily rather tiring, and at its close it is pleasant to find that the luggage bearers have arrived with pots and pans, food, bed, and bedding; such is certainly not always the case, and a night with no such luxuries is by no means an unknown experience to travellers in this country. Happily for me, however, a meal was quickly forthcoming, and a house being secured to eat it in, the arrangements were fairly complete for a stay of three days.

Although many of the inhabitants of Ranomainty (the village we visited) are in the habit of going to market at Ambatondrazaka, no Englishman, as far as I could find, had ever visited the place, and certainly no Englishwoman; hence a curiosity falling suddenly in their midst, the inhabitants took an early opportunity of paying us (our teacher's wife and myself) a visit. In answer to their greetings and inquiries, my Malagasy friend informed them in a sort of set speech which with but slight variation was repeated an amusing number of times—that we had come on no particular business, but having never seen their part of the country, the foreign lady had come to look at the trees and flowers growing in the forest, to listen to the voice of birds, &c., &c. In answer to the remark about the birds, a young gentleman visitor informed us that they all yelled very much the same way, a remark evidently intended to be derogatory to the feathered songsters. The inhabitants of Ranomainty were placed there, some forty years ago, to do certain Government business, and are not really natives of the place, but it is a remarkable fact that none of those originally placed there have died, at least so we were informed. This goes to prove that some parts of Antsihanaka are not unhealthy. Soon after our arrival we were asked to prescribe for an old woman who was brought to us, evidently in a state of decline. Knowing that most of these people would probably be heavy drinkers of native rum, I took the opportunity to warn my aged friend of the inevitable result in her case of such a practice (for there were symptoms which specially indicated her liking for it). To this she seemed to agree, but in a side conversation with my friend, she remarked that her son had lately advised her on the subject at the time of the great national festival (the "Fandroana"), telling her that she would certainly kill herself by drinking; "but," said she, "I know that very well, child, yet since in any case I shall die, *let me drink*." This incident will give some idea of a Sihanaka's love of spirit drinking.

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In the evening of the same day another old lady came to see us, with a very remarkable object. She informed us that of all the inhabitants of Ranomainty she only was a real native of the place; therefore, if we wished to go into the wood to shoot or to look about, we must first get her blessing (buy it, I suppose), as otherwise our shooting would be in vain, and

MR. MACKAY AND A GROUP OF SIHANAKAS.

we should lose our way in the forest. I need hardly say we did not ask the old lady's blessing, nor did we suffer particularly from lack of it, although we spent a morning in the forest. I fancy our old friend had been (to use a native euphemism) drinking too much coffee before her visit, otherwise

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rum. I do not quite know the reason, but it seems to be a custom with some of the people here to call spirits "coffee," particularly when speaking to foreigners, not, I think, with the intention of deceiving, but with the idea of putting it politely.

So much for our first day's experience; but in Madagascar the *night* being often more prolific of adventure than the day, I must not pass it over entirely without notice.

How is it, I wonder, that when going on a journey one must always forget something? What was my dismay to find I had left my mosquito netting at home, and that in face of the fact that the house was infested with small beetles, hundreds of them! But it must be borne with, so putting a little wool into our ears to prevent their too free investigations, we determined to be in no way disturbed by their free passage over our beds, or even by their occasionally dropping from the roof on to our faces; for to regard such a state of things as hardship would spoil one's peace of mind in such a country as this. The next perplexity arose from the fact that the lock of our door—a strong rod of wood—was not to be found, and the endeavours of our servant to replace it proving fruitless, the teacher's wife, who was with me, made strenuous efforts to make the door secure; but being by that time very sleepy, and feeling as I do convinced that a Malagasy rush house can be entered without any regard to the door, I strongly advised her to abandon the effort. After some conversation in the dark, for the noisy drinking near at hand had driven away sleep, we at last got something of a night's rest, but did not feel inclined for an early rise. At about 7 o'clock next morning, a servant knocked at the door to say it was nine, which slight inaccuracy he afterwards explained as being for our good!

But lest my account grow wearisome, I must hasten on without dwelling on our walk with some of the women of the place down to a lovely waterfall, and across the stepping-stones, or on the various beautiful flowers growing by the water, and the kind efforts of the people to secure them for me. It being Sunday, and no church or school within miles of the place, and no one to conduct a service if there had been, at 3 o'clock in the afternoon we held a short meeting in the open air, where I was able to tell in all simplicity, as to the most *utter heathen*, the story of Jesus and His love.

At first the people seemed afraid to come near, but gradually they came to the doors of their houses, and even those inside close at hand could hear, and so for once, at least, the people of this little village had the Gospel brought to their doors, and many seemed interested in what they heard. So the day went quietly and pleasantly by. In the evening the old men of the place called to make the ordinary formal visit, which they would have done on our arrival, but that they were not at that time in the village, but away at their work. They brought us fowls and rice, and, although

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we knew them to be extremely poor, would not hear of our not receiving their gift. I happened to have a little clock with me, which to these patriarchal gentlemen proved a mystery of mysteries; they imitated its tick, they felt its weight, they investigated its exterior, supposed there must be an animal inside, and went away in amazement.

Before closing I must record one more incident which will give some idea of the utter darkness of these poor kindly-spirited heathen. My friend, wishing for an egg for her supper, sent one out to be boiled in another house. In a very few minutes the servant came back to say that in the house where our food was cooked a woman lived who was still nursing a small baby, and that they dare not therefore boil an egg at her fireplace. This simply accorded with the fact that nursing mothers here abstain from various good foods for the sake of their children, and if any of these things are even cooked at their fireplace it has the same effect as though eaten by the woman in question. Hence, also, she dare not eat food cooked at any fireplace but her own.

The next day, our intention being to get to the forest in the morning and back to Ambatondrazaka in the evening, the early hours were devoted to preparing our luggage for the start, and then, having paid our rent (8d. !) and made our adieus, we left Ranomainty. The glories of the forest I need not try to record, for they are better imagined; the cries of the *amboanala* (lemurs) in the trees above our heads I would describe, but they are indescribable.

Since the foregoing was written, some of the sick at Ranomainty have responded to our invitation to come to Ambatondrazaka for medicine, where they also get some little instruction in what they only vaguely know as "the praying." That this short account of a journey to the East border of Antsihanaka may awaken sympathy in the hearts of those who read it is the earnest desire of the writer.

KATHLEEN P. MACKAY.

NEWS FROM ABROAD.

The West City Mission, Peking.—Baptisms.

FROM the Rev. S. E. Meech comes the following encouraging announcement of recent conversions. In a communication to the Foreign Secretary, dated June 26th, he says:—"Last Sunday week more were admitted to the church than at any one time during the history of the West City Mission. I do not speak of this from any motive of pride. It is not my doing. Various agencies have been at work to produce the happy result. It was my joy to baptize five women, three men, and three boys at the same time. Of these, three women were from one household, the wives of three brothers, the eldest and youngest of whom have been baptized for many years. Though these two had been

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church members for this long period, they had apparently taken no steps to obtain the conversion of their wives, or, if they had done so, they seemed to be of little avail. Miss Pearson was led to their house, and for two or three weeks they seemed glad for her to go; but afterwards a message was brought that it was not convenient to have her go. She, however, went and told them that if they really objected they must say so to her face, and she would discontinue her visits. They replied that their objection was not to her, but to the crowd of women who followed her in. She said: 'Very well, I am quite willing to come weekly and see only you, or any you may choose to admit.' Thus it was arranged, and for several months she has gone weekly to their house, with the result that the three women all expressed a desire to be baptized. The second brother, who has hitherto not attended any meetings, has also expressed the intention of coming.

"Amongst those baptized were a father, mother, and two boys. Two younger children were to have been baptized with them, but were not well enough to be present. The man was a hearer some twenty years ago, in the old Mutton Lane days. He has been a hearer, off and on, all these years. But only during the last few months has he expressed a desire to join the church. Curiously enough, the wife and husband have been attending services for a considerable period without anyone knowing that they were in any way converted. The chief reason was that, while he is a Manchu bannerman, she is a small-footed Chinese countrywoman. It is very unusual for a bannerman to have a small-footed wife. They are both intelligent people, and, I trust, will be a source of strength to us. Of the others, one is the wife of a convert; the other two are the results of our North Chapel work."

Two Priests among the Hearers.

Mr. Meech supplements the foregoing with this item of interesting information:—"Amongst our occasional attendants are a Lama and a Taoist priest. Of the former I have not yet much hope. He is not straightforward. But the latter, a man getting up in years, who is master of a good-sized temple quite near here, seems very interested in the truth, and I rather think is also somewhat exercised by it. Should it be that he becomes a Christian, it will indeed mean giving up all things to follow Christ."

Starting a New School.

Miss A. J. Marris, of Benares, writing from that sacred city of the Hindus, on July 17th, after giving sundry details of her work, continues thus:—

"The following Tuesday I took Mary, the new Bible-woman, with me to show her the houses I wished her to visit in the village of Hukal Ganj.

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The school here had been broken up since last September, because we could not get the children to come regularly nor to pay any attention when they did come. This has been a constant trouble every time I went to Hukal Ganj; the children would come and listen to the Bible lessons and join in the singing, and it seemed so sad they should be forgetting all they knew: yet they were the very children who made so little progress that it seemed waste of Mission money to go on teaching. Several times they have asked for a new school, but I have said: 'No, not unless there are twenty of you.' Well on Tuesday last the same thing occurred again, and this time I said: 'Well, I will try you for a month if we can get a room.' They took me then and there to see an empty house, and I sent for Parbatti, who had first been taught by my sister and then been made pupil-teacher, so that I knew her well. She was told she was to do her best to get children by seven o'clock next morning, when I would come down and start them. We began with fourteen present and promises of more, and this week the numbers are over twenty. I do not expect it will grow much larger, as it is a poor village and the children are wanted to earn a few pice, but I hope to touch thirty. I am throwing the responsibility on Parbatti, giving her as much help as possible in the shape of visits from Mary and myself. At present the children are very 'jungly' and their ideas of order decidedly vague and rudimentary. Sitting in one place is the hardest order of all; they like to try a fresh seat half-a-dozen times every morning. But a few months will alter all that. It has been such an unexpected pleasure on coming back to see how they had taken the matter up, that I felt I wanted to write and tell you. This makes the fourth school under my care, and these, with the zenanas to superintend, are as much as I can manage to keep up to a fairly efficient standard. Once a week is the very least a school ought to be visited to keep the children up to the mark; but it is enough if one has a Christian teacher. The heathen teachers I try to go to once a week myself, and to send Emmeline or Mary once a week as well; but I cannot manage it at Saraiya; still Anandi's pupils there get on well, especially with writing. They take great pride in writing short letters on their slates and showing them to me, and we find the hope of receiving letters from the girls after they leave home is a great bribe to induce the mothers to send their children to school."

Loving and Loved.

A most interesting meeting was held in Bellary at the beginning of August for the purpose of congratulating Mr. and Mrs. Lewis upon the twenty-fifth anniversary of their wedding day.

The chapel in Bruce Petta was crowded, and amongst the audience were the chairman of the Municipality, several non-Christian Hindu friends, and the Christian head master of the Municipal High School.

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Addresses were read in Canarese, Telugu, Hindustani, and English (in all of which Mr. Lewis has had the joy of preaching the Gospel of our Lord Jesus Christ for twenty-one years out of the twenty-five he has been in India), and also in Sanscrit. Speeches were made by the chairman, J. H. M. Cox, Esq., the before-mentioned Municipal Chairman, and the High School head master, and many members of the congregation in the habit of worshipping in the chapel.

Notwithstanding the polyglot nature of the proceedings one feature was obvious even to those only acquainted with English, and that was that the language of the heart was the same. In five different tongues the warmest affection and respect strove to find utterance. Many generations will have to arise and die away, perhaps, before the uniform tone and character of all the native Christians there assembled will be what the critics of missions will admit to be entirely satisfactory, but there could be no doubt that he who had brought near to them the living God was most sincerely loved.

Mr. Lewis, in his reply—made in Canarese and Telugu—evoked great enthusiasm by referring to the self-denying assistance his wife had rendered him in his work the last score of years. Many a time he had been out on preaching tours for sixty and seventy days at a stretch, but never had she tried to deter him; neither had she, though oftentimes suffering from serious illness and anxiety, sent to hurry him back.

Mrs. Lewis, in her response (also in Canarese) roused a cheer when she said she had but one longing, and that was to give herself to the people "in joy and sorrow;" while Mr. Lewis crowned all preceding remarks by solemnly declaring that his mind, body, strength, time, life, were all for his people.

The proceedings were an inspiration to all, and Mr. Gershom Paul, the honoured native brother, whose life is a living epistle read and known of all men who can appreciate the force of Christian character, and who was responsible for the composition of four of the addresses at the request of his brethren, confessed that he had never dared to hope for such enthusiasm in a congregation differing so widely in languages and customs.

Large Audiences on a Preaching Tour.

The Rev. A. A. Dignum, of Salem, South India, in a letter dated July 20th, reports:—"At the beginning of the month I left Salem in company with Mr. Marshall for a tour through the Trichingode and Namakal taluks. We have travelled from Kinarapollinin to this place (Paramathi Velur), a distance of thirty-five miles down the Cauvery, camping at the larger villages on the bank, and on Wednesday go ten miles further down the river, to the extreme limit of our district. Thence we return to Salem by road, *viâ* Namakal. We have visited and stayed in villages away from the main roads, in which a white man is an object of somewhat obtrusive curiosity, and our audiences have been unusually large. At one place a

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great crowd of not less than 500 people listened quietly and attentively to our message. An 'ariston' which we have brought with us has proved a great source of attraction, and has gained for itself a permanent place in our evangelistic meetings, threatening to displace the time-honoured but not always melodious fiddle."

Madagascar Missionaries in Cape Town.

The party of missionaries whose departure for Madagascar per s.s. *Garth Castle* we chronicled last month received a hearty welcome on their arrival at Cape Town. As will be seen from the subjoined extract from a letter by David Mudie, Esq., agent of the Society for South Africa, the occasion of their visit was utilised by friends on the spot, and a missionary meeting of novel character held. Mr. Mudie, in writing to the Rev. R. Wardlaw Thompson, says :—"The mission party referred to in yours of 10th ult. arrived on Thursday evening, 7th, too late to come into dock. On the previous Sunday I arranged with our pastor, Mr. Forbes, and the deacons to have a meeting of welcome to these friends, and same was advertised on Thursday and Friday. On Friday morning I went down to steamer, and found, in addition to L.M.S. party, there were two others—viz., six of the Friends' Society and fourteen of the Norwegian Society. Mr. Forbes (who was on board to meet some friends) and I agreed to ask all the missionaries, and on Friday we spent a most enjoyable missionary night. There were present, I don't know exactly how many from the ship, some twenty or twenty-five, also Dr. Scott, of the Blantyre Mission ; Rev. W. Murray and another minister, of Dutch Church ; Rev. Mr. Nuttal, Baptist ; and some members of the Episcopal Church. Seldom, indeed, if ever, has there been such a thorough representation of the Church Universal in Cape Town. May the missionary spirit gain therefrom !"

Mangwato contrasted with Matabeleland.

Arriving at Palapye, the new town that Khama and his people have built since their wholesale migration from Shoshong, the Rev. W. A. Elliott was greatly impressed with the contrast presented by this Christian tribe to the dark-minded heathen he had come from. He thus comments on the difference :—

"How pleasant a thing it is to come to this place after our Matebele experiences. The large congregations, the steady progress, and desire to learn still more, brighten our cold hearts. I cannot describe feelings of this kind. Cold, dull, apathetic hearts for so long, and now here are hearts beating with Divine life under black skins. The Bamangwato mean it. They are not playing at progress at learning. They are in dead earnest. The attention at service, the absence of anything like cant, the four hours' prayer-meetings, and the general demeanour of chief and people assure one of this. What do you think, Sir, of over 100 ploughs being bought up by the

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natives in less than two hours? yet that is the sight that I saw the conclusion of yesterday morning. This new town is a vast improvement on the old town—vast, indeed! and the work the people have done is wonderful. Verily these people have 'risen again' from the dead. *Laus Deo!*"

We may add that the Board of Directors has passed a special vote expressing their great gratification at the remarkable manifestation of Christian liberality shown by the Bamangwato Church. Notwithstanding the outlay involved in building their own houses, the people have raised £2,700 for the erection of a place of worship and schools.

Bechuanas buying more Books.

Mr. A. J. Gould, who is in charge of the printing press at Kuruman, is able to report decided progress in his important branch of missionary operations. He writes:—"Everything seems to point to an advance. More books are being sold, and more applications are coming by every post. At places where hitherto the people have been content to procure books by chance opportunities they now request their chief men to procure a stock. I have only just now packed up a parcel of books and stationery for a man living at Lang Berg—a place that has only recently come to my knowledge—to the value of £4 3s. This man had just paid £2 6s. for a similar supply he obtained at the New Year's gatherings. This is only a solitary instance, but many others might be supplied if necessary. Then we are receiving orders by almost every post for packets of books from all parts of the country, one of which I enclose you from Johannesburg.

"I feel more certain now, after the experience of the past year, that if *attractive* literature is provided for the people, the office will very quickly be not only self-supporting but profitable."

Evils of the Drink Traffic.

This traffic, which is such a potent obstacle to the elevation of the native races, is thus referred to by the Rev. G. A. Harris, of Mangaia, one of the Hervey Group. He says:—"We are being called upon to see and hear things on Mangaia, which give us both pain and unrest. The king and one or two of the chiefs have been causing sad trouble on the island. Now that stores are opened here, we get a glance at some of our people which both pains and surprises us. There is only one old chief out of the six who will not turn aside to the unprincipled whites, and pander to their tastes and requirements. To add to our many troubles we have had a Californian schooner wrecked at the north-east side of the island, causing, as it has done, great demoralisation to our natives. We have had also H.B.M. Consul from Rarotonga recently visiting us. Natives have been fined by him for stealing from the wreck, and one chief fined also for carrying out unjust laws upon some Mangaians and strangers. Despite all our native laws and all my own vigilance, a little drink finds its way to

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our shores. But what can we do when cargoes of it are being imported into Rarotonga, and liquor is now sold openly there all over the beach?"

A Good Record.

"Several of the oldest church members," says the Rev. J. J. K. Hutchin, of Rarotonga, "here have lately passed away. The oldest deacon of this church was buried last Monday. He had been forty-seven years a member of the church, and had never come under church discipline of any kind, which is a remarkable thing, seeing that church discipline is stricter out here than at home, and also remembering the fact that the slightest troubles are quickly known in a small community."

Mei (May) Meetings in New Guinea.

"I expect to leave in a day or two," writes the Rev. E. B. Savage, "firs for Motumotu to consult with Mr. Chalmers, then to Saibai and Mabuiag for 'Mei,' and most likely back to Murray for 'Mei' here. We are busy every evening except Wednesday learning hymns for this gathering. Win Wiapo seems to be getting on nicely with the children, and is also a good help in the singing class. We have formed a number of them into a choir; these sit together on the Sunday, and, I find, greatly improve the singing. We have a gathering of all the teachers at Mabuiag at the 'Mei' time. I trust we shall have the presence of our Master with us."

The Comity of Missions.

Two other British societies—viz., the Wesleyan Missionary Society of Australasia and the Anglo-Australian Board of Missions (a branch of the S.P.G.)—having been invited to take up work in New Guinea, and there being a danger of intrusion into one another's fields of labour, an amicable conference was held at Port Moresby on June 17th with a view to obviate all possibility of conflict. Representatives of these two societies and of our own Society were present, and the following course adopted for recommendation to the three societies: "That, as the missionaries of the London Missionary Society have agreed to make the boundary of their mission at Cape Ducie on the north-east coast, the Anglican Mission occupy from Cape Ducie to Mitre Rock on the north-east coast, and the Wesleyan Missionary Society occupy the whole of the outlying islands with the exception of those lying west of Rocky Pass on the south-east coast of New Guinea."

This agreement received the hearty approval of the Directors of the London Missionary Society at the meeting of the Board held on Monday, September 8th.

Death of the Rev. D. Williams.*

From the Rev. J. L. Green we have received tidings of this sad event.

* Formerly of Blackburn, then of Great Harwood, and more recently of Rose Hill, Bolton.

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Mr. Green writes :—"You will be pained to hear of the almost sudden death of the Rev. D. Williams, at Berbice. Mr. Williams came out to relieve the Rev. L. Crookall for a time, was enchanted with the place, and threw his whole soul into work, and I have never known a minister so utterly in favour with the people, and whole population of the town of New Amsterdam, and to win the affections of a flock so completely as did Mr. Williams during his nine weeks' sojourn among them. Mission Chapel was filled with anxious hearers of the Word. The building seats 1,400 persons, and on Sunday, the 17th inst., so earnest were his utterances that the people were heard to say on every hand : 'Surely that must be the minister's last sermon.' Strangely, prophetically true! On Monday, he felt poorly; Tuesday, better; Wednesday, down again; the doctor was called and prescribed, and relieved the patient. For a wedding service at one o'clock he rose, went across to the chapel, and performed the ceremony. On retiring to the vestry to sign the register, which he managed to do, he laid his head on the table, became unconscious, and remained unconscious till death, at one o'clock on Thursday, when he breathed his last. I could not get to him till Friday to the funeral, which was a most affecting one ; all the churches were represented. The Archdeacon of British Guiana took part in the service in the chapel, and Scotch ministers, Revs. Speirs and Ranine ; the Wesleyan minister, Rev. Franklin ; with the Revs. Ketley, Toddings, Trenton, Isaacs, and myself among the Congregationalists. I shall never forget the scene. Paralysis of the brain was said to be the cause of death. I do not think that the climate is to blame. We can only remain dumb, 'for Thou didst it, O God!' Strange providence!"

FROM ALL FIELDS.

OVER 3,790,000 copies of Bibles, Testaments, and portions were issued last year by the British and Foreign Bible Society.

The Religious Tract Society last year issued 77,000,000 of publications, every one of which, says that Society's *Record*, contains in one form or another the glad tidings of deliverance from sin through Jesus Christ.

The French Protestant Mission among the Basutos has 6,000 communicants.

The Revs. R. Glover, of Bristol, and T. M. Morris, of Ipswich, have gone to China as a deputation from the Baptist Missionary Society. They will visit the mission stations of that Society, and personally examine the needs and claims of the work.

In connection with this visit the Bristol Auxiliary of the London Missionary Society passed the following resolution :—"That this Com-

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mittee has heard with great interest of the Rev. Richard Glover's projected visit to China, in the service of the Baptist Missionary Society and, being deeply grateful for all that Mr. Glover has been inspired to do, in the city of Bristol and elsewhere, for the promotion of foreign missions, desires to assure him of its confident hope that the largest and happiest results will follow in his footsteps, and to commend him with great affection to the guardian care of God, and the guidance of the Spirit of Heavenly Wisdom."

HOME NEWS.

Mission Service the Wish of a Lifetime.

UPON the Directors re-assembling after the summer holidays on Monday, September 8th, they bade farewell to the Rev. John Parker, whose brother is already settled in North India. The Rev. R. Wardlaw Thompson remarked that Mr. Parker was going to one of the most interesting of the Society's fields of labour—viz., to join the Rev. J. Gilmour in Mongolia. He volunteered for that service after coming under the influence of Mr. Gilmour's enthusiasm and appeals; his tutors were able strongly to support his offer, and the Examination Committee felt that he was well adapted to enter upon the work. Exceedingly encouraging news had just been received from Mr. Gilmour, which made the necessity for strengthening his hands greater than ever before, for he was realising marked blessing in his labours among the Chinese in Mongolian towns, and was likewise feeling the extreme pressure of his position of solitariness. Mr. Parker had received special medical training, and, under the kind help of an eminent oculist at Hampstead, had been studying eye diseases, which knowledge would be of exceptional importance in Mongolia. The Chairman (S. R. Scott, Esq.), in the name of the Directors, wished Mr. Parker a successful career, and congratulated him on the prospect of working with such an esteemed missionary as Mr. Gilmour. Mr. Parker, in response, said Mr. Gilmour's story touched his heart, and, in going to foreign mission-work, he was realizing the one purpose of his life. He felt that his experience of work among the settlers in the backwood districts in Canada, and the test of that climate, further qualified him for Mongolia. In conclusion, he thanked the Directors for having sent him to a College where missionary enthusiasm burnt so strongly. The enthusiasm that he had for the work before going to Cheshunt had been greatly strengthened and deepened during his period of study.

Hopefulness of our Missionaries regarding the Madagascar Outlook.

On the same occasion as the foregoing, the Board welcomed home several missionaries who have returned from Madagascar after periods of hard

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work, viz. :—Rev. J. and Mrs. Sibree, Rev. J. Taylor, Rev. A. S. Huckett and Miss Craven. The Foreign Secretary regretted the absence of the Rev. T. T. and Mrs. Matthews through the ill-health of the latter. Mr. Matthews also, he said, greatly regretted his enforced absence just now, because of the special circumstances under which his fellow-missionaries were meeting the Board. They had come from a field which for some years past had called forth a great deal of sympathy and prayer, and the circumstances of which at the present time were such as naturally awakened much anxiety among the Christian public. They had returned to England at a most opportune time for calling the attention of the churches more and more earnestly to the important duty resting upon the churches, through the Society, in consequence of the new political relations of the island, and the urgent need there would be for doing their very best in caring for and stimulating Christian life and progress in Madagascar, in order that, under God's blessing, the people might be fitted for the new and possibly trying circumstances of coming years. Referring to the individual labours of each missionary, Mr. Thompson remarked that Mr. and Mrs. Sibree were well and honourably known to the Directors. Mr. Sibree's varied services embraced, first, the building up of the material temple by designing the Memorial churches, and now for years he had been engaged in helping to rear the spiritual edifice, as tutor of native pastors and evangelists at the College in the Capital. Mrs. Sibree and the wives of the other missionaries present had been missionaries quite as much as their husbands in varied and heavy work, and in classes of all kinds, representing an immense amount of Christian consecration. Mr. Taylor had been working in an interesting country district in connection with the Capital, and Mr. Huckett had witnessed the remarkable progress in the Betsileo Mission, which was calling for greatly extended labour. Miss Craven came as the representative of educational work among the girls and women, and the Imerina District Committee had sent on before her a resolution testifying to her indefatigable services. After kindly words of welcome from the Chairman, the Rev. R. F. Horton, M.A., offered thanksgiving for their return.

The Rev. J. Sibree mentioned that the Directors sent him out to Madagascar twenty-seven years ago. He felt increasingly the importance of the College, for by means of it the influence of the missionaries was so much more widely felt than through their personal efforts alone. Besides the ministerial, they had had in the last session forty secular students—young men mostly of the upper classes, who would occupy important positions in the future as governors and officials of high rank. Already there were more than 100 evangelists scattered about the central provinces and in the more heathen districts, and he had been delighted and encouraged by the good work they were doing. He and his brethren had been commissioned by their Committee to bring letters which had been received from distant

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parts begging very earnestly for help, especially on the North coast. A very valuable work had been done by Mrs. Sibree in teaching the wives of the students, and with regard to the work generally in Madagascar he felt more encouraged than ever about it. The volunteering of women for work in distant parts was quite a new phase. Though the Anglo-French Convention had aroused fears for the future, perhaps, after all, they might be disposed to exaggerate them. The English Government had really only now recognised what the Malagasy seemed forced to recognise themselves some years ago.

Mr. Taylor asserted that he had been working in the most backward district in Imerina—a district which was a constant source of anxiety to the Committee for some years. He was thankful to say that the condition of the congregations and elementary schools in the Tsiafahy district was now very much better than it was ten years ago, there being twice the number of schools. The most satisfactory part of the work had been the sewing classes supervised by Mrs. Taylor. Eight years ago not a single woman knew the use of the needle, but now at least 300 could do needlework. The work in the Tsiafahy and Ambohipotsy districts was too much for one missionary, though he knew that, in asking for a helper, he was asking for what he would not get. They ought to have four additional men to grapple with the country work. Regarding the Anglo-French agreement, he thought they need not be over anxious about the results for some years to come. The influence of the London Missionary Society was the greatest influence being exerted for the good of the Malagasy, and they had the people with them. It would take a great many years to win the people from that influence.

Mr. Huckett, who has spent about nine years in the Betsileo country, claimed that that Mission had one of the best fields for Christian effort, as it opened up so much work among the outlying heathen tribes. The native Missionary Society, in response to an appeal last June, more than doubled their contributions for the support of evangelists and teachers in those districts. A higher spiritual tone was being manifested among the people, and he believed that that good work began among the women After appealing for more help for the outlying districts, and a passing reference to Mrs. Huckett's promising work among lepers, Mr. Huckett concluded: "One of the hardest trials of my life was to say good-bye to the friends we have made in the Betsileo, and we have already begun to look forward to the day when we shall stand here and say farewell to you."

The Rev. J. Hadfield, of Lifu, Loyalty Islands, then acknowledged the Directors' welcome. The Foreign Secretary had informed the Board that Mr. Hadfield's furlough was two years overdue, but that he had held on to his post till a substitute had arrived in the person of the Rev. S. M. Creagh, having had the whole burden of the work in the three islands of the group upon him for some time. Mr. Hadfield said he almost felt as if he had

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come away from solitary confinement, on account of the absence of European society. He had been treated very well by the French Government, and he and his wife had thoroughly enjoyed their work. His twelve years' residence in the Loyalties had been the happiest years of his life, and he would like to return to the islands.

Young Men's Missionary Band.

The summer recess being ended, the members of the above Band are about to resume their gatherings. The first of these, which will be the annual meeting, will be held in the Mission House on Friday evening, October 17th, Alfred J. Shepheard, Esq., President, being in the chair. The report of the year will be presented and a ballot taken for the new Committee. Among the speakers of the evening will be the Rev. H. J. Perkins, of Peckham, and the Rev. W. Wilkins, formerly of Calcutta, now Deputation Agent for the Society in the northern counties. Young men, who are not members, wishing to be present, can obtain tickets of admission on application to Rev. G. Cousins, Secretary of the Young Men's Missionary Band, 14, Blomfield Street, E.C.

Dissolving View Lectures.

The attention of ministers, Sunday-school superintendents, and others, is called to the sets of slides and lectures on foreign missions, which can now be had on application to the Home Secretary.

These lectures give reliable information on missions in an attractive form. The slides are got up in the very best style, and with a good lantern never fail to please.

The terms upon which they are sent into the country are:—For the first night, *Five Shillings*; for the second and following, *Half-a-crown*. Or, if preferred, a collection may be taken on behalf of the Society. A day each way is allowed for going to and fro. Hirer pays carriage both ways, and guarantees against damage.

A printed copy of the Lecture is supplied. Price One Shilling.

The Lectures are entitled:

AN EVENING IN SOUTH INDIA.
(SIXTY-ONE SLIDES.)

A PEEP AT OUR CHINA MISSIONS.
(FIFTY-NINE SLIDES.)

LIFE AND WORK IN NEW GUINEA.
(FIFTY-FIVE SLIDES.)

Monthly Prayer Meeting.

The usual meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, October 6th, from 4 to

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5 p.m. Recent information from the missionaries will be communicated. All friends of missions will be heartily welcome.

"Quarterly News of Woman's Work."

The October number of this periodical well maintains the character for interest and excellence which former numbers have established. It furnishes reliable information of the work among women and girls done by missionaries' wives and lady missionaries connected with the Society, being edited by Mrs. Robert Whyte, secretary of the Ladies' Committee. The present issue contains "A Visit to Devikoda, West of Neyoor," by Mrs. Baylis Thomson; "Visiting the Homes of the Rich and their Inmates in Moorshedabad," by Miss Leila Robinson; "A Year's Labour in the West City, Peking," by Miss Annie Pearson; "Old and Young Scholars in Peking," by Miss Moreton; "Country Work in the Shanghai District," by Miss Emily Browne; "Early Experiences in Mission Work," by Miss Roberts, of Tientsin; "Notes and Scraps," &c. There are two full-page illustrations. We recommend ladies, collectors, and subscribers who are not familiar with the "Quarterly News" to test its merits by ordering a copy. It can be obtained through any bookseller from John Snow & Co., 2, Ivy Lane, Paternoster Row, London, E.C. The price is 1d., or by post direct from the publisher or from the Mission House 1½d.

AN APPEAL.*

TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

DEAR BRETHREN IN CHRIST,—We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the Gospel throughout the length and breadth of this great land—to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelisation; and,

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers, and physicians—to travel far and wide distributing books and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick;

Therefore we do now appeal to you, the Protestant churches of Christian lands, to send to China, in response to these calls,

ONE THOUSAND MEN

WITHIN FIVE YEARS FROM THIS TIME.

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* Omitted by an oversight last month.

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We make this appeal in behalf of three hundred millions of unevangelised heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us: we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

Chairmen { REV. J. L. NEVIUS, D.D.
REV. D. HILL.

Permanent Committee { REV. J. HUDSON TAYLOR.
REV. WM. ASHMORE, D.D.
REV. H. CORBETT, D.D.
REV. C. W. MATEER, D.D., LL.D.
REV. C. F. REID.

Shanghai, May, 1890.

ANNOUNCEMENTS.

DEPARTURES.

MRS. SYKES, returning to the CAPE COLONY, embarked for Cape Town, per steamer *Drummond Castle*, August 27th.

MRS. GEORGE OWEN, returning to PEKING, North China, embarked for SHANGHAI, per steamer *Bengal*, September 4th.

The REV. A. VINE HALL, pastor-elect to the Congregational Church, Claremont, Cape of Good Hope, and MRS. HALL, embarked at Dartmouth, for CAPE TOWN, per steamer *Norham Castle*, September 12th.

The REV. JOHN PARKER, appointed to MONGOLIA. Embarked for SHANGHAI, per steamer *Parramatta*, September 19th.

ARRIVALS IN ENGLAND.

The REV. JAMES HADFIELD, MRS. HADFIELD, and family, from LIFU, Loyalty Islands, South Seas, per steamer *Ormuz*, September 5th.

BIRTHS.

HUCKETT.—July 13th, at Antananarivo, Madagascar, the wife of the Rev. Walter Huckett (Vonizongo), of a son.

HUNT.—July 30th, at Woollahra, Sydney, N.S.W., the wife of the Rev. Arch. E. Hunt, late of Murray Island, and now of Samoa, of a daughter (Irene Maud).

HORE.—August 22nd, at Bedford, the wife of Captain E. C. Hore, of a daughter.

DEATH.

KITCHINGMAN.—July 20, at Knapp's Hope, South Africa, Charlotte, widow of the Rev. Joseph Kitchingman, late of Graaff Reinet, aged 60 years.

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THE CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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THE BUND, OR PROMENADE OF THE ENGLISH SETTLEMENT, HANKOW.

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THE CHRONICLE

OF THE

London Missionary Society.

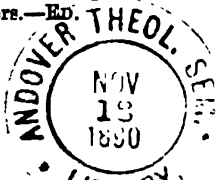
THE WORK IN HANKOW, CHINA.*

BY REV. ARNOLD FOSTER, B.A.

A SHORT time since I received a letter from a friend at home interested in missions, urging me to write some account of the work going on at this station. "If you could make us *see* the work," he said, "you would do us good. We know that much must be going on, but we have only a vague notion of what it is." The following pages are an attempt to comply with the request of my friend. If they contain nothing new to anyone who has lived abroad and seen for himself the working of a mission, they may nevertheless, perhaps, enable some of our friends in England to realise a little more vividly than they have done before what our surroundings are here in Hankow, and what we are doing, or trying to do, in the way of ploughing, sowing, and gathering in the first fruits of souls in China. To all who read my story I would say: Pray for us that, with opportunities for spreading the Gospel unsurpassed by those presented at any mission station in the wide world, we may all be found faithful to the trust committed to us, and that here the Word of the Lord may have free course and be glorified, even as it is with you.

In China we are occasionally visited by travellers from Europe or America, who are going round the world as fast as circumstances will permit, with a view to seeing all that is of interest in the countries they

* The present number of the CHRONICLE is chiefly a *Hankow number*. We think that our readers will appreciate a somewhat full and detailed account of that important Mission. Occasionally we hope to issue other special numbers.—ED.



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visit. When these travellers happen to be religiously disposed they generally call on the missionaries wherever they go, and make inquiries about the progress of the Kingdom of Christ in those regions. Now in writing this paper I shall imagine myself to be entertaining one of these strangers, one who is not travelling too fast to allow of his spending two or three days in Hankow, one who is genuinely in sympathy with all religious work and all religious workers, and one who is able to observe intelligently what he sees and hears.

A CALL ON MEMBERS OF THE MISSION.

The first thing I should do with my friend would be to take him to call on some of the members of our missionary community, beginning with Dr. John, who lives in one of the London Mission-houses on the border of the English settlement and the Chinese town, and close to the busiest part of Hankow; proceeding thence through two or three miles of narrow Chinese streets to the Wesleyan Mission at the other end of the town, we should next call on the missionaries there, and then go over to Wuchang, on the opposite side of the Yang-tsze from Hankow, and finish up our round of calls either at the house of Mr. Owen or at the house of one of the Wesleyan or China Inland missionaries residing in that city. From each of these brethren my friend from England would get some interesting information relating to mission work in general, and to the special work in which the missionary he was calling on happened to be engaged. From Dr. John, whom we should probably find deep in his work of translating the Old Testament, he would hear more than any one other missionary could tell him of the past history and present developments of the work in Hankow and its neighbourhood; Dr. Gillison would have plenty to say of our hospital; from Mr. Bonsey he would get a most encouraging account of the progress of the Tract Society's operations in Central China.* These are carried on not so much by agents of the Tract Society itself as by the missionaries of all societies, our own included, Mr. Bonsey being general secretary to the Hankow or Central China Tract Committee. Mr. David Hill, of the Wesleyan Mission, would be able to tell our friend much about itinerating work carried on by himself and a few young English Methodist laymen working with him in the surrounding country, and he might also show us some blind Chinese boys whom he has gathered into an industrial school, that they may be brought up as

* "In 1889 this Society sent forth upwards of a million publications in response to orders which have throughout the year literally flowed in from all quarters. . . . The Society's publications have gone the length and breadth of China proper, and many have also been required for America and the colonies for use amongst Chinese there."—*Extract from the Fourteenth Annual Report of the Hankow Tract Society.*

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Christians and taught to read and write, and to earn an honest living. From Mr. Barber, of the same Mission, he would hear of hard up-hill work in the cause of higher education for the Chinese, a work that, though it has had many discouragements connected with it thus far, is much needed, and is bound sooner or later, in the hands of a man like Mr. Barber, to be rewarded with success. But not to go through the whole list of workers whom we should visit one may say that our friend would gain some new insight into what is being done here from each

HANKOW DURING A FLOOD.

(The London Mission House and the Sailors' Rest appear on the left hand of this picture.)

missionary on whom we should call, and the result of our day's visiting would be to give him materials for many pages of his note-book.

THREE CITIES CLOSE TOGETHER.

But our time together would not by any means be all taken up in making calls. As we went from the Wesleyan Mission at the upper end of Hankow to make our visit to the city of Wuchang, we should, as a matter of course

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go a little out of way to ascend the Hanyang Hill. This hill is so situated as to give anyone who ascends it a bird's-eye view of the whole neighbourhood, with the three cities of Hankow, Hanyang, and Wuchang, and their surroundings. When our former Foreign Secretary, Dr. Mullens, came here many years ago, Dr. John took him to this spot as to one of the principal sights of the neighbourhood, and he declared that in all his travels in India and elsewhere he had not seen any sight that impressed him more. Not that the view here presented to the eye is one remarkable for the beauty or grandeur of its physical scenery. A few low hills, a few lakes in the distance, the great yellow Yang-tsze, here a mile wide, stretching away as far as the eye can reach in a north-easterly and a south-westerly direction, while from the north-west the tributary Han winds in and out till at last it empties itself here at Hankow (*i.e.*, Han-*mouth*) into the larger river;—these are the chief natural objects that are noticeable from the summit of this hill. But to the missionary the view is an impressive one, not so much on account of the natural objects to be seen here, as from the fact that it shows us one of the largest centres of human life and activity in the whole of Asia. To men and women who in any part of the world are carrying on the work of Christ, excellence of outward surroundings must always be estimated with some reference to the presence or absence of their fellow-men. The first paradise of which we read was indeed a *garden*, the garden of the Lord, full of exquisite scenery, and of everything in nature that could delight the eye, but almost entirely devoid of living, sentient, thinking human beings. The last paradise is to be a *city*, the city of God. The difference is most significant. The Son of God rejoiced in the habitable parts of the earth, and His delights were with the sons of men, and when once His call has been heard by any of His followers to devote their lives and strength to the one work of saving men, then every large hive of human beings, every city—even if only full of fallen, sinful, heathen humanity, and not, as the New Jerusalem, full of saints redeemed from the earth—must always have a strong attraction and fascination such as no solitary region, however grand or picturesque its scenery, could ever have. From the Hanyang Hill, we see three cities all close together, though each one separated from the others by a river, and so situated that if a circle were drawn from this spot as a centre, at a radius of four miles, it would include them all. Reposing on the waters of the two rivers, the Han and the Yang-tsze, lie countless Chinese craft, large, small, and middle-sized. At times the course of the smaller river seems to present to the view a perfect forest of masts. It is impossible to estimate the boating population of Hankow, but it cannot be less than several tens of thousands. The entire population on ship and shore must be not far short of a million and a quarter. This population alone, even if it were isolated from the rest of the world, would afford a fine sphere of work for many missionaries; but in point of fact we have

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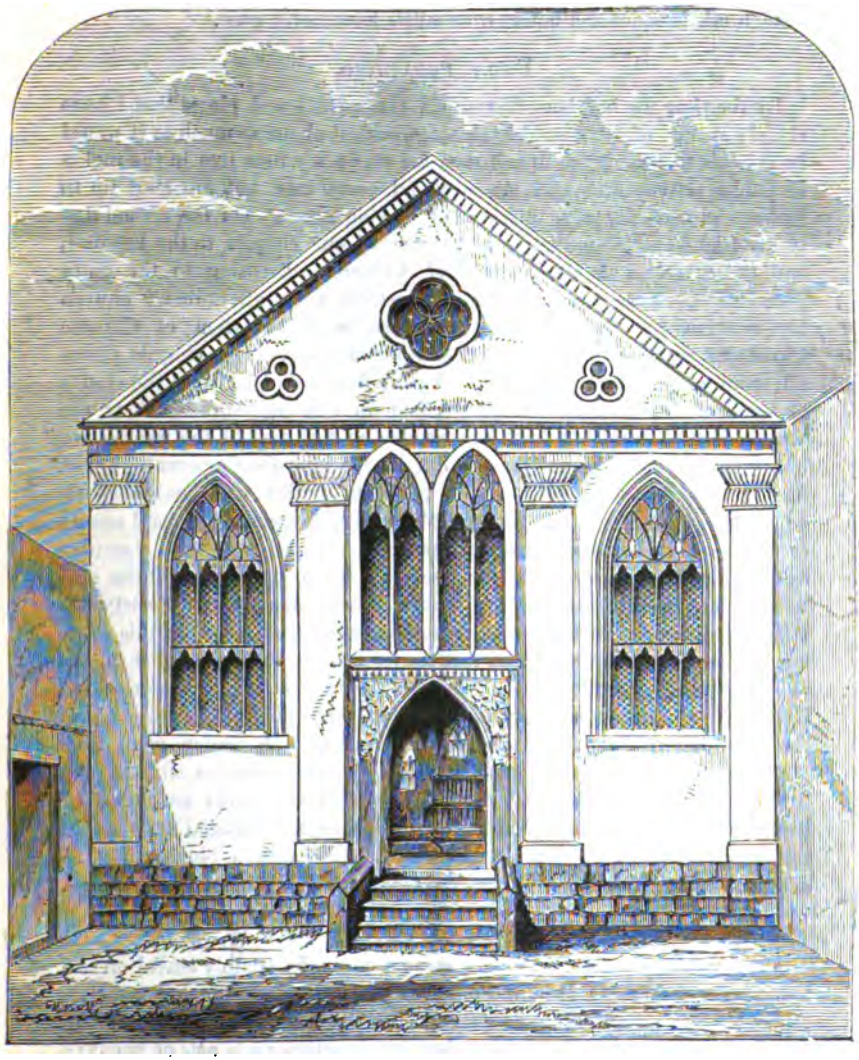
thousands of visitors here from all parts of this vast empire, and these bring us into relations more or less close with people in other provinces.



FRONT OF NEW CHAPEL, HANKOW.

Many of the Chinese visitors to Hankow from a distance come during their stay here to listen again and again in our chapels to the daily

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preaching, and then carry away with them to their far-off homes truths that they have heard, or books they have bought, and thus disseminate at least some elementary knowledge of the one true God in places where foreign missionaries and native evangelists have never gone.

DAILY PREACHING.

By the time we had been to visit all the persons and places that I have already spoken of, we should have accomplished about as much as it would be possible to accomplish in one day, for we do not here live in the region of public conveyances such as cabs and omnibuses, but are shut up to slower and more fatiguing methods of moving about. On the second day of my friend's stay we should go to some of our chapels, to the hospital, and the schools. A congregation of Chinamen listening to the daily preaching presents a very different spectacle from an ordinary church congregation in England, or even from a congregation of Chinese Christians gathered on the Lord's-day for worship. Our chapels themselves are plain, unpretentious halls, built a few yards back from the streets in some of the most busy thoroughfares in this busy town. They are usually opened for about four hours a day on five days of the week—two hours in the morning and two hours in the afternoon or evening—and during those times a succession of preachers, native and foreign, speak without any intermission. Some of the native preachers are paid agents of the Society, others are private Christians engaged in various "secular callings" who come and give their services for love of their Master and without any remuneration. The foreign missionaries of our Society all take their turns in this work of preaching, and we all consider this to be one of our most important daily duties; for here in the chapels, by means of the preaching to the heathen, some of the most satisfactory work done in the Mission from the beginning has been accomplished. Here some of the most earnest, vigorous Christians in our Church to-day were first awakened, perhaps many years ago, to feel themselves to be sinners, and to inquire after the way of salvation. Here thousands and tens of thousands of Chinamen, who have not had courage to confess Christ before their countrymen, have been led to at least disbelieve in idolatry, and to accept in some sort a faith in God, the Creator and Upholder of all things.

QUESTIONS TO AND FROM THE HEARERS.

As we enter one of these chapels, we find a mixed assembly seated on the benches, most of them listening more or less attentively to what is being said. No hymns are sung, no prayers are publicly offered, in which the congregation can join; for to a heathen congregation such acts of worship would be unintelligible, and would only lead to laughter, talking, and general disorder. We frequently begin our discourses by asking a few questions of anyone who may happen to be sitting in the front rows of the

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congregation. This is found to awaken interest in the minds of the hearers, and, moreover, it enables the preacher to realise something of the mental condition of some of those to whom he wishes to speak. Sometimes the answers to these questions show that the persons addressed are men who know nothing of the first principles of Christianity; on the other hand, they may show that these persons are quite familiar with the Gospel story, and are now wanting light on some particular point. Sometimes the preacher himself will be interrupted by questions from his hearers, which, by the way, are quite as likely to be irrelevant as to be relevant. These questions vary very much in character, from questions indicating mere curiosity about foreign manners and customs, or crass ignorance about things in general, to questions revealing a more or less intelligent interest in religious truth. "In your country do men or women take precedence?" "When does your new year begin?" "How much does a pair of English boots cost?" These are all of them questions that I have been asked in the midst of preaching. "In your country is the moon the same moon that we see here?" "Is it true that when people die you take out their eyes for medicine?" These and equally silly questions that I have been asked are what I mean by questions indicating crass ignorance of things in general. "What is the advantage of worshipping God?" "How do you know there is a God?" "You have Jesus, we have Confucius; why should we change our belief for yours?" "If Christ came into the world as you say He did, why did He not come to China?" "You talk of men laying down their lives for other people. Why should one do anything of the kind? You would not take the coat off your back and give it to any beggar in the street who happened to be without one, and why should you part with your life to save another man?" "Why did God send a flood on the earth?" a man one day asked me rather abruptly, after having assured me a few minutes before that he knew nothing about the Bible or Christianity. "Because mankind seemed hopelessly bad," I replied. "Are there not plenty of bad people now?" he asked. "Why does not God send another flood and destroy the world again? It is still full of wickedness." I answered: "God is patiently bearing with men, not willing that any should perish, but that all should come to the knowledge of the truth." "I don't understand that," he said; "if the best thing to do before was to destroy the wicked, this must be the best thing to do now. If, on the other hand, it is best to be patient with them and spare them now, I should have thought this must have been the best thing at that time also." Some of the questions asked us are such as one would expect to hear from an ordinary English infidel of the Tom Paine type. Others reveal a real sense of sin and helplessness. A man confesses to evil habits, and says he has tried again and again to overcome them, but they are too strong for him. The Gospel of a new birth comes as a Gospel indeed to such a man. Again,

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in our chapels we meet with men who are deterred from becoming Christians by practical difficulties. "I have listened," said a man to me once, "I have listened to this preaching for years, and I have attended your Sunday services. I have given up the worship of idols and the worship of ancestors. I used to be a vegetarian, thinking by that means to accumulate merit which would save me, but Christianity has taught me that men cannot be saved in this way. For all this, however, I do not see my way to being baptized." "Why not?" I asked. "Well, I have to save my body as well as to save my soul, and if I become a Christian I should starve." "Why should you starve?" "Because Christianity forbids all injurious and fraudulent means of making a livelihood. I am a fortune-teller, and have been so for many years. There is nothing else I can do. I cannot work with my hands. I have never learnt a trade. I am well on in life now and have a wife and children dependent on me. Show me how I can live honestly and be a Christian, and I will join you. In the meantime I must remain outside the Church." To another of our missionaries an old man not long ago spoke after this fashion: "I have heard you preach again and again. I have read your books, and I am quite convinced of the truth of Christianity. But what does being a Christian involve? It means this: if I enter the Church I shall at once become obnoxious to my own countrymen. The people in my village will try by every means in their power to annoy and trouble me. Now I am an old man, and I love peace. I don't want to quarrel with my neighbours and provoke their ill-will. I would rather go on quietly as I am, doing the best I can to live as a good man should live, but not professing a faith which will only bring me into trouble." He was told that if the Spirit of God touched his heart and made him see things in the right light and feel the power of religion, even these difficulties would not deter him from becoming a Christian. His reply was: "It may be so, but as yet I have received no such influence of the Spirit as you speak of, and, till I do, I cannot encounter the difficulties which I foresee I should have to encounter if I were baptized."

IMPORTANCE OF PREACHING AS A MISSIONARY METHOD.

These are a few examples of the questions a missionary is asked, and of the remarks he continually hears, in the course of his preaching. Not that we hear many such questions or many such remarks in any one day, but we hear many of them in the course of a year, and we are constantly meeting with interesting and interested listeners. Sometimes such listeners will come after the service into the vestry of the chapel to continue in private a conversation begun in public. Sometimes they will follow us out of the chapel and continue the conversation in the street; sometimes they will come another day to our houses and have a talk over a cup of tea. I have occasionally met with missionaries of other missions,

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DR. GILLISON AND THE HANKOW HOSPITAL PREACHER, ASSISTANTS, AND SERVANTS.

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or from other parts of China, who seem to attach but little importance to the work of public preaching. The Roman Catholics, so far as I know, very seldom make use of this as a means of evangelising the Chinese. The loss to the mission cause where public preaching is thought lightly of seems to me to be incalculable. Not that I would speak disparagingly of other evangelising agencies in comparison with this. There is room for all sorts of methods of work in the mission-field, but if any one of these methods must be dispensed with, I say, at all events, let it not be the public preaching of the Gospel to the heathen.

A VISIT TO THE HOSPITAL.

From the chapels in the street, my friend and I will now go to the hospital. Here we shall find a number of out-patients waiting to see the doctor. If it is a "men's day," we shall find the hospital chapel filled with a congregation very similar to that we have just left in one of the other chapels, only in this congregation there will be a large proportion of people looking very ill and wretched, some of them perhaps suffering from maladies seldom seen in England, and very terrible to look at. Here a native evangelist will be talking to the assembled patients of God and Christ, and trying to turn their thoughts from their physical ailments to their need of spiritual healing and cure. If it is a "women's day," we shall find the chapel empty, but passing through to the women's waiting room at the back, we will just look in and there we shall see one of the ladies of the Mission, Mrs. Foster or Mrs. Bonsey, with a Bible-woman, and one or other of them will be talking to twenty or thirty women and children. From about half-past one, all through the afternoon if need be, the patients are attended to by Dr. Gillison and his Chinese assistants. Going round the wards of the hospital we find accommodation for about seventy patients, exclusive of the new hospital for women which has just been erected, chiefly at the expense of Dr. John, in memory of Mrs. Margaret John. If we always had as many in-door and out-door patients as we sometimes have, it would be almost essential to have a second doctor in connection with the hospital. When there happens to be an unusual number of operations, and an unusual number of out-door patients at the same time, the work comes as a very severe strain on Dr. Gillison, who, however, it is only fair to say, takes the burden of life as cheerfully as most people.

THE SCHOOLS.

Our hospital "compound" or enclosure is a tolerably large one. In addition to the buildings immediately required for the accommodation of patients, and the hospital chapel, we have here a good schoolroom for boys, with a classroom and teacher's house adjoining. This building was erected with funds entrusted to my care by friends of the Society in Edinburgh, Glasgow, Montrose, Bristol, Leeds, Bradford, Keighley, and

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elsewhere, in 1887, when I was speaking at these places on a deputation journey. In another part of the compound is a small schoolroom for girls with a teacher's house attached. These schools my friend must look at that he may see—not *all* our educational work, for we have several other boys' schools in the town or the country, and another girls' school in connection with one of our street chapels, but as a sample of what we are trying to do for the children of China. Each of these schools is taught by a native teacher under the superintendence of a missionary or his wife. I must confess that our schools are not the strongest part of our work. For a thorough development of the boys' schools we need a missionary who will make educational work his first and principal, if not exclusive, concern. Our teachers need themselves to be taught, and this alone, apart from the work of teaching the scholars, needs much time. A missionary who has regular preaching engagements, or who is engaged in literary or itinerary work, besides having other serious calls on his time and energies, cannot possibly make the school system as efficient as it ought to be made. With the girls' schools our difficulties are of a somewhat different kind. We do not need additional oversight for these, but we want Chinese teachers, and we want also scholars whose parents value education for their daughters. In this part of China, women who can read at all are rare, and of those who can do so some are not suitable for teachers. During the past few years great progress has been made by many of our Christian women in reading, and, as a whole, these women would contrast very favourably in point of intelligence with an equal number of their sisters taken at random from amongst the heathen, but a great deal remains to be done. If our girl scholars were all the children of intelligent Christian mothers we might hope to get them to attend school more regularly, and to stay at school for a longer time, than they do at present; but being to a large extent the children of heathen parents, who regard reading and writing as useless accomplishments for girls, they often come to school only very irregularly and for a very short time, and thus they make but little progress with their studies. It is this difficulty in imparting any real education to day scholars which has led missionaries in some places to have only boarding schools for girls. In Hankow we have not, so far, seen our way to undertaking a Chinese girls' boarding school. Such an institution would have special trials and serious dangers of its own, on which I need not enter here. We are not anxious to open such a school at present, but we do long to see more satisfactory progress made in female education amongst the Chinese than ha been made hitherto. In this connection, I may say that if my travelling friend was at all interested in school work I feel sure he would feel considerable interest in a home for Eurasian girls, which my wife and I have under our charge. These children—the offspring of Chinese mothers by European fathers—are in a very anomalous position in China. We have

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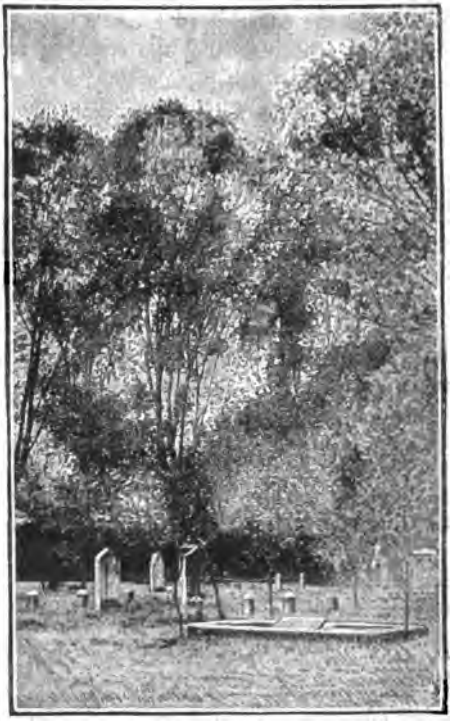
no considerable Eurasian population here, as there is in India, and girls of this class are for the most part either absorbed into the Chinese population, almost, if not quite, invariably, in a way that is utterly disastrous to them, or else they are absorbed into the foreign population by marriage with Europeans. Few schools, however, that exist for the education of European children will receive Eurasians, and, consequently, a short time since, Mrs. Foster and I felt it laid upon us to commence a work for girls of this description. So far, it has been entirely a private undertaking, ample funds being subscribed by personal friends and people specially interested in this work. We have had from the beginning the approval and thorough sympathy of our colleagues in the Mission in carrying on this Home; but, as I have already intimated, the Home is not in any way formally identified with the Society. Our chief difficulty is in getting girls. There are quite enough of them in China to fill several large schools, but in many cases their mothers have complete control of them, and often think far more of the price for which they may sell their daughters hereafter if they themselves bring them up, than of the moral and religious benefits to the children of being educated as Europeans and Christians. At present we have only six girls in the Home, but we pray daily that more children may be sent us, and we trust we shall soon receive an answer to this prayer. Those we have live entirely with us, and are brought up as if they were our own children, though with the utmost



GRAVE OF THE REV. ROBERT WILSON, B.A., WHO TOGETHER WITH DR. JOHN, COMMENCED THE HANKOW MISSION, AND DIED 12TH AUGUST, 1863.

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simplicity. They receive a good English education, and are also taught Chinese. We quite hope that some of them will hereafter be moved by God to engage in mission work, and that others will find other useful positions in life, either maintaining themselves by teaching or marrying Christian Europeans. In this department of our work we have the invaluable help of a young American lady who joined us last Christmas.

A SUNDAY IN HANKOW.

It would take longer than most travelling visitors to Hankow can spare for our friend to make a tour of our country stations. If, however, it should so happen that he were here when Dr. John, Mr. Bonsey, or Mr. Sparham were going off to the country, and that he had the inclination and the necessary time to accompany them, he would find much to interest him in the towns and villages to which he would be taken, although if he had had no previous experience of travelling in a country like China, he would think the fare he would get, the boats he would travel by, and the houses he would stop at a little rough. At each place he would visit he would find a small company of Christians who would give him a hearty welcome. In some villages he would find a little chapel, with a preacher's house and a boys' school, forming a centre of light and influence in the district in which it is situated. The Sunday congregations in these country stations would vary from half-a-dozen to forty or fifty persons, not counting heathen listeners who might be present. It would be possible for our friend to see a good deal of the country work, even if only absent from Hankow for a week. In the country he would see, too, Chinese life pure and simple, and not as it is seen in Hankow and at other ports, modified, and in some ways not improved, by contact with European civilisation. But we should like him to spend one Sunday at least with us in Hankow itself, that he might be present at our Chinese Christian services, and at our Sunday evening service in English at The Nest. In the morning we have two services in Chinese held simultaneously, at 10 o'clock, one at the Kia Kiai chapel in the centre of Hankow, and one at the Hospital chapel, which is close to the English settlement. At these services the missionaries in Hankow, and Mr. Owen, from Wuchang, take their turns in preaching. In the afternoon all the Hankow L.M.S. converts who can do so assemble in the Hospital chapel, where Dr. John preaches regularly. If it happened to be the first Sunday of the month that our friend was with us, he would have an opportunity of seeing some baptisms of new converts or of the children of old converts, and also of partaking with the native Christians of the Lord's Supper. The chapel when full holds from 250 to 300 people; of these more than half would be communicants. If it were not a Communion Sunday, our friend would see our Chinese Sunday-school. In this school, which is held on every Sunday except the first in the month, we have

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men, women, and children, all assembling for instruction in the Scriptures. One class is held for heathen men, and one for heathen women; all the other classes are for Christians. By means of this school much has been done in recent years to improve the Christians' knowledge of their Bibles.

CLASSES.

In addition to the instruction here given, Mr. Bonsey has a teachers preparation class every week, and Mr. Sparham a Bible-class for Christian men; while Mrs. Foster has one class each week for the more intelligent Christian women, and one for very ignorant ones. The members of the latter class, as they gradually learn to read by means of texts specially prepared for them, are drafted off into the higher class. All our Christians who read at all, read the Chinese character. Romanised Chinese is not used in our Mission here at all. It is needless to say that Bible-classes are very necessary for all sorts and conditions of converts just brought out of darkness into light. Some parts of the Bible that are perfectly clear to people in the West present special difficulties to an Eastern people, while, on the other hand, some passages that present difficulties to the mind of an ordinary European present none to the eyes of an Asiatic. As an instance of the different ways in which the same passage may strike European and Chinese readers, I may mention the view taken by a class of Chinese women of the parable of the Two Sons (Matt. xxi. 28-31). The members of this class, not perceiving at first the drift of the parable, were quite of opinion that the son who rudely refused to obey his father, even though he subsequently repented and did as he was bid, was more worthy of censure than the son who politely promised obedience, even though he finally did not fulfil his promise! Of course these women saw the meaning of the parable when it was pointed out; but accustomed as the Chinese are to think of politeness and courtesy as one of the first duties of a good man, it is not difficult to see how, without special instruction, a class of rather ignorant women might make this mistake and regard an offence against politeness as even more heinous than an act of disobedience. One thing is certain. When Christianity makes way in China politeness and courtesy will be more universally regarded here than they have sometimes been in the West, as being essentials of the Christian character, and these qualities will rank higher amongst the Christian virtues in the East than they do in Europe or America.

A THOROUGHLY UNITED MISSION.

I have not told all that might be told of the work of the London Missionary Society in Hankow, and I have not said anything of the work in Wuchang—where Mr. Owen plods on bravely and earnestly alone—or of the work of other societies who are represented here. Neither have I attempted to speak of the defects of our own work. This, however, is not

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because we do not think there are any defects in it: we know there are many; but I wanted to describe agencies that any friend of the Society visiting us would see, and not to speak of agencies which, being non-existent, he would *not* see. One impression, I think, would be very strongly left on the mind of our visitor if he stayed for a week with us—viz., that the London Mission at Hankow is a thoroughly *united* mission—a mission in which brotherly love and mutual confidence prevails without any jarring element whatever. How much we have to thank God for in this respect those may in some degree imagine who, whether at home or abroad, are labouring in the Kingdom of Christ side by side with uncongenial or contentious co-workers. A stranger who did not speak Chinese could not really get to *know* any of the native brethren who are working with us as evangelists, but if he could, he would form a very high opinion of some of them, for we are greatly blessed in some of our Chinese fellow-labourers. Of course, from time to time, we have had men who have disappointed us, and have shown themselves to be unworthy of the positions they occupied; but, on the other hand, we have had from the beginning, and now have, some men worthy of all esteem—men who, both by their preaching and personal character, have gained very considerable influence amongst their countrymen, and who are living illustrations of what Christ can do for Chinamen.

AN INVITATION.

I cannot close my paper better than by saying what very great pleasure it always gives us to entertain strangers from home who are travelling round the world, when they are in sympathy with our work, and how much we wish that more of our ministers and laymen who are interested in missions, and have the opportunity of coming to China, would come and see for themselves what there is to be seen. Visits of this kind, if made in a right and helpful spirit, are calculated to do a great deal of good. On the one hand, the sympathy of friends from the home lands is a source of great strength and encouragement to missionaries abroad, and, on the other hand, the vivid impressions which actual contact with mission work leaves on the minds of sympathetic visitors to the mission-field enables these visitors on their return to their own country to exert a most beneficial influence on their fellow-Christians there, even though the information they have gained relating to work abroad is, after all, only second hand, and though the opinions they have formed are, like the opinions of all travellers, necessarily superficial.

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THE TRUE CRY FOR TO-DAY.*

IN the Methodist revival, the cry was "England for Christ"; but this had not been uttered long before some began to broaden the cry, and say, "The world for Christ." What if this becomes the great preliminary voice of the next revival, the heart's cry of thousands of Christians, being not so much patriotic as ecumenical. It is the conviction of many persons that in the next few years the Holy Spirit will quicken the consciences of multitudes of English Christians on behalf of the world, and thus sending from our shores an increasingly large number of missionaries, will condescend to bless us at home through our widened and more self-denying sympathies for mankind. It seems a law of the kingdom that broadened spiritual sympathies should bring a broadened blessing both on the sympathisers and on those who are compassionated.

Thus particular churches, dismissing all ecclesiastical selfishness, in attempting to bless the heathen have been richly blessed themselves. I know of no better instance of this than the case of Pastor Harms' Church in Hermansburg, Hanover. In 1849 this congregation of poor persons, fired by their pastor's zeal, inaugurated a mission to South Africa, which, in thirty years' time, resulted in the establishment of thirty stations, served by 190 ordained and lay missionaries, in addition to twenty-two ordained natives and 185 helpers. Thus were nearly 4,000 converts gathered in, and nearly 9,000 persons openly renounced heathenism. "During the seventeen years of Harms' conduct of the enterprise (says Dr. Pierson) *his parish enjoyed one long revival, and* 10,000 *members were gathered into the Church fold.*" It seems probable that such facts are God's finger indicating to us the channel along which He means that refreshing streams should reach His churches in countries where Christianity has been long established. And since such tremendous religious

* Taken from "Three Epochs in English History, and their Spiritual Lessons," by the Rev. J. F. T. Hallowes, M.A., of Birmingham.—See *Barnsley Chronicle*, July 19th, 1890.

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responsibilities are committed to the Anglo-Saxon race generally, if only the churches of Great Britain, of Greater Britain, and of the United States will arouse themselves to a far more prayerful and intelligent enthusiasm, to propagate the Gospel amongst the thousand millions of heathen and Mohammedans who do not yet know it—the stimulus that home missions would then receive would be simply incalculable. Before the nineteenth century expires there is yet time to win a great victory at home and abroad, provided that Christians will agree together to plead for this with a faith and a zeal commensurate with the greatness of their request.

Oh, that the Church would do her devotional duty! The supreme need of the modern Church is prayer. In the present century the organisation of the Church and the equipment of her ministers has been perfected in a remarkable degree, while her activity amongst different classes of the community has made encouraging progress But her ability and love for prayer has not kept pace with the vigour and versatility of her external life. She can never have the full advantage of her outward activities until she multiplies her inward heart activities. She wants a "forward movement," she needs an inward movement. Let her be such to God (who longs to bless her more than she longs to be blessed) that He will be able to work in her mightily, and assuredly He will work through her mightily, sounding out by her an effective message to the ends of the earth.

THE REV. GERSHOM PAUL, OF BELLARY.*

I.—By Rev. E. Lewis.

IN August, 1866, Mr. Paul arrived in Bellary, a young man barely twenty-one years of age, eager to serve his Lord as a preacher of the Gospel to his countrymen. I was a little more than two years his senior in age, but only a child learning the language in which I hoped soon to be able to preach freely, and which he used with

* Mr. Paul died at Bellary on Sunday morning, September 7th. His illness was of short duration. Three weeks before he was away on a preaching tour with Mr. Lewis. After his return he caught cold and died of inflammation of the lungs.

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much power. We resolved to help one another, and set forth together several mornings every week to preach in the villages near Bellary, on our way going and coming, speaking only in Canarese. We decided every day before starting on what subjects we would preach. I introduced the subject and spoke as much as I could, and my friend came afterwards, making up for my deficiency and pressing home the truths upon the minds and hearts of our hearers.

With a few breaks we travelled together month after month in the Bellary district for over fifteen years, walked together, rode in the same cart, shared the same tent, and preached together in hundreds of towns and villages. We often talked together on Christian faith and experience, conversed on the moral and spiritual condition of the people, and the different styles in which we should address those whom it was our desire to bring to Christ. In him I always found a depth of personal devotion to Christ, and an earnest spirit in Christian work. I have never had but one opinion of his character and personal consecration to his work. He was a true man of God. He loved honesty and truth whenever he saw them in any man or woman; he hated hypocrisy and deceit wherever he found them. He would never yield in any matter in which he believed he was right; with him fidelity to Christ and his conscience was a supreme duty. He lacked much of that suavity of manner so characteristic of Hindus, and was sometimes harsh in the way he expressed himself. His "Yes" was definite and unreserved; his "No" was plain and emphatic. He was clear and decided in his thought and opinion, and unmistakeable in expressing them.

He was pre-eminent in his power as a preacher to the heathen; his addresses were always pithy and attractive. He felt he had something good to tell the people of the truth of which he was sure. He used Bible stories freely, presented the words of Christ clearly, and drew illustrations from his own Christian experience with marked effect. He was well acquainted with Hindu literature, and was facile in quoting proverbs, wise sayings, and popular Sanskrit verses. The people could not but listen to him; his apt illustrations, drawn from home life and daily experience, had great charm. Tamil was his mother tongue; Telugu he studied in school as a boy, and used freely. He learned sufficient Hindustani to be able to converse with Mussalmans, and was fairly acquainted with Sanskrit. But his great power was in the use of the Canarese language. He was well up in English, in which he had read many of our best books. He could speak in the higher style of Canarese, so that the most fastidious listened to him with satisfaction; the poor and the ignorant heard him gladly when he spoke to them.

He was at no time the pastor of a church, but frequently preached to our Christian congregations. His sermons abounded in illustrations drawn from his extensive reading of English books; his knowledge of the Bible

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was very marked, and he spoke with no uncertain sound regarding his own faith. To him the strongest evidence of the truth of Christianity was that derived from personal experience of the power of the truth. He preached Christ as the Saviour, the Example, the Helper of all.

Our brother was often sorely troubled because of the increase of intemperance amongst the people of India, and earnestly desired to see every Christian a pronounced total abstainer. He laboured hard to secure this, and our native Christian Blue Ribbon Army in Bellary, which now numbers 150 members, owes its prosperity to his exertions.

Many are the troubles in our Christian community in India resulting from debt, and not a few of our teachers are hindered in their work because they are unable to pay their way. Mr. Paul resolved very early in his career that he would keep free from debt; he did so, and although his income was never large, he supported his family, gave liberally for the relief of the poor and for the carrying on of Christian work, and owed no man anything. In this he was most ably helped by his first and also by his second wife, who were true helpmeets to him. He was a good husband, a firm and loving father; he desired above all things for his children that they should be earnest Christians; he rejoiced to see any one of them working for the Master, but would not recommend that they should seek employment in the Mission simply as a means of livelihood.

He had some very staunch friends amongst the Hindus. These friends would come to him in seasons of joy and sorrow, seek his counsel, ask him to pray with them and for them, and were often cheered by his sympathy and helped by his conversation. Many years ago he gave up the use of animal food, believing that the use of such food proved a hindrance to his work amongst the Canarese people. . . . .

In his last days there remained nothing for him to do in preparation for death that he had not done long before. He was ready to live and work if the Lord willed; he was ready to die if that seemed God's will. Whilst conscious, he was clear and emphatic in expressing his confidence in Christ. To him, to live was Christ, to die was gain. The last night he lived he blessed his children, all of whom, except a married daughter, were present with him. He has been called away to his reward; we deeply mourn his loss. We have lost in him one of the noblest Christians and Christian workers in India. His widow and children mourn the loss of one dearest and best to them on earth. The Christian Church has lost in him an ornament and pillar, and not a few Hindu friends feel that they have lost in him one who was to them a helper in many times of need. May God raise up many men of like spirit to work in His vineyard in India!

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II.—By Rev. H. Lester.

Years ago a missionary preached, a man in the crowd listened, God's Spirit blessed, and Mr. Paul's father became a Christian man. He handed down to his son the foundation of a noble Christian character, and that son by living faithfully, loving tenderly, and working nobly, built upon that foundation, and became Gershom Paul; and I ask for no other seal upon my commission to live and labour in India than that which the existence of such men supplies. Of course I have only seen the last two years of his life. I cannot speak about the years that came before, but his last days were certainly a grand termination to what I have heard was a fine career. I shall never forget him. I feel, now that he is gone, very often as though I were alone in a great city, with foreign tongues talking everywhere and strange faces moving on all sides of me, and no one to translate for me or introduce me to the people.

When I travelled with him for weeks at a stretch, riding in the same cart, sleeping and living in the same tent or rest-house, what I saw and heard of him only made me love him more. He was always sweet-tempered, courteous, thoughtful and considerate, always eager for work. I counted it an honour then to be able to smooth the friction of travel for him, and now the remembrance that I did so is very pleasant to me. Believe me a man has fallen out of the ranks we shall find it difficult to replace. Who else is there exactly like him? How many Hindus are there to be found who combine as he did hatred of evil, fearlessness in denouncing it in rich and poor alike, with love for the soul that in much weakness and under great pressure erred and strayed from the right way? Who so essentially wise and yet so simple? Who can preach in five languages, yet speak like a little child? Who so pure and refined, and yet so manly and great? Since I have been here his character has been tested night and day by friend and foe. His house has again and again been watched by men at night, and by men listening under windows during the day in order to discover some breach in the thick walls of his character; and yet, in a country famous for its lies, Mr. Paul's character collected no stain. He was a living epistle read and known of all men.

The most wonderful sermon I ever heard was preached by him. I don't mean that its composition or matter was superior to those of the great Christian orators we all know so well. I mean that I never saw a difficult audience so cleverly managed, and mastery of it so completely attained to, as when I heard him preach once. It was at a place called Ujini, the stronghold of one of the most conservative sects amongst the Hindus. For one hour and three quarters he kept an audience composed of priests and Mohammedans, caste people and casteless, spellbound. After the first hour he paused for five minutes' rest to his voice. The people that blocked up the road shifted their position, but did not stir from the

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place. All the time that he spoke they listened silent and motionless, apparently conscience-stricken, without one interruption, while he stripped one by one the bandages from their besetting sins, which hypocrisy and casuistry had wrapped around them. I never heard bolder speech anywhere. He held aloft for their contempt and scorn their own vices and devilries. He exposed the sin of high and low, and the priest in the crowd and the out-caste behind alike felt the indictment. He left no loophole for the most ingenious to escape by. "Thou art the man" was an inference they all drew. I suppose they listened so attentively because they all intuitively felt that he spoke with authority and not as the scribe. I wish you could have heard him. You would have shared my pride and affection for him. With what tact and boldness, too, he spoke of Christ, and introduced His name, history, death, authority, mission, teaching, and power! How full of life his Old Testament stories, how modern his setting of the parables, how realistic his description of Christ's miracles! I cannot adequately describe, however, either the man or his sermon that day. He summed up by laying before the people the necessity to choose between their gods, Mohammed (there were many of his followers in the crowd), and Christ, and he concluded by entreating them to examine them all, and to test them in the hour of trial, of temptation, and of death; after which, without pausing, in front of a people that never said "Our Father" before in their lives, he lifted them up with him in solemn prayer to Him who hears and sees the tragedy of life all over India, and desires the heathen for His inheritance. For some minutes after the preacher ceased to speak the people stood without moving. When they dispersed it was quietly, some walking off alone with downcast eyes, some in groups of twos and threes talking probably about what they had heard. Perhaps Mr. Paul only made an impression upon sand, and probably the sea of sin at its next tide would erase all the marks, but I thought as I walked away with him that it was well for the London Missionary Society that God had honoured it with the gift of such a man and such a speaker.

NEWS FROM ABROAD.

Death of Mrs. Smith (late Miss Jessie Philip).

AS we go to press tidings of this sad event reach us. A few months since we chronicled the news of Miss Philip's marriage with Dr. Smith, of Mongolia; now we have to record her death. She died at Chefoo, on September 4th, of cholera morbus. As she lay dying her husband was attacked with the same fell disease, and was himself very ill. His life, however, was spared, but she succumbed. Her end was perfect peace. She knew that she was going to the eternal home and was content; but her death is a great loss, and she will be greatly missed.

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God's Spirit working at Chung-king.

Under date 15th August last, the Rev. J. W. Wilson reports as follows:—"I am glad to be able to report progress in connection with our Mission in this place. God's Spirit seems to be working in our midst. Last Sunday no less than seven people, including five men, a boy of fifteen from my school, and a woman, stood up in our little chapel and confessed faith in Jesus Christ. One of the men, a rice dealer, is a most hopeful and encouraging case. Another is the head carpenter who was employed on our buildings. In the genuineness of his profession we have every reason to believe. He has been coming about us off and on for eighteen months, so that we have had abundance of opportunity to become thoroughly acquainted with his character. In his case we do not feel justified in delaying baptism, and it is our intention to admit him into the church next Wednesday evening. The others will continue on probation for a further period with the object of becoming still more familiar with New Testament truths.

Storms and Floods.

Writing from Chi-chou, on July 1st, the Rev. W. H. Rees says:—

"We have had a perfect deluge, which has wrought untold mischief about here, and spoilt the crops. We cannot go outside our town, as it is surrounded by water. Two of our preachers are staying at a village six miles away, as they cannot get nearer to us. Our kitchen, store-room, and dining-room are swamped; a barrel of flour, some shoes and clothes and books completely destroyed, and our cooking stove swimming. Parts of our wall and outhouses have tumbled down. It is really full time that we had decent quarters to live in, and, thanks to the Directors, we hope to have them soon. . . .

"Since writing the foregoing, I find that the mud-brick portion of my new house has tumbled down, owing to the heavy rains. The doctor's house is roofed, and has not leaked at all. A week later, and my house too would have been roofed. As it is, five walls have to be pulled down and rebuilt. Of course, it is the contractor's loss, and not ours.

"The rains have also upset our semi-annual gathering of Christians, which was to have taken place to-morrow (July 19th). Instead of 200 persons, we shall have to content ourselves with a dozen.

"In spite of the loss and discomfort, I am thankful the rain has come. People were crying out for it, and praying at the temples; but still the sun shot forth its burning rays, and no cloud appeared. In their ignorance, they decided that the gods were displeased with them for allowing us to build new premises, and the rumours which were floating about were not of a kind to make us feel comfortable. Now that the rain has come in such torrents, I hope they will not attribute the waste and loss to us again.'

In a subsequent letter from Tientsin, Mr. Rees says:—

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"The storms of a fortnight since have devastated this plain. Hundreds of houses are destroyed, scores of persons drowned, thousands of miles of crops destroyed, and untold misery will be the lot of thousands for many months."

"Anything but Christianity."

Describing the state of things in the Society's Almora Mission, the Rev. G. M. Bulloch writes:—"Our work is going on vigorously, but in the face of much opposition. It is a struggle the results of which we have little doubt of ourselves; but whilst the struggle lasts it is trying, especially as many of the most worrying things are really in themselves of a very petty character. All we can do is to keep on persistently telling the people of the love of God in Jesus Christ, and look for the influences of the Holy Spirit to convince of sin. This is the difficulty we have, to get people to see that sin is sin. Caste regulations are broken before our very face, and yet the breakers allowed to remain in caste; but if they show the slightest inclination of turning towards Christianity there is an instant uproar. They may do anything but profess to be Christians. This I have been told over and over again, and see it daily with my eyes. A Brahman the other day was received into Mohammedanism in Almora, and yet not the slightest resistance made, and when I mentioned it to some of the leading Hindus in the place, they said: 'Yes, anything but profess Christianity.' Why? I know of no other answer than that of the enmity of the human heart to Christ's pure teaching. Then the lower classes are so entirely under the power of the Brahmans here that they dare hardly open their mouths without permission. And if any come forward to confess, they are so entirely shut out of employment that we have to do something for them, and this costs money, of which our present supply is limited. All this is the old story, you say. Well, we are looking out anxiously for a new one, and pray and long that we may soon be able to tell it."

Baptism at Benares.

The Rev. J. Hewlett, M.A., in a letter dated September 17th, writes:—

"An event of deep interest took place in our Mission last Sunday, of which I feel I must give you some account without delay. We had the solemn duty of baptizing a convert from Hinduism to Christianity at our morning Hindustani service. The convert is an intelligent and bright young man of about twenty years of age, possessing a good knowledge of Urdu, a fair knowledge of Hindi, and some knowledge of Persian. The first time I saw him was the afternoon of the last Saturday of July of this year, when he came to the door of my study which, ever at the time of my being at home, remains open for inquirers and others to have free access to me. He told me that his name was Mohan Lal, and that he was a Kayasth by caste, and a native of Majhawa, a village near Basti, in which latter place he had learnt a little about Christianity, partly by listening to

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the preaching of a catechist of the Church Missionary Society, partly by conversing with the native Christian head master of the Mission school there, and partly by reading the Gospels of Luke and John and the Sermon on the Mount, the latter of which was given him as a tract there, and the former of which he purchased. He at once created in my mind the impression of his being so transparent, so honest, and so promising, that I gladly felt it my duty to arrange for his being put under training and probation. He has regularly attended the services in our Mission church, received instruction in the Scriptures at our college, had frequent intercourse with our native minister, the Rev. K. N. Dutt, and with our other leading native Christians, and came almost daily to me for conversation, reading of the Bible, and prayer. From day to day we became more and more convinced that the love of Christ had laid hold of his heart, and that it was his one most sincere and earnest desire to realise all that Christ is to those who wholly trust Him. We have taken what precaution we could to ascertain the truth of his story of his antecedents. There seems consistency in his statement that he received his education partly in a Government primary school in his native village, where he had hitherto lived with his mother and brother, who are peasant proprietors and cultivators, and partly from an uncle of his who knows Persian; and that on his showing an interest in Christianity by his intercourse with the native Christian friends whom he met at Basti, his mother and brother should show such displeasure as to lead him to resolve to come to Benares, where he had heard there were several missionaries and numerous native Christians, in the hope that he might find his yearning need satisfied by Christianity. As, therefore, the more we saw of him the more we became satisfied that his desire to join us was nothing but the working of God's Spirit in his heart, we felt called upon by God to receive him by baptism last Sunday morning into our native Christian community. The service was as impressive as I have ever known one in our Mission church. Certainly I do not remember ever before seeing in it such a large native congregation. There were present all the English and native Christian members of our own Mission, all our servants, and some students from our college, together with missionaries, preachers, teachers, zenana visitors, and various native Christian friends of the other missions at Benares."

The Crisis in the Cuddapah District.

To this we have repeatedly called attention. The latest tidings from the Rev. W. H. Campbell, B.D., are couched in the following terms:—"Our work has come to a stage when every possible means ought to be employed to reach and win the people. The Malas are becoming more pressing in their demands for instruction, and in several places the Sudras are pressing upon us. I spent most of last month in Pulivendala taluk, and was very much encouraged by my experience in the villages near Chagalari. We

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have already upwards of thirty Sudra converts in Chagalari and its neighbourhood, and these are now taking a very decided position among their neighbours. They are planning the building of a chapel, are applying for ground for a graveyard, and are exerting considerable influence among their friends and acquaintances. In Galagudu, a village three miles from Chagalari, I baptized three Kapu men two years ago. One of them, a young man of some education, has, I find, set apart a small house for a chapel, and conducts service in it every Sunday. Fifteen or sixteen people are regular attendants, and six or seven of them are desirous of receiving baptism. In another village, Pamulur, to which we have not hitherto devoted very much attention, a young man of fair education, who belongs to the principal family in the village, has received baptism. He has been speaking to his friends and neighbours, and he tells me that about twenty people wish to become Christians. We are now on tour in Sidhout and Pullampet taluks. At our last camping place we visited a dozen villages. In most of these we found the people not only willing but eager to hear. Many expressed a desire for instruction, and from what they say I believe that if we could give them a good and earnest teacher, they would, before very long, take a decisive step."

Excitement in Madagascar.

The Malagasy Government seem greatly alarmed at the news of an agreement having been arrived at between France and England, whereby the former is to have a free hand in pursuing her designs in Madagascar. The native Government know that the great check to France in her dealings with Madagascar hitherto has been English influence, and they are naturally much agitated at the report that that effectual check is to be withdrawn. There are sinister rumours of another war, but we can hardly believe this probable.

Chapel Opening at Farafangana.

In a private letter courteously placed at our disposal we find the following from the Rev. G. A. Shaw, to whose successful work on the south-east coast of Madagascar we have more than once referred. Mr. Shaw says:—"Our last event was the chapel opening here which we had on the 19th July (our silver wedding-day), and to which we invited many of the villages far and near. So many responded to the call that there was not room in the town for them, and although the Malagasy can pack pretty tightly, and notwithstanding that our out-buildings were full, yet many slept in the open air. We were very thankful for fine weather, and we had quite a time of rejoicing. The chapel was crowded out at the morning service, and hundreds stood round the doors and windows. From the nature of the material used in building these could all hear; and I was pleased to see that when prayer was announced all instinctively took off their caps, although outside the building.

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"After the opening service, Mrs. Shaw and I invited all present to a feast we had prepared in our compound, and about 2,000 responded. We had, the day before, killed and cooked a couple of bullocks, and about thirteen or fourteen men had been busy since daybreak cooking rice; so that by about noon the feast was ready, the tables of leaves spread on the grass, and the rice and meat put on them in heaps. Then after arranging the guests according to their satisfaction, grace was said by one of the evangelists and before we had time to walk round the whole length of the tables they were all cleared, and only scraps remained to show where the feast had been. But all professed to have been satisfied and were quite ready to be entertained by the games provided for the children, and join in the laugh against those who failed in their attempts at racing, &c. In the evening we had an exhibition of the magic lantern, when the whole compound of the church was full. I had to show it out of doors, as the chapel would not hold half the people—about 4,000 I should think. After describing many of the scenes in our Lord's ministry as illustrated by the pictures, a very pleasant but busy and fatiguing day was brought to a close by singing, and the people dispersed to their homes."

Prayer for an Additional Hundred Missionaries.

FROM an esteemed correspondent we learn that it was laid upon the minds of friends in Bradford, during their recent anniversary meetings, to pray definitely for a hundred additional missionaries for the London Missionary Society. China asks Christendom for a thousand. India's claim is equally strong, her need as great. Africa, poor dark Africa, mutely appeals to our deepest sympathy and love. Did the churches, forming the Society's constituency, once begin to take up the prayer in earnest—a hundred additional workers within the next five years—the tide of spiritual life and consecration would at once begin

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to rise and the richest blessings follow. Read what Mr. Hallowes says on page 346.

Young People's Societies and Missions.

An attractive little booklet addressed to "Young Men and Maidens," by the Rev. H. Rose Rae, pastor of the Congregational church, Ryton-on-Tyne, is lying on our table. It deals with a projected Young People's Society, and sets forth the objects, aims, and methods of this Society. One clause has special interest for us. It reads thus:—"Our contributions to Home and Foreign Missionary enterprise would be heartier if an organisation of young people were to assist in the matter." Undoubtedly; and what is more, we think that every young men's or young women's guild or society is incomplete, and lacks one of the main sources of power, unless it gives "missions" a place in its programme. Indeed, there ought invariably to be a missionary branch of the guild or society. In many instances we rejoice to know that this has been recognised from the first. The Y.M.C.A.'s were slow to see this, but they now clearly understand that young Christians, equally with Christians of maturer years, are bound to face the missionary problem. "Go ye" applies to all who call Christ Lord.

The Society's Children in the West Indies.

Upon his recent return to this country, the Rev. L. Crookall, pastor of the church at New Amsterdam, Berbice, was deputed to represent to the Directors of the Society the pressing needs of the churches in Demerara and Berbice. An opportunity to do this was afforded him by the Board on Monday afternoon, October 13th, when, upon his introduction by the Foreign Secretary, they gave him a hearty welcome. Mr. Crookall spoke of the gloom that had been resting upon the churches on account of the death of the Rev. D. Williams (referred to in last month's CHRONICLE) and R. P. Drysdale, Esq., the zealous and respected treasurer of the Congregational Union, and mayor of Georgetown, who through good and evil report was steadfast to his principles as a voluntaryist. "To my mind," said Mr. Crookall, "one very important reason why our churches are not making that progress which we should like them to make is the fact that all the other churches are supported by the State, while our own people have not only to support their own churches and pastors, but have likewise to submit to being taxed for all the others." Mr. Crookall feels that a crisis has come in the work of the Independent churches in Demerara and Berbice. Since the death of the last two missionaries of the Society, nothing had remained to be done but to develop the churches on the lines of Congregationalism. In a transition state of that kind there were often very great and grave difficulties. There were a number of churches that could support a native pastor, but were not able

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to keep a European, and unless something was done to help them, what were once centres of light and influence, established by the prayers and work of the good agents of the Society, would one by one droop and die. In conclusion, Mr. Crookall pleaded with the Directors to help in sending out three European ministers to the Colony, and in establishing an institution for training a native ministry. The Board, by resolution, expressed their interest and sympathy in the statements made by Mr. Crookall, and referred the questions raised by him to the sectional Committee which advises them on all matters relating to the Western Missions of the Society for serious consideration.

How to magnify the Centenary of the Society.

The opening meeting of another session of the Young Men's Missionary Band—being also the annual gathering—was held at the Mission House on Friday evening, October 17th. Mr. A. J. Shepheard, unable to resist the demonstrative appeal of the large gathering, kindly consented once again to act as president; and, after singing and prayer, about forty new members were elected.

In moving the adoption of a very encouraging report, the President stated that the Band was commencing its fifth year with over 500 members, and, said he, "we have never had such a year of work as the past year." In every way "the eyes of our children are upon us" (*i.e.*, Bands in the provinces), and if anything could increase the sense of responsibility of the parent Band it was the formation of these younger Bands. The Lambeth friends had formed themselves into an Auxiliary, had addressed 7,000 children during the year, and had published a paper of its own, which was of an exceedingly attractive character.—Mr. H. H. Hardy, secretary of the deservedly praised Lambeth Auxiliary, seconded the resolution, which was unanimously agreed to. Mr. Hardy observed that the secret of the success of the Salvation Army was that every member *must* work, and that must be the motto of the Bands. One item of the speaker's "Plan of Campaign" was the suggestion that the Bands throughout the country should seek to grow to a membership of 5,000 by the Centenary year of the London Missionary Society, and celebrate the event by a gathering at the Crystal Palace.

The Rev. R. Wardlaw Thompson thought there was something exquisitely beautiful in the object of the "Companions of the Love of Jesus" who were banded together to make unceasing prayer for the coming of the Kingdom of Christ, and he urged the Band to shape out arrangements for special prayer at stated times on behalf of their fellow-members, Dr. Davenport and Mr. Abel.

The Rev. R. Lovett, M.A., of the Religious Tract Society, submitted a few powerful reasons why each one present should consider whether it

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might not be his privilege and duty to engage in Foreign Mission work. It was the highest and noblest work, was loosening the hold of heathenism, and afforded an endless sphere of usefulness in the department of Christian literature.

The Rev. W. J. Wilkins, Deputation Agent of the London Missionary Society in the Northern Counties, said he had been present at the birth of two Bands, and had come to say that they were undertaking a very necessary and important work. Mr. Wilkins illustrated the priceless comfort of the Gospel by his Indian experiences, and said the one cry of India to-day was: "What must I do to be saved?"

The Rev. H. J. Perkins, President of the Lambeth Auxiliary, spoke of the grand opportunities now before young men of helping on the extension of Christ's kingdom at home and abroad, in comparison with those of the past, and urged that these opportunities should be earnestly embraced.

The meeting closed with prayer.

Help from a Sick Old Man.

In connection with the Missionary Anniversary at Bristol, this little fact has come to a friend's notice. One of the Stapleton Road Sunday-school teachers was sent for by a sick old man living in the neighbourhood, who desired that his missionary box should be opened by the superintendent. The story of the box is very simple, but very beautiful. This old man, deeply interested in the work of the London Missionary Society, made himself a tin box, and, as often as friends came to see him, he solicited a copper for his box. The result was 5s. 4½d. Amid his sickness and poverty, this old servant of the Kingdom did what he could.

Subscriptions for the "Chronicle."

With our next issue the year's subscription for the CHRONICLE will terminate, and a renewal become necessary. Once again, therefore, we appeal to the secretaries and treasurers of our auxiliaries and solicit their co-operation in an endeavour to increase the circulation. The Directors are encouraged by the steady sale of the magazine, and rejoice in the curtailment of expenditure which this has secured; but they would like to see a much larger circulation, and would urge the officers of local auxiliaries to seize the present opportunity for obtaining it. To aid them in this a small leaflet has been prepared for circulation amongst possible subscribers, copies of which, together with order forms, will be supplied, gratis, on application to the Rev. Edward H. Jones, Home Secretary.

Localising the "Chronicle."

Several strong auxiliaries obtain the CHRONICLE in sheets month by month, and stitch these up with local matter, thus providing a congrega

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tional or district magazine. Are there not many other auxiliaries that might with advantage do the same? For terms, apply to the Editor, London Missionary Society, 14, Blomfield Street, E.C.

Monthly Prayer Meeting.

The next meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, November 3rd, from 4 to 5 p.m. Recent information from the mission-field will be communicated. All friends of missions will be heartily welcomed.

Young Men's Missionary Band.

This Association is again in full work. The meetings fixed for November are as follows:—

Tuesday, Nov. 7th.—Members' night. Discussion: "Means and Methods of giving Addresses," introduced by district secretaries.

Friday, Nov. 21st.—Monthly Meeting. Address by the Rev. J. Sibree, Jun., F.R.G.S., of Madagascar.

ANNOUNCEMENTS.

DEPARTURE.

MRS. BONDFIELD, returning to HONG KONG, China, embarked at Southampton, per steamer *Sachsen*, October 19th.

DEATHS.

PAUL.—September 7th, at Bellary, South India, the Rev. Gershom Paul.

SMITH.—September 4th, at Chefoo, Jessie, wife of Mr. G. P. Smith, M.B., C.M., of Mongolia aged 32 years.

ORDINATION.

The ordination of MR. J. LAMBERT REES, B.Sc., of Lancashire Independent College, on his appointment as missionary to SHANGHAI, China, took place at Rusholme Road Congregational Church, Manchester, on the evening of Thursday, October 9th. The Rev. J. M. Hodgson, M.A., D.Sc., D.D., read the Scriptures and offered prayer. Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the field of labour. The usual questions were asked by Dr. Hodgson, to which the candidate gave satisfactory replies. The ordination prayer was offered by Rev. Alexander Thomson, M.A., D.D., and the charge to the missionary was delivered by the Rev. Principal Scott, B.A., LL.B., D.D.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances for Periodicals, and other Payments, be made to the REV. EDWARD H. JONES, *Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should also be addressed to the REV. EDWARD H. JONES.

Telegraphic Address—MISSIONARY, LONDON.

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Walsall—			
Bridge street	21	12	2
Wednesbury road	27	16	11
Weston super-Mare. F. S. Gervis, Esq., for Neyoor	5	0	0
Wickhambrook. Lectures	0	12	6
Whitehaven	0	10	0
Wolverhampton. District	32	6	8
Worcester. W. T. Bourne, Esq., for Native Teacher, Bellary	10	0	0
Workington	2	2	6

WALES.

Pembrokeshire. South Aux.	3	4	0
Swansea. Coll. at Valedictory Service	16	0	3

SCOTLAND.

St. Andrews. Mrs. A. C. Mitchell	2	0	0

IRELAND.

Clarevine. Aux.	14	18	6

AUSTRALIA.

South Auxiliary	250	0	0
Adelaide. The Hon. J. H. Angas, for New Guinea	500	0	0

COLONIAL AND FOREIGN SOCIETIES.

Berhampore. Native Christian Churches Rs.	55	0	6
Bristol	£39	0	7
Toronto. Hazleton Avenue Ch.	0	13	0

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

or Miss Field, Hong Kong.—To H. Bucknell, Esq, Swansea, for a box of Mission gifts.

For the Amoy Mission.—To the Missionary Leaves Association, for a parcel of Grimke's Text Cards in the Amoy dialect.

For Rev. J. Macgowan, Amoy.—To the Working Society, Liverpool, per Miss Kelly, for a box of clothing and dolls.

For Mrs. Smith, Mongolia.—To Mrs. Martin, Upper Norwood, for a parcel of hosiery. To Miss Wills, Sydney, N.S.W., for a parcel of woollen work.

For Zenana Mission, Calcutta.—To Mrs. Alfred Barnes, Farnworth, for a package of work-bags and fittings.

For Miss Marris, Benares.—To the Burnley Ladies' Auxiliary of Zenana Missions, per Mrs. Massey, for a case of Mission gifts.

For Miss Budden, Almora.—To the Streatham Hill Juvenile Auxiliary, per Mrs. Bentall, for two parcels (dolls, work-bags, &c.) To the Young People's Working Party, Cockington, Torquay, per Mrs. Cudlipp, for a case of clothing, &c.

For Mrs. Lambert, Rani Khet.—To Mrs. Cave, Greenheys, Manchester, for a box of Mission gifts.

For Mrs. Hawker, Belgaum.—To Mrs. Buxton, Belsize Square, for a box of Mission gifts.

For Mrs. Smith, Belgaum.—To the Brixton Auxiliary, per Mrs. Skeen, for a package of fancy work and children's clothing.

For Rev. R. Lewis, Bellary.—To Mrs. Blandford, Westgate-on-Sea, for a parcel of pictures, card-boxes, and work materials. To Miss Sewell, Frome, for a box of dolls. To the Ladies' Missionary Working Society, Countess of Huntingdon's Church, Brighton, per Miss Harrison, for a case of work.

For Mrs Bacon, Cuddapah.—To the Missions' Aid Society, Union Chapel, Woodford, per Mrs. Cook, for two parcels of dresses. To the Abney Sunday School and Teachers for a workbox for Mary Abney. To the Stepney Meeting Ladies' Working Association, per Mrs. Scrutton, for two packages of skirts and jackets.

For Mrs. Stevenson, Gooty.—To the Young Ladies and Girls, Elgin Place Church Sunday School, per Mr. J. R. Brown, for a case of clothing, dolls, &c.

For Miss Barclay, Madras.—To the Ladies' Working Party, Upton Congregational Church, per Mrs. Johnston, for a box of clothing.

For Rev. A. Allan, Nagercoil.—To the Sunday School Children, Teachers, and a Few Friends, Evangelical Union Church, Edinburgh, per Mrs. Craig, for a case of school materials and toys.

For Mrs. Hacker, Neyoor.—To Mrs. Harvey, Dollar, for a box of dolls and print. To the Ladies' Working Party, Taunton, per Miss Collins, for a parcel of dresses and dolls. To the Little Girls in the Salisbury Congregation, per Mrs. Horder, for a box of clothing, toys, &c.

For Rev. S. Mateer, Trevandrum.—To Mrs. Lowe, Edinburgh, for a case of toys, &c.

For Mrs. Sibree, Madagascar.—To Mrs. Osmond, Blackheath Park, for a parcel of toys, &c.

For Miss Craven, Madagascar.—To the Oxton Road Missionary Patchwork Society, Birkenhead, for parcels of patchwork.

For Miss Bliss, Madagascar.—To the Ladies' Auxiliary, Burnley, per Mrs. Kay, for a case of clothing.

For Rev. W. E. Cousins, Madagascar.—To the George Street Young People's Guild, Oxford, per Mr. H. Kingerlee, for a case of Mission gifts.

For Rev. J. Peill, Madagascar.—To Erskine Beveridge, Esq., Dunfermline, for a bale and case of linen and surgical instruments.

For Rev. J. Pearse, Madagascar.—To Mr. F. Pile, Birmingham, for two cases of working materials and hardware. To the City Temple Ladies' Working Society, per Mrs. Harrison, for a case of clothing.

For Rev. E. H. Stribling, Madagascar.—To Friends at Lewisham, per Miss Oram, for a trunk of stationery, haberdashery and toys.

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For Rev. G. A. Shaw, Madagascar.—To the Bishopsgate Chapel Working Society, per Mrs. Bird, for a case of children's clothing. To Miss Ransom, Lower Clapton, for parcels of patchwork and magazines.

To the Glasgow Foundry Boys, for cases of hardware for Rev. T. T. Matthews, Rev. T. Rowlands, Miss Frédoux, Rev. J. Pearse, Rev. T. Brockway, and Rev. G. A. Shaw.

For Mr. A. J. Swann, Central Africa.—To the Sewing Meeting, Liverpool, per Miss Kelly, for a bale of clothing.

For Rev. A. E. Hunt, Samoa.—To Mrs. Blandford, Westgate-on-Sea, for a parcel of pictures, card-boxes, and work materials.

For Mrs. F. E. Lawes, Niue.—To the Missionary Working Party, Reading, per Mrs. Andrewes, for a case of clothing and school materials.

For Rev. W. G. Lawes, New Guinea.—To the Children's Sewing Class, Marsh Street, Walthamstow, per Miss Hibell, for two parcels of clothing. To the New Barnet Congregational Church Juvenile Missionary Society, per Miss Fletcher, for a box of clothing. To Lady Spokes, Chester Square, for a parcel of clothing.

For Rev. J. Chalmers, New Guinea.—To the Ladies' Missionary Association, Horsham, per Mr. Frost, for a box of articles for Mission use.

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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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DECEMBER, 1890.

LONDON:

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LETTERS FROM MISSIONARIES, OCT. 15 TO NOV. 14, 1890.

CHINA.

Rev. F. P. Joseland, Oct. 1.
" Dr. John, Sept. 25.
" W. H. Rees, Sept. 16.
Dr. Smith (Chefoo), Sept. 8.
Rev. J. Parker (ss. *Parramatta*), Oct. 13.

INDIA.

Rev. J. P. Ashton, Oct. 18.
" A. P. Begg, Oct. 8.
" E. Greaves, Oct. 23
" G. M. Bulloch, Sept. 30, Oct. 6.
" J. G. Hawker, Oct. 1, 30.
" H. Lester, Oct. 2.
" W. W. Stephenson, Oct. 21.
" F. L. Marler, Sept. 25.
" H. J. Goffin, Oct. 15.
" G. H. Macfarlane, Oct. 8.
" G. O. Newport (s.s. *Oriental*), Nov. 1.
" J. H. Walton, Oct. 1.
" E. P. Rice, Oct. 7.
Rev. C. G. Marshall, Oct. 23.
" E. Hawker, Sept. 22.
" J. Knox, Oct. 18.
" I. H. Hacker, Oct. 7.

MADAGASCAR.

Mr. T. Lord, Oct. 2.
Rev. W. E. Cousins, Sept. 13.
" R. Baron, Sept. 19.
" J. Peill, Sept. 19.
" T. Brockway, Sept. 22.
" J. Pearse, Sept. 24.
" G. A. Shaw, Aug. 19, Sept. 19.
" J. A. Houlder, Sept. 29.

AFRICA.

Mr. D. Mudie, Sept. 30, Oct. 6, 22.
Rev. J. Harper, Oct. 10.
" H. Kayser, Oct. 16.
" W. Ashton, Oct. 6, 18.
" A. J. Wookey, Oct. 7.
" H. Williams, Sept. 22.
" W. A. Elliott, Sept. 25.
Rev. D. Carnegie, Sept. 25.
" D. P. Jones, May 7.
" R. S. Wright, May 20.
Dr. Mather, May 5, 25.

WEST INDIES.

Rev. J. L. Green, Oct. 8, 18.
" G. H. Lea, Oct. 13.

SOUTH SEAS.

Rev. E. V. Cooper (Tahiti), Aug. 19, 30.
" J. J. K. Hutchin, Aug. 14, 18, 30.
" J. Marriott, Sept. 10.
" A. E. Claxton, Sept. 3, Oct. 7.
" W. E. Goward, Sept. 30.
" J. W. Hills, Sept. 8.
" A. Pearse (Cooktown), Aug. 30.
" J. King, Sept. 30.
Mr. T. Pratt, Sept. 15, 29.
Captain Turpie (Apia), Sept. 20.

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Eltham	6	17	0
Erith. Aux.	2	18	0
Forest Gate. New Congl. Ch.	17	6	9
Islington. Upper street	2	11	2
Kensington. Allen st.	285	0	0
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* For the guidance of Local Treasurers and others we beg to announce that contributions received on or before DECEMBER 12th will be acknowledged in the JANUARY Magazine.

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1. Two native helpers. 2. Mr. Li, teacher of Chinese to Dr. McFarlane.
3. The present Mission premises, with bell-tower at one end.
4. Avenue just outside the premises. 5. Mrs. Kao (Bible-woman) and child.
6. Gateway to Mission compound.

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THE CHRONICLE

OF THE

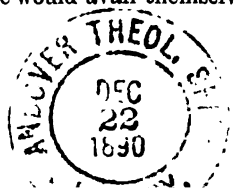
London Missionary Society.

THE CHI CHOU MISSION.

IN June, 1889, an interesting experiment was begun in connection with the Society's work in North China. For several years the missionaries stationed in Tientsin had contemplated the opening of a country branch of their Mission. Frequent visits to a district, lying between one and two hundred miles to the south-west of Tientsin, had convinced them that a new station was required, and had every prospect of success, but it was not until the above-mentioned date that a commencement was made. Two missionaries, the Rev. W. H. Rees and Dr. Sewell McFarlane, the one a clerical the other a medical missionary, then set forth to establish the new Mission. Their wives went with them, and, from the first, proved true helpers in the work.

The Mission takes its name from one of the principal towns of the district, but its headquarters are in a village. Frustrated in their original intention, and unable to obtain a footing in a walled city, the missionaries decided to settle in one of the many villages which crowd the district, and Hsiao Chang was the one selected.

For a time, temporary accommodation was found in native houses. This was both unavoidable and politic. No other buildings were available, and it had yet to be ascertained whether a small band of foreigners could safely live in such an isolated position; also whether the people would avail themselves of their presence in their midst, and



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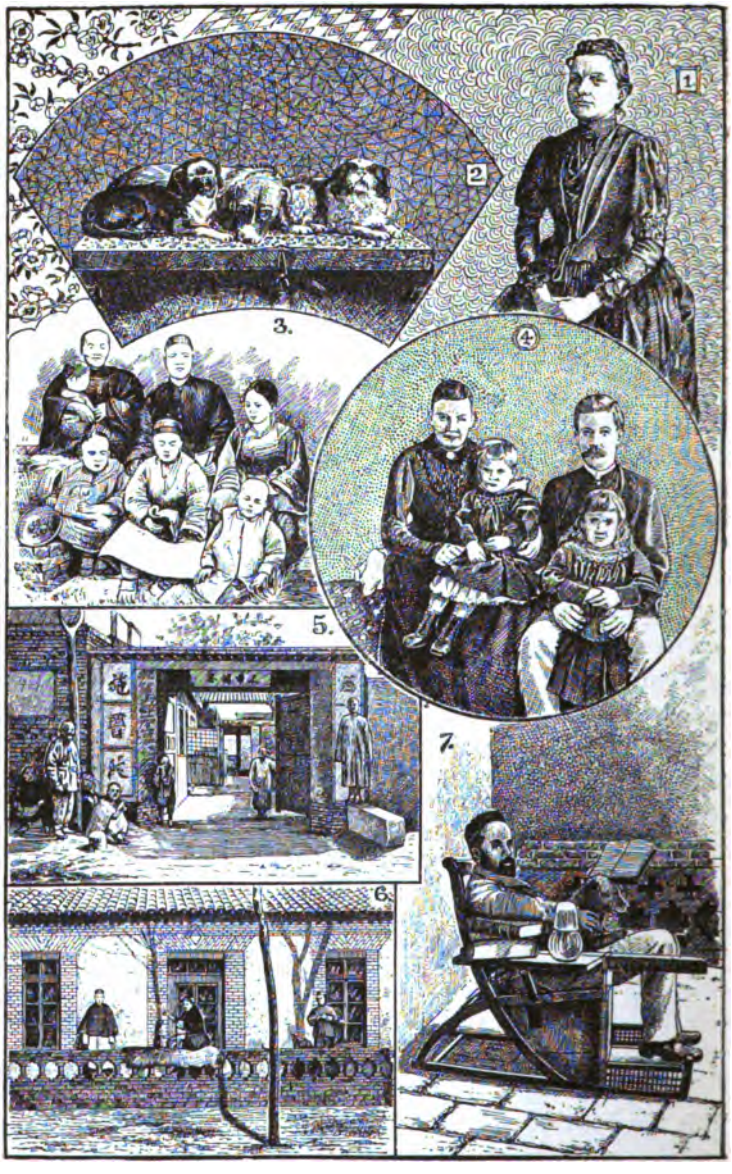

1. Mrs. Sewell McFarlane.
2. Judy, Charlie, and Jip, the Mission dogs, lying on Dr. McFarlane's tool-chest.
3. Mrs. Chu (Bible-woman) and family.
4. Rev. W. Hopkyn Rees, Mrs. Rees, and children.
5. Front gate to Mission compound. The Chinese characters over doorway mean The Great Grace of God; those at the left, Free Dispensary.
6. Front of Dr. McFarlane's house. 7. Dr. McFarlane in his reading chair.

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become amenable to Christian influence and spiritual effort on their behalf. For a time, therefore, the two families resided in very narrow quarters. Three small rooms each was all that they had. The Mission premises, surrounded by a wall, and distinguished from the rest of the village houses by a bell-tower, with a large bell in it, by a flag-staff, which enabled the missionaries to recognise their home from afar when itinerating upon the plain, and by placards on the walls, announcing to the public the fact that the place was a free dispensary and a Gospel hall, soon proved a centre of attraction and wide-reaching usefulness.

By the happy combination of instruction and medical help, by the thorough oneness and hearty co-operation of the two missionaries, and last, but by no means least, by the self-denial, the bright enthusiasm, the determination to make the best of everything, and the earnest spirit which has characterised their wives, the experiment has more than justified the hopes of its friends. On the lines of the Chi Chou Mission, marvellous developments of the Kingdom of God in China seem possible. Similar stations might, yea, ought to be, multiplied almost indefinitely. If the churches of Christendom would but plant such missions all over the huge empire which is now open to them, a great stride forward in the evangelisation of the world would be taken.

The progress of the Chi Chou Mission has been striking. There were thirty-six church members of fairly good standing, the fruit of former visits and of work in Tientsin, when the missionaries arrived. By the end of the year this number had risen to seventy-three, and several striking conversions had taken place, among the converts being two or three Chinese graduates. Converts began to preach, and in many ways gave evidence of the new life they had received. A year later the number had grown to 142, having nearly doubled in the twelve months. Many baptisms have been referred to in subsequent letters, and doubtless, when the next report is issued, further satisfactory increase will be chronicled. Out-stations, also, are springing up. By December, 1889, there were three; by December, 1890, six; since when at least two others have been opened. An excellent spirit reigns in this little Christian community, which augurs well for the future. Social

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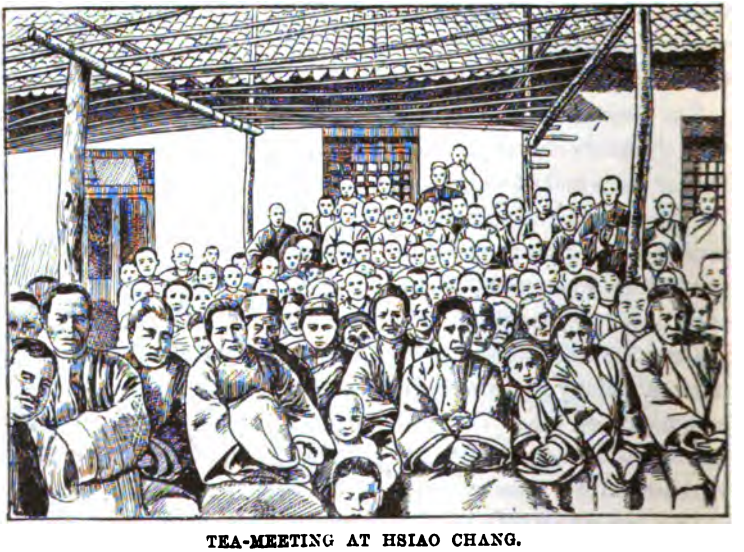
A FEW CHRISTIANS OF THE YAO CHIA CHAUNG STATION, THREE MILES AWAY.



TEA-MEETING AT HSIAO CHANG.

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gatherings, tea meetings, *May* meetings in *October*, and such like functions are all contributing to secure the good end in view, and the work among girls and women grows apace.

Dr. Sewell McFarlane helps Mr. Rees in the conduct of services, and takes his full share in all that is going forward. But his chief work is, of course, that of his own profession. He did not lose much time in making a beginning. A small hospital was opened in some premises that were hired from a native, and by the close of the first six months 2,327 out-patients and 98 in-patients had been treated. Definite statistics of later date are not yet to hand, but the work has grown considerably. Nor is the doctor content with giving physical relief and healing men's bodies; he seems constantly to remember their spiritual needs, and spares no pains to lead them to Christ, the Great Physician.

Our frontispiece and the other illustrations of the Chi Chou Mission have been taken from photographs sent home by Dr. McFarlane, and kindly placed at our disposal by his father, the Rev. S. McFarlane, LL.D., formerly of New Guinea, now agent for the Society in the Eastern and Midland Counties.

CHRISTIAN LEADERS AND CHURCH LIFE IN AMOY.

BY REV. JOHN MACGOWAN.

(*Concluded from* p. 306.)

THE question of the condition of the churches having been fully discussed, the next important order on the programme was the permission for any member of the assembly to propose any subject that he liked for public discussion. This part of the programme is a very popular one. Thoughtful men whose minds have been occupied in thinking out the great problems that the Church has to meet in its conflict with heathenism have now an opportunity of presenting before the churches the result of anxious thoughts, and of having their theories tested by the common-sense views of a large number of men as deeply interested in the subject as themselves. Men, too, who have any grievance in connection with their own particular churches can now ease their feelings by proposing a larger subject than the one they really have in view, but which involves the one

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that is troubling them. They will thus get the opinion of the leading men of the church as to whether they have been in the right or not. Others again of less profound minds will sometimes have startling and visionary methods of how to increase the usefulness of the church. These come confidently before the meeting with their theories. When they are stated there is a general smile at the absurdity of them, but with the usual fairness that prevails, and with the desire to let every man have a fair trial, some one seconds the motion, and a discussion then ensues. The less thoughtful get up first and give their opinion. By and by, a prominent pastor rises, slowly and as if drawn by some heavy weight back towards his seat; his face is solemn, but there is a twinkle in his eyes that shows there is going to be some fun. He utters a few words of commendation, praises the intention and honesty of the one who has brought forward the motion, and then he shows the utterly impracticable character of the question proposed. All this is done with the greatest good humour, but the weak points are sketched with such amusing minuteness and power that finally, amid the smiles and nods of the meeting, the motion is withdrawn and forgotten.

COMMITTEES UNPOPULAR.

In early days we tried to get the members to consent to the election of a committee of themselves, to whom all motions should be first submitted and approved of by them before they could be proposed in the meeting, but this was rejected with scorn. They considered that this freedom to bring up any proposition that anyone liked was a kind of Magna Charta which they were bound to defend to the very last extremity. Deprive them of this and they believed that their liberties would be seriously imperilled. They did not believe in committees. Committees might be partial, or they might be prejudiced, or they might be ruled by some prominent member with a strong will. No; they would never trust their motions to be inspected by a committee. Let the whole house decide, and then they felt they would get justice.

CHIVALRY TO WOMEN A CHRISTIAN SENTIMENT.

Among the many questions brought up I can afford space to refer to but one of them. This particular one was a very serious one—viz., how the young girls of our churches, especially of those in the large market towns and cities, could be got to come to church on Sundays. It was greatly to be lamented that after they were thirteen or fourteen years of age they never left their homes till they were married, say, when they were eighteen or nineteen. Chinese custom is very imperious on this question. After a certain age it is considered to be highly improper for them to be seen in public. The interior of their homes is judged to be the proper place for them until they have come under the care of a

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husband or the grim supervision of a mother-in-law. I remember well in the early days of the church in Amoy the indignities which the Christian women suffered whilst on their way to church on Sunday. They were mostly middle-aged or elderly, for the young girls dare not venture to come out. As they passed along the crowded thoroughfares the most abusive language was flung at them from shops and fronts of temples, and from loiterers at the street corners, which they bore most heroically. They were determined not to give up their Sunday services, and yet the journey to and from their homes was a continued torture. Years have gone by, and the abusive language has now ceased, for the populace, though heathen, have learned to recognise and respect the purity and modesty of our Christian women. There are still, however, some parents that shrink from letting their daughters travel along the streets, greatly improved as the state of things undoubtedly is. They are not quite sure what might happen, and they do not want them to run any risk of being insulted. This is a terrible comment on the moral condition of a heathen city. China is a land of sages and of great men, whose writings are the purest that heathenism has ever produced. These have permeated and moulded the thoughts of the scholars and even of the common people for the last twenty centuries. They have given the nation to-day a great ideal of purity and rectitude, but they have left it without the remotest conception of that chivalrous feeling that exists in Christian lands and that protects women from being wronged and insulted. There is no such a thing as chivalry in this sense in all this Empire, and I don't believe there is a single word in all this huge, complicated language that expresses it. Chivalry has its roots in Christianity, and thrives only where the teachings of Christ are acknowledged and practised. The subject was felt by the meeting to be a large one, but it was not one about which rules could be laid down. It was not simply a mathematical proposition to which a definite reply could be given. Many things had to be taken into consideration. The feelings of the father and mother, and the nervous dread of the girls of meeting the crowds of heathen men on the streets, were factors in the case that made it difficult of settlement. All that could be done was to exhort the preachers and delegates when they returned home and reported this discussion that they should advise the Christians to be bold in this matter, and, for the sake of Christ, dare to brave any shame they might have to endure.

DEPUTATION MEMORIES.

One evening of the three days of the meetings of the Union was devoted to a prayer-meeting of all the members and as many of the public as liked to be present. I was asked to preside over it, and to give an account of my visit to the churches in England during my recent furlough there. I was very glad to comply with the request. The gathering in

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the evening was a very fine one, and the building was crowded with an expectant and sympathetic audience. My subject was a popular one, for any story of the Christians of England, and especially of those who have been the means of bringing the Gospel to so many homes in this region, is one that never fails to attract. Whilst they were singing the first hymn, a very favourite one in our collection, and the music rolled in joyous strains through the building, unconsciously I wandered into dreamland, and my thoughts were back again in old England. I was once more amongst the churches there telling them the story of the Amoy Mission. Soon my reverie was broken into by the words of the hymn that was being sung: "Only Jesus can make my soul exceeding glad: not all the pearls and treasures of the world can be compared to Him." I looked around me, but the faces before me were familiar to me, and England vanished, and I was back again in Amoy. I shut my eyes, and my thoughts were again amongst the churches I had visited, and the faces of many friends rose up before me. I seemed to hear their words and to be once more listening to their enthusiastic plans for the spread of Christ's Kingdom in this great Empire of China, when the spell was once more broken by the words: "His name is like the fragrance of a rare flower; it surpasses the honey in its sweetness," and I was brought back again to the realities of my position.

GRATITUDE FOR THE SYMPATHY OF ENGLISH CHRISTIANS.

My account of some of the churches I visited and of the people I met, together with the enthusiastic reception that my story got when I described the progress of the work in Amoy and the region around, was listened to with the profoundest attention by my audience. Every eye was fixed upon me, and as I gave illustration after illustration of the warm interest that the churches took in the salvation of the Chinese, I saw men's faces filled with the liveliest emotions, and eyes glistening as though the pent-up feelings would soon burst over in tears. Whilst I was describing one incident in my experience, and the remembrance of it so warmed my heart that I spoke rather rapidly, I was startled by the delegate of a large church in the county of Gracious Peace, who had been listening with rapt attention, breaking the silence by saying in a quick, sharp tone: "Speak slower." I was startled, and stopped for a moment. A native pastor, who was sitting close beside him, looked up to me with his face covered with smiles, and pointing to the man who caused the interruption, said: "The brother here is so exceedingly pleased with what you say that he does not wish it to be over. He wants it prolonged, and so he asks you to speak slowly. Don't be put out. It is simply his high appreciation of the story you tell that made him speak." At the close of the meeting, the brethren crowded round me, and expressed their pleasure

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at hearing about their English brethren, and thanked me for bringing such good news from them.

DELEGATES DEPARTING.

At last the meetings began to draw to a close, and there were signs that soon the pleasant gatherings would be broken up. Some of the brethren that lived at a distance were girding themselves for their long weary tramp across plains, and over high mountains, and along roads that it makes one shudder to think about. There was no railway station near by, where the train could be caught to whirl them in a few hours to their homes. The preachers were especially anxious to be off, for they had been absent from their flocks for two Sundays, their pulpits having been occupied by some of the deacons, whose office embraces the responsible duty of preaching when their pastor is away.

A SATISFACTORY REPORT.

We were, on the whole, highly satisfied with the report of the year's work. One hundred and sixty-four adults had been received by baptism into the Church, the total membership of which now amounted to 1,476. In addition to these, there were a little over a thousand more who were under Christian instruction, and who, it was hoped, would ultimately become members of the Church. We had thirty churches and twenty-seven mission stations, and the Christians during the year had contributed over 3,000 dollars for their own self-support. As I looked back to the early days when I first came to Amoy, and thought of the comparatively few Christians that we then had, and now I saw before me the representatives of churches that came from districts in the far interior that we had not then dreamt of entering, my heart was filled with delight at the huge strides that Christianity had taken during my own lifetime. The feeling of all of us, as we bid good-bye to each other, was one of thankfulness for the past and hopefulness for the future.

A BECHUANA MISSIONARY'S OUTING.

BY REV. A. J. WOOKEY, KURUMAN.

A SHORT time ago we returned from an outing in the Batlaro side of the Kuruman district. Mrs. Wookey and family were with me. We passed through the Batlaro town at Lower Kuruman, and were joined by one of our people there, a church member, who had volunteered to accompany us, and to act as our guide. We reached Tsining for the first Sunday, encamping there on Saturday evening. On Sunday morning I returned on horseback to the village of Maipeing, where there is a small church, which was opened not very long ago. The congregation was small, as the people were away at their

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gardens, watching the corn. From the time that the corn comes into ear until it is ripe they have to spend the whole day, from dawn to dark, at their corn, to drive off the birds, which would otherwise destroy the whole of it in a very short time. The people at church were in a sad way about the walls of their building, which were already giving way, although so recently put up. After service I went to see the head man of the village, a dirty old heathen, who sat down with me under his wagon, which was standing in front of his hut door, and had a long talk on various matters. After this the two principal men of the little church went with me some distance, and urged that they should have a teacher from the Institution sent to live amongst them as soon as possible; for, they said, there is a good population within reach, living in villages in the neighbourhood, and no one to bring them in, or to look after them in any way.

In the afternoon I preached at Tsining, in the shade of a tree in the middle of the village. Mrs. Wookey and the children were with me. We had, altogether, a congregation of some thirty or forty people. The chief of the village was very sick, and since our return home has been in to get some medical aid. He has gone home again very much better.

Our next place was Madibeng, which we reached in the middle of the week. Here there lives

A WELL-KNOWN OPPONENT OF ALL CHRISTIAN TEACHING,

Mabihi. He is an oldish man. He has a Bible, can read, and knows a great deal about the Scriptures, and yet is bitterly opposed to everything of the kind. We outspanned by his village, and I think he was glad to see us. He gave us a sheep to slaughter. I held a service at his court-yard, or khotla, at which only some five or six men were present besides himself. The rest of the people were afraid to come, as some of them told me afterwards. The old chief was very kind to us, however, and took the trouble to go with us some distance, so as to put us into the right road to the next place. We went from the village to a very pretty place in the river bed, only about two miles distant. The river is called the Moshaweng. The scenery was rocky, with nice pools of water lying all along beneath them. The quantity of water was due to the recent rains (I send a view of the place, taken at the time). From there we started in the afternoon for Maubelwe. We were now entering the Khalahari desert. We found the road, after leaving the river, very heavy, from the deep white sand. We travelled that afternoon, most of the night and of the next day without reaching water. Though rain falls, there is no ground which will retain the water on the surface—it is all sand. The bush was, here and there, very thick and thorny, the grass was long and coarse, covering the country everywhere. Here and there, at long intervals, we passed through belts of camel-thorn trees.

Late at night we reached the Gamolopo River, far down on its way to the Orange River, but no water. Not even a pit anywhere.

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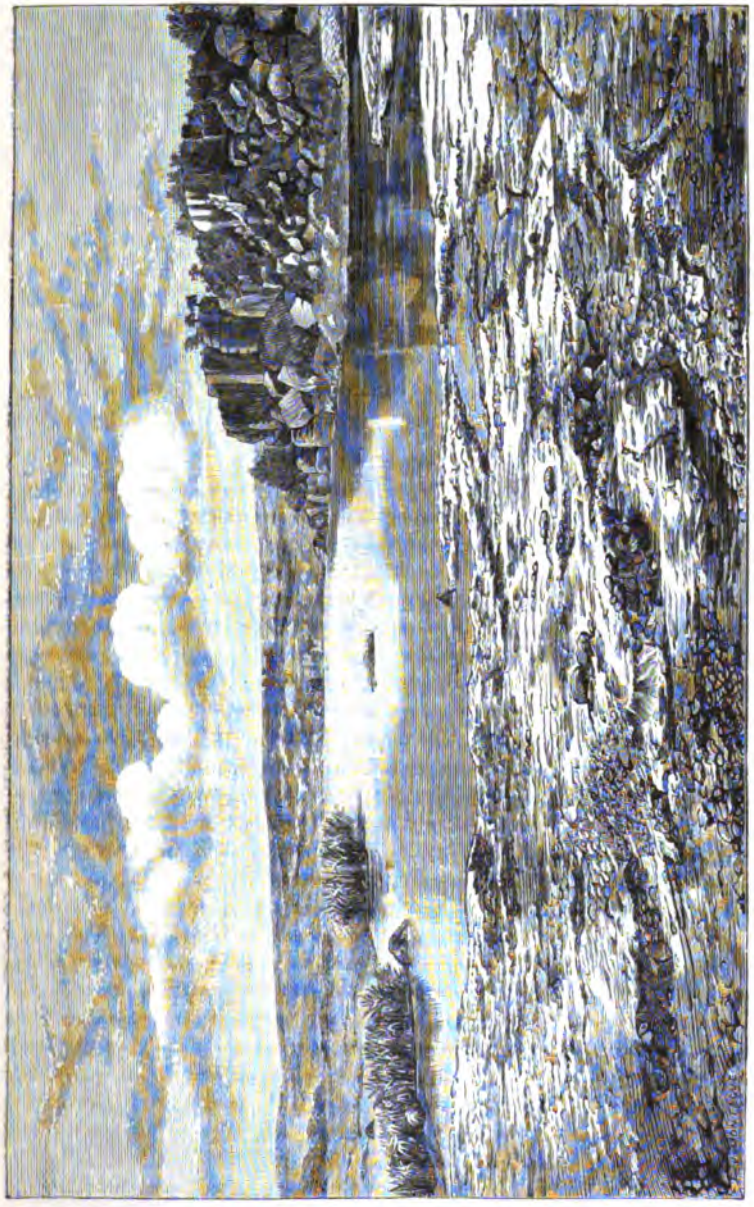

VIEW OF THE MOSHAWENG.—(*See page* 372).

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THE OXEN HERE GAVE OUT

when we attempted to get up the steep, sandy bank. They were very tired, hungry, and thirsty, and, after one or two vain attempts, we had to give it up and outspan, tying the oxen fast to the yoke so that they should not run away. Early in the morning we sent them off with the guide and the boys to the water a few miles ahead, the wagon remaining in the river bed. After they had gone we found a pool of rain-water in a bit of hard ground a mile or two from the wagon covered over with bush and grass, and a very acceptable find it was too. It was not in the river bed, but some distance from it.

We stayed two days to rest the oxen, and tried the bank again. We took the things out of the wagon and carried them up the bank. This time the wagon went up well enough, to the great delight of everybody. After a few miles we turned out of the road to a large pan, near which was an abundance of water. We saw a most curious thing there. We found a low, rocky hill, composed of large and small sandstone boulders; from these rocks was oozing a splendid supply of water. On one side there was a good stream which had made a furrow for itself in the sand and through the grass for a long distance, finally disappearing in the sand again. On the other side the water was collected in a splendid large pool, on which we found some wild ducks. There was a wide margin of soft, wet sand all round the pool. We caught sight of one boy, a Mokhalahari, who, as soon as he saw us, disappeared in the bush, and would not come out. The whole country was so sandy that there seemed to be no place where the water could be kept permanently, and it is only after rain that the water is found in any quantity there.

From the pan we went on to the village, some three or four miles further, the village of Maubelwe. This place was found to be a rendezvous for people who have tried to get away as far as possible from Christian influence, and who are bitter opponents of Christianity and English rule. Here we found

BECHUANA ATHEISTS OUT AND OUT;

not heathen, but atheists. Some of them could read and write, and seemed otherwise intelligent. They asked for ink and paper, &c.; but no, they will have no preaching, no service, no schools. They would rather be eaten by lions, or die of hunger and thirst in the desert bush, than have anything of the sort—at least, so one of them said. They gave us a sheep, however, and asked for medicines, which I gave them. We also bought a lion's skin from them, one they had recently killed. I went up to their village, and had some long talks with them, but no service, except one in our tent, to which some women and girls came.

In the evening some of the young fellows from the village came to our fire to talk, and started an argument with Mrs. Wookey's native girls, who

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had gone with us. Their talk was very bad, ridicule and abuse being heaped upon missionaries, and books, and everything belonging to them. Our girls argued well, but being unable to cope with them in their abuse, of their own accord started singing. Like most natives, they can sing nicely. Our men and boys joined in, and at last fairly drove the scoffers off the field, for they suddenly got up and went off without saying "good-night." I never saw anything better done anywhere.

From Maubelwe we returned to Madibeng. From there we went to

HONING VLEY,

a large white pan, also on the borders of the desert. Here lives Bareki, a Batlaro chief, and a number of people.

Some time ago Bareki shut up the little church, and for a long time would not allow the people to hold any service. We tried to get him to open the church and let the people meet, but he refused. At last we put an account of the matter in our native paper, the *Bechuana News*. The result was Bareki opened the church, though he abuses us roundly for exposing him. I held service there. Bareki gave Mrs. Wookey a fine fat sheep, as he said he had no dispute with her. From Honing Vley we returned home over a very heavy, sandy road. We stuck fast for a day and a night in another river, but arrived safely after an absence of nearly four weeks.

MACKAY OF UGANDA. By his Sister. London: Hodder & Stoughton, 27, Paternoster Row, E.C. 7s. 6d.

ALEXANDER M. MACKAY'S reputation was already so thoroughly established among all well-informed friends of missions, that when Mr. H. M. Stanley singled him out for high commendation, the great traveller's eulogium was heartily endorsed. Ordinary readers of the daily papers also became aware of the fact that another name must be added to the list of great missionaries; that a man worthy to be ranked with Moffat and Livingstone was patiently working away in Uganda. Consequently, when tidings of

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Mackay's death reached England, there was a general feeling of regret. It was universally felt that the forces of Christian civilisation in Africa had encountered a very serious loss.

In this volume, which is undoubtedly the best missionary book of the year, the brave and noble man lives once more, and impresses the charm of his personality upon the reader. His sister, with affectionate discernment of what was best, has allowed him to speak for himself, to draw his own portrait. It is the man rather than the history of the Mission that is brought before us. She has given us journals, letters, and articles written by her brother during his fourteen years of African life and toil, and by adopting this course has thoroughly and permanently established his name and fame. The last survivor in Africa of the party sent out by the Church Missionary Society in 1876, Mackay remained at his post to the end, and by the exceptional force and beauty of his character he endeared himself to his fellow-missionaries, to passing travellers, and to natives alike. "Mackay's name seems quite a household word; I constantly hear it," wrote the lamented Bishop Hannington. He was no ordinary man. An engineer by profession, he was that and a great deal more in reality. By a happy combination of indomitable pluck, mental vigour, common sense, practical skill, power of adaptation, geniality of disposition, together with simple piety, perfect integrity, ardent enthusiasm, and intense religious earnestness, Alexander M. Mackay was pre-eminently gifted and fitted to be a leader of men.

We trust that the publishers will soon see their way to issue a cheap edition of the book, so that a wide circle of young men may have an opportunity of reading it. The book will make missionaries. As surely as the magnet attracts iron filings, so surely will "Mackay of Uganda" draw forth choice spirits for the Master's work in the realms of heathenism and degradation.

SEVEN YEARS IN CEYLON. Stories of Mission Life. By Mary and Margaret W. Leitch. With Portraits and many Illustrations. London: S. W. Partridge & Co., 9, Paternoster Row, E.C. Price 2s. 6d.

THE authoresses of this bright and interesting book are well known throughout Great Britain in connection with their special effort for raising £30,000 for the Jaffna College and General Medical Mission in Ceylon. In this volume they tell the reader of their former work in the island; and, by reprinting a number of old letters to friends, reproduce the impressions made upon them at the time, and various phases and incidents of mission life. The book is admirably got up, is freely illustrated, and merits a warm welcome, especially from the young.

JAMES CALVERT: or, From Dark to Dawn in Fiji. By E. Vernon. London S. W. Partridge & Co. 1s. 6d.

THE Missionary Biography series grows in length, and a most useful series of books it is. This latest addition fully maintains the reputation of its predecessors, and will enable many young readers to realise something of the change which Christianity has wrought in the Fijian Islands. Mr. Calvert's name is so honourably associated with the work of the Wesleyan missionaries in the group, that very naturally he has been made the subject of biography, and the centre around which the history of the mission is grouped. Fiji's darkness was terribly dense—it was a darkness that might be felt; but a brighter day has set in, and in this little book the story of its dawn is simply but graphically told.

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OUR CHINESE FRIENDS "AT HOME."

A NOVEL entertainment was lately given in the largest Mission Church of Shanghai; we "foreign" missionaries were invited by the native Christians of our several congregations to spend a social evening with them. By eight o'clock a large company was assembled, Chinese and foreigners of both sexes intermingling in friendliest intercourse. Mr. Yeu, a native pastor, presently in fluent English directed our attention to a band of Christian Chinese youths who were prepared to give us a little music. Quaint indeed was the performance which followed, and the instruments used were not less so. These were mainly of the banjo genus, but among them was the "chang," a very ancient invention, consisting of a cluster of ivory-tipped pipes, sounded by blowing into an orifice at the side, and said to be the progenitor of the organ. Meanwhile we had taken our seats around innumerable small square tables, furnished with cups of tea. Mr. Wong Yü-Chou, pastor in the London Mission, gave us a short address of welcome, in which he alluded to the darkness of his native land fifty years ago, and her present indebtedness to the foreign missionaries.

And now a generous supply of refreshments, native and foreign, was carried round, the kindly attendants not content till each plate was piled high with sandwiches, pork pies, delicious pastry, crowned with sweetmeats and fruit. Not the provisions but our powers of consumption were exhausted, when Mr. Yeu, from the platform, introduced to us the most renowned of native lute-players, who proceeded to perform "The Battle of Prague." Then the Rev. W. Muirhead, our senior Shanghai missionary, expressed both in English and Chinese our gratitude for the kindness we were receiving at the hands of our native brethren. We were next invited to adjourn to the church compound, where, by the light of many-coloured paper lanterns, we witnessed the skill of a Chinese juggler, which chiefly consisted in evolving from within a red blanket a mass of manifold articles, culminating in sixteen basins of live fish. A display of fireworks formed the finale of the evening's programme.

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This soirée seemed to us specially gratifying, as showing the native appreciation of the social gatherings to which we recently invited our Chinese converts; and also as indicating an advance towards the union, both among foreign missionaries and native churches, for which we are earnestly longing. While in our Christian campaign in this great country we must needs inscribe upon our banners, "Divide and conquer," yet as regards the land already possessed we would ever realise that "union is strength."

A. J. M.

Letter from Dr. Griffith John.

IN a letter to the Foreign Secretary, dated Hankow, September 25th, Dr. John says:—

"You will be pleased to learn that Dr. Davenport is leaving Hankow this evening for Chung-king. During his stay at this place Dr. Davenport has had three attacks of fever. The first attack was a very severe one, the second comparatively light, and the third by no means serious. He is now, and has been for some time, perfectly well. There is not to-day a more robust-looking man among us than he, and we part with him feeling the utmost confidence in his ability to cope with the climate of Sze-chwan. This is a source of great joy to us, for there was a time when grave doubts were entertained by some of us in regard to this most important point.

"As to the fitness of Dr. Davenport for the distinguished post of a pioneer in Western China, it seems to me that the Directors could not have made a better choice. Both as a man and a Christian he has won a very high place in our esteem, and a very warm place in our affections. If his life is spared, and if a fair measure of health is granted to him, he will render a great service to the cause of Missions in this land.

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"This is the anniversary of my arrival in China. Thirty-five years to-day I arrived at Shanghai. What wonderful years these have been in the history of China! How different the China of to-day from the China of thirty-five years ago! And my own life! Many thoughts have been crowding in upon me to-day, as I have been trying to review the past. The uppermost thought has been the thought of God's goodness and love. Goodness and mercy have followed me through all these long years. Of these thirty-five years, more than thirty have been spent in China. I have had no serious illness, hardly any illness at all, during this long period of service. I have had through life one strong desire—namely, that, whilst God gave me life, He would give me health and strength to work. So far this desire has been granted. I have had not a few trials and sorrows, but God has never left me, never forsaken me. He has also blessed me in my work, and made me feel that I was brought into this land by Himself.

"'Oh! to grace, how great a debtor
Daily I'm constrained to be.'

"This is 'Founders' Week,' and we have not been unmindful of the fact. In our prayers, and at the various meetings connected with the Mission, both English and native, the fact has been kept constantly before our own minds and the minds of the congregations. I have made it a point to read everything within my reach about the founders and the founding of the Mission, and the reading has been greatly blessed to my soul. I have been impressed, as I never was before, with the ability of the men and the grandeur of their conception. I have been inspired anew by the thought that our Mission had its root in the faith, the love, and the prayerfulness of so many of God's very elect. If men have ever been inspired by God to do a great work, surely the founders of the London Mission were."

Work among the Himalaya Mountaineers.

"In an hour or two," says the Rev. G. M. Bulloch, writing on October 6th, from Almora (which many of our readers will remember is situated on one of the lower spurs of the great Himalaya range), "I start on an expedition into Bhot, whither Tara Datt preceded me a few days ago, but I hope to catch him up on the way. If we see there is a sphere for work and a probability of communication in this way with Central Asia, would you favour our proceeding, and opening an out-station amongst the Bhotiyes? They are a sturdy mountain race, full of enterprise, and anxiously desirous of sharing in the progress of the age. I am not prepared to say that they are hungering after righteousness. It may be or not; some of those we have met with in their trading expeditions to Bageswar seem to be eager to obtain more light on religious subjects, and ready to accept anything different from their own old ways, which seem to be a sort

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of mongrel Buddhism. When in Bageswar they seem rather inclined to wish themselves to be considered Hindus. If we could permeate their homes in Bhot with something of the 'Light of the World,' and we have no reason to think we should not be able to do so, the results might be far reaching. At any rate, it is a race amongst whom we think we might dwell for a little time, and try and shed the light of the Gospel."

Itinerating in the Gooty District.

The Gooty Mission, which forms a part of the Society's great South Indian field of labour, is now under the charge of the Revs. W. W. Stephenson and F. L. Marler, the Rev. Bernard Lucas having removed to Bellary. Mr. Marler has only been a year in India, but as the following extract from a recent communication will show, he is entering upon his work with determination and earnestness. He says :—

"You will be glad to know that I have made some small effort to begin work in Telugu. During this week we have had special meetings for prayer, in accordance with the suggestion made for celebrating Founders' Week, and I can assure you that not the least enthusiastic prayers have been offered in our small congregation in this little town. I determined to make Founders' Week memorable by breaking the bond of silence under which I have laboured for months, and in fulfilment of my resolution I read the lessons at our service last night. Nothing is, perhaps, more trying than the enforced silence under which a man must spend most of his first year; and though the beginning be but small, there's a satisfaction in having begun.

"Mr. Stephenson has just returned from an eventful and not altogether pleasant journey into the district. This month has been unusually rainy and gusty, with the result that the roads have been exceedingly heavy. Our friends in England who have never had the happiness to travel over black cotton soil in wet weather can only have the remotest conception of what a journey such as Mr. Stephenson has had means. On several occasions he has been 'stuck' in a place for two or three days, unable to move, because the roads were so heavy. When at last he could move, it was at the snail's pace of two miles an hour, with his cart's axle deep in mud. This mud is of such a tenacious nature that one can easily carry off a small field on his soles, the weight of which, however, effectually prevents his walking more than a few hundred yards.

"Then, too, there are 'Wonkas' to be encountered, or small streams that cross the roads, and in their rapid descent sometimes hollow out their beds to the depth of ten or twelve feet. The traveller enters the stream sublimely ignorant of what is beneath him, and when he thinks, good easy man, he is a-safely riding, his bandy tips, and he gets a cold bath, free

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gratis and for nothing, and occasionally something worse. One of these lovely brooks took several hours to cross, and all carts had to be unloaded and the baggage carried across by coolies.

"That is the unpleasant side of the journey, but it has had other features in connection with our work that are at the same time encouraging and depressing. One day our catechists were sent to preach in a small village near to Banganampalle. The village, because of its nearness to this larger town, had been visited but seldom. On their way home the preachers were met by a man who said his wife wanted a copy of some popular tract, thereby showing that she was either a Christian or one interested in Christianity. Further enquiry revealed the fact that not only was this woman a Christian, but that in that village there was also a Christian family of twenty-five years' standing, who had been living there for ten or twelve years, entirely unknown to us. During all that time they had kept their faith and let their light shine out over the heathen darkness around them. But just for a moment conceive, if possible, the sad state of affairs in our mission, when it is possible for a Christian family to be actually hidden for ten or twelve years. Such a fact speaks more eloquently than a thousand words of the appalling lack of teachers. Add to this the fact that no less than thirteen or fourteen other villages are appealing for teachers, while we have neither men nor money to provide them, and you will see the conditions under which we have to work.

"Almost the whole Mala population of this district are ready to receive instruction, and if we could place ten men where now we have one we might speedily gather the whole of this class into the fold of Christ. 'Truly the harvest is plenteous; pray ye, therefore, the Lord of the harvest, that He send forth more labourers into His harvest.'"

Welcoming Missionaries in Fianarantsoa, South Central Madagascar.

On Wednesday, September 10th, there was held, in Fianarantsoa, a special service of thanksgiving for the safe arrival of Mr. and Mrs. Rowlands and child, and Mr. and Mrs. Roberts.

There was a large gathering of people, who listened with unabated interest as Mr. Rowlands gave a terse and vivid account of his work in England, Wales, and Ireland, during his recent furlough. His address was well calculated to show the Malagasy that a missionary does not go home to spend his hours in idle ease.

Mr. Roberts, ably interpreted by Mr. Pearse, expressed his thanks to God for having brought him thus far on his journey, and his satisfaction at meeting such a large number of Christian Malagasy.

A native preacher, inspired by a reference of Mr. Rowlands to the days of the persecution, told a stirring story of his share in the persecution.

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Mr. Roberts had hoped to proceed at once to his station, and see his flock, but owing to the panic caused by marauding tribes in that district, very few people are left; those who have not been carried off by the enemy being in hiding, literally in holes and caves of the earth.

Disturbed State of the Betsileo Country.

Referring to the same sad condition of things one missionary reports:—"The condition of the country travelled through between Ambositra and Fianarantsoa is most unhappy. Bands of robbers have had possession of the road for days, and consternation and terror prevail. Markets are deserted, chapels and schools closed, villages are without inhabitants, the people fleeing to the forests or to Fianarantsoa or the capital. I have travelled this road for sixteen years and never witnessed so miserable a condition of things. Even within sight of Ambohinamboarina houses have been burned by the brigands; and an out-station of our Society on the high road, about two hours from that town, is wholly burnt, only the London Missionary Society chapel being spared. What loss and suffering this involves only we who live here know; it represents murder, robbery, and numbers of unhappy people carried off to the West into life-long slavery."

Similiar testimony is borne by another, who says:—"All along the western border of Betsileo there is much distress and suffering, caused by the frequent fierce raids made by the Bara and other rascals. The local Government sends out native troops, but they do nothing against the enemy; and the Central Government in Antananarivo is either unacquainted with the condition of affairs or indifferent to it."

Sorrow and Loss.

As indicated by the Announcements of the Month the adopted daughter of the Rev. G. A. and Mrs. Shaw, of Farafangana, South-east Madagascar, has been carried off in early life. Miss Shaw had endeared herself to the natives and will be greatly missed. Mrs. Shaw, in a private letter, kindly placed at our disposal, thus refers to the sad event:—

"Our dear Edith was taken ill on Friday the 9th, with a slight derangement of the heart. Saturday and Sunday we were anxious. Monday morning she was much better, but in the afternoon got rapidly worse; was unconscious from about five o'clock; and a few minutes before nine o'clock, she opened her lovely eyes and fixed them upward, but passed away with no last words, no last kiss. On Tuesday she was buried in our garden. All the natives were most kind. Our compound was full of people. Our bell was tolled, and at 4.30 we had a service in the church. The boys got me lovely white orchids, and I made a cross and crown; the girls made the pall, and helped me much."

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Dr. Mather's Estimate of Fwambo.

Repeated reference to Fwambo, the new inland station on the hills to the south of Lake Tanganyika, has been made in our pages, and tidings concerning it have been read with interest. Dr. Mather, one of the staff of workers there, sends home the subjoined estimate of the station. He writes :—

"The medical work here is being carried on continuously. On an average 150 patients visit me each month, mostly for ordinary ailments.

"The more I reside at Fwambo the more I feel that as regards health in a country like Africa, it is well chosen. We have abundance of water near us ; the weather varies, but it is never too cold nor too hot. The cold season, which lasts with us for about three months, is the one most enjoyed by Europeans. The rainy season, which lasts for six or seven months, is hot and steamy. The dry lasts three months, and is hot without much moisture. The ground round the station is rapidly being brought under cultivation. Vegetables cultivated are two kinds of native potato, beans, peas, grain—wheat and rice have been tried, Indian corn does well. The English potato flourishes. Fruit trees, as the papaw, the orange, the lemon, the date, the fig, are shooting up. We have now a small flock of goats and sheep, which we hope shortly to increase. We hope by next wet season to have a fair supply of good milk from them, as well as have our wants in the way of meat provided for. About 6,000 people live within a day's journey (say, twenty miles) of us, but, unfortunately, people will not stay on the station any time, owing, in part, to our not being able to afford them protection, and again because of there not being much land suitable for cultivation round it ; and cultivation to be successful would need an extensive system of irrigation to be carried out from the river, which is below us, and about 400 yards distant. This is a point of weakness, as it places us in a very defenceless position, and leaves us much at the mercy of the natives, who, in the case of a war with the white men, would likely attack the missionary station and overwhelm it."

Emin Pasha and our Urambo Missionaries.

Private letters from Urambo, dated August 3rd and September 1st, report Mr. and Mrs. Shaw and Mrs. Draper as all well. The work is quietly progressing. Mr. and Mrs. Shaw had been to Tabora, and there met with his Excellency Emin Pasha, who treated them with marked kindness. The Arabs agreed to accept the German flag. Their chief difficulty in doing so was that it involved the absolute prohibition of slavery. Emin went in person to ask Mr. and Mrs. Shaw to be present at the ceremony of hoisting the flag. A German officer, who was ill, returned with them to Urambo, and another officer has joined him. Urambo is likely to be made a military station.

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Items from Samoa.

From the *Samoa Times* of September 6th and September 20th we learn that Sunday afternoon fêtes, rifle matches, and similar pleasures, are being arranged under the direction and patronage of the Consuls. Why do these gentlemen choose Sunday for such entertainments? The Rev. James Chalmers visited Samoa on his way to Rarotonga, whither he has gone to procure Hervey Island teachers for the work in New Guinea. While there he delivered a lecture on the great Papuan island to a large and appreciative audience. The chair was occupied by Mr. Robert Louis Stevenson, the famous novelist. The annual "May" meeting was also held during Mr. Chalmers' visit. King Malietoa and his wife were there, and a large gathering of natives. The king was one of the speakers.

The "John Williams."

An extract from the same paper says:—"Quite an excitement was occasioned on Saturday afternoon last, when the London Missionary Society's barque *John Williams* returned unexpectedly to Apia. She left here a week before, on her regular cruise to the Hervey Group, and was to call, if practicable, at Niue. She was not expected back in Samoa this cruise. The appearance of her head sails showed there was something wrong, and the Revs. W. E. Clarke and A. E. Claxton immediately went on board. The captain reported that when within a few leagues of Savage Island, the bowsprit, which was iron, had broken. After the accident the *John Williams* went on to Savage Island, where she discharged cargo and took in a few tons of yams. Captain Turpie then determined to come on to Apia for repairs, which are now being effected. A wooden bowsprit will replace the iron one."

Reply to a Critic.

Mr. Moss, in his interesting work "Through Atolls and Islands of the Great South Sea," takes occasion to criticise the kind of training natives receive at the hands of missionaries, and urges that they should cultivate the whole nature and not a part of it, &c. Replying to this, the Rev. J. J. K. Hutchin, of Rarotonga, says:—"The young men can play cricket, and last year those of this settlement won the match in a game played with the cricketing team of H. M. S. *Cormorant*. Then at our festivals we, at times, have athletic sports, such as boat racing, foot racing, jumping, &c., &c.; at other times we have representations of Biblical incidents, such as the defeat of Israel before Ai; combat of David with Goliath, &c.; or it may be some incident of by-gone days. Then, again, it is a mistake to suppose that the natives are unacquainted with the use of tools; many of them are good carpenters—they can build wooden houses, for instance, though, of course, the work is not so exact as that of a European carpenter. What I do feel to be true are the remarks the author makes

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about the need of a literature. We sorely need a literature for the Hervey group. Changes are rapidly taking place in this group; European settlers are arriving every year, and I feel that more ought to be done for the benefit of the natives. We have several useful books, which are now out of print, such as a translation of "The Pilgrim's Progress," astronomy, arithmetic, physiology, &c. These should be reprinted as soon as possible, and other books prepared. In respect of literature, I feel that the Samoan group is far ahead of us, and we can never have an intelligent and powerful Christianity whilst the people remain in ignorance. Only very slowly will Polynesian Christians attain to Free Church life. They naturally lack self-control, perseverance, energy, and truthfulness; yet, at the same time, one feels that every help should be given them, that they may go on and progress in a healthy manner. I do hope that the British Government will hasten the appointment of a proper Resident to this group; the native governments are totally unable to control the liquor traffic. It hardly seems dignified of a great Power just to hoist her flag and then leave us in no better a position than we were before."

The Society Islands.

The native governments of Raiatea and Huahine have at length yielded to the inevitable, and submitted to the rule of the French Republic. The Paris Missionary Society also is taking over the charge of the Mission; and the Rev. E. V. Cooper, our missionary, whose return home is due, is leaving the work in their hands.

New Year's Sacramental Offering.

THE New Year will soon be upon us, and the generous help of the churches will once more be asked on behalf of the widows and orphans of our missionaries. A special appeal is in course of preparation and will be circulated in the usual way; but, as usual, we give this preliminary notice and ask that, if possible, the collection at the Communion Service on Sunday, January 4th, may be devoted to this most worthy object.

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How Missionaries may become Millionaires.

On Monday evening, October 27th, the Directors, augmented by a number of friends, bade farewell to thirteen missionaries who were about to proceed to three of the Society's principal fields under the varied circumstances related by the Foreign Secretary. After a hymn, the Chairman (W. S. Gard, Esq.) offered a few preliminary words of cordial sympathy and valediction. The Rev. R. Wardlaw Thompson then introduced the missionaries in the following order:—Miss Gordon had already worked in India for nineteen years, having had the superintendence of two girls' schools and Bible-women at Madras, and devoted her spare energies to work among the people who "enjoy the air on the beach." Miss Bliss, of the Girls Central School, Antananarivo, lived in an atmosphere of royalty and nobility. The daughters of all the grandees of Madagascar had in turn passed under her care, among them the present Queen. The Rev. W. Robinson, of Salem, had by his bright, racy, and forceful speeches refreshed many, even if he had not been equally refreshed himself during his period of "rest." In India he had the chief responsibility of a district which was worthy of a dozen men of his calibre; while Mrs. Robinson, like other missionaries' wives, was fairly to be reckoned a second missionary, though not included in the official list. Of the recruits, Misses Dowd, Johnson, Thorne and McNab (not present) were going out to marry respectively the Revs. H. Lester (Bellary), J. Knox (Vizagapatam), F. L. Marler (Gooty), and E Hawker, B.A. (Coimbatoor). The adhesion of Miss Benham demonstrated the delightful breadth of the Society; for she belonged to a well-known Baptist family. She was proceeding to the specially interesting field of Amoy, where several societies were working together in glorious cordiality and harmony. The Rev. W. J. Lawrence was to become the colleague of the Rev. E. P. Rice, B.A., of Bangalore, who had been working with singular power among a population of 600,000 souls, and was now beginning to see in many directions the evidences of the past labours of the Rev. Colin Campbell. The Revs. E. Box and J. L. Rees had been designated to Shanghai, to be the colleagues of the indefatigable Rev. W. Muirhead, who, after forty-three years in China, never knew when to rest from preaching. Mr. A. M. Mackay, M.B., C.M., a Presbyterian, had come to the Society with singularly and beautifully strong expressions of confidence in his character and power of Christian service. Official and literary influences of Chinese life were concentrated with remarkable intensity at Wuchang, where he was going, and such intensity meant the maintenance of the old and opposition of the new. The influences against the Rev. W. Owen during the past eleven years had seemed almost insuperable, and the Directors had at last responded to the appeal for a medical missionary, the Board's delay through lack of funds having been overcome by the anticipated return to England of Dr. Gillison, of Hankow.

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The Rev. W. Robinson, in a characteristic speech, observed that he had that evening received a valedictory address on a postcard in the words: "Keep the dynamite going." He hoped God would give him grace to carry out that instruction. In the words of a Tamil proverb his "eyes grew cold" with gladness because he was returning to his work. The rigours of deputation work were almost as bad as constantly pitching one's moving tent a day's march nearer somewhere else, as he had to do in India. Notwithstanding the supreme hindrance of caste, there were seven Brahmans in Salem who had been converted, and Hinduism was becoming pulverised by the Word of God. It had been said that men who were anxious to see results must cultivate annuals and not forest trees. Their trees were of the Lord's planting. He pleaded for more helpers in a district of 8,400 square miles, embracing 6,000 towns and villages, and a population of two millions.

Miss Bliss spoke of the joy of returning to a promising work in better health, and expressed her convictiou that, since the monthly prayer-meeting at the Mission House had been inaugurated, the workers in Madagascar had received a blessing. As Miss Bliss resumed her seat the Foreign Secretary read the following telegram just then received from Aylesbury :—"Children of the Missionary Help Band wish Miss Bliss a hearty and loving God-speed."

The Rev. W. J. Lawrence remarked that he was on the eve of realising the dream of his life, adding: "My whole soul is lit up with India. I would give and do anything for that dear land."

The Rev. E. Box said that, of all he had heard said at the different valedictions, he remembered most clearly the remark of one who spoke of his going to China to be a millionaire. He felt that God had indeed made him a millionaire, for He had given him millions of souls to care for.

The Rev. J. L. Rees expressed the fulness of hope with which he and his colleagues were going to China. They thoroughly believed the time was coming when great China would be won for Christ.

After a few earnest words from Dr. Mackay, the Rev. R. H. Reynolds, D.D., of Cheshunt College, delivered the valedictory address, which was one of singular power and pathos. He prefaced it by remarking that the unpretentious upper chamber in which they had met was not altogether unlike another upper room from which early disciples, stirred by sacred memories and waiting for the promised power, went forth at last in mighty earnest. To that room had come back records of triumph and failure, and those now departing would do well to remember that "here probably will be told at last the story of their life-work." They were in an enviable position. Many young hearts in the churches would give all their little world to be in their place; and so would many old men likewise. The Doctor contrasted very forcibly the aims of missionaries with those of others who left home for a long exile to accomplish their own ends. Speaking

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later on of General Booth's stirring book and the facts it contained, he asked: "Can we afford to send thirteen competent workers away, when so much remains to be done close at hand?" His answer was equally apt, viz., that we could not forget the fact that when Rome was assaulted by Hannibal, help was sent from the city to protect a distant province.

After a commendatory prayer by the Rev. J. A. Mitchell, B.A., of Nottingham, the proceedings were closed with singing and the benediction.

Coming and Going.

At their meeting on Monday, November 10th, the Directors welcomed home the Rev. T. Haines, of Bellary, and bade farewell to the Rev. J. W. Roberts, of Belgaum. The Foreign Secretary spoke of the long years of valued and honoured service which Mr. Haines has rendered in educational work at Bellary, and anticipated a continuance of his useful labours in the Mission field. Mr. Roberts was compelled to bring his wife home in ill-health, after a short period of service in India, but the Directors now rejoiced with him that, as the result of medical care and residence in this country for a few months, it had been found possible to open the door of hope that Mrs. Roberts would be able to follow her husband back to the East in two years' time. After handshaking with the Chairman (W. S. Gard, Esq.), Mr. Roberts, on behalf of his wife and himself, thanked the Directors for the kindly and sympathetic way in which they had dealt with their case. It was a great grief to them to come home, but he thanked God for the brightness of the outlook, and trusted that his wife would eventually be able to join him in the land of their adoption, and in the work to which they were both thoroughly attached.

British Contributions to Foreign Mission Work.

Through the courtesy of Canon Scott Robertson we are enabled to append the result of his annual summary. This was printed within a few hours of completion in the *Globe* of Saturday evening, November 8th, 1890. It shows that for the financial year 1889, the total sum so contributed in the British Isles was £1,301,306. Canon Scott Robertson estimates that of this total the sum of £670,000 came from members of the Church of England. The chanuels of contributions were:—

Church of England Societies	£523,226
Joint Societies of Churchmen and Nonconformists ...	217,963
English and Welsh Nonconformist Societies	364,652
Scotch and Irish Presbyterian Societies	185,646
Roman Catholic Societies	9,819
Total Voluntary Contributions for 1889 ...	£1,301,306

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The share of English and Welsh Nonconformists in this total is thus stated by the indefatigable compiler :—

When founded.	Name of each Society, and total amount of its receipts for 1889.	British contributions.
1813.	Wesleyan Missionary Society	124,883
1795.	London Missionary Society	93,830
1792.	Baptist Missionary Society	63,470
1855.	English Presbyterian Foreign Missions ...	14,492
1867.	"Friends" Foreign Mission Association ...	13,156
1832.	Wesleyan Ladies' Auxiliary for Female Education	7,661
1856.	United Methodist Free Churches' Foreign Missions	6,283
1840.	Welsh Calvinistic Methodists Foreign Missionary Society	7,195
1817.	General Baptist Missionary Society	4,624
	Methodist New Connexion Foreign Missions	4,090
1845.	Evangelical Continental Society	1,956
1836.	Colonial Missionary Society	1,670
1869.	"Friends" Mission in Syria and Palestine ...	1,743
	Primitive Methodist Colonial Missions, about	2,200
	Primitive Methodist African Mission... ...	2,837
	English Presbyterian Women's Missionary Association	2,562
	Estimated value of needlework sent to mission stations, and of other unreported contributions	12,000
	Total	£364,652

Income from dividends and from foreign contributions is not included.

The late Mr. John Snow.

In issuing the last number of the CHRONICLE for the year 1890 we take the opportunity of expressing our esteem for one whose name for half a century has been honourably associated with our periodical. In 1840 Mr. John Snow began to publish this magazine, and he continued to do so through the whole of his long, active, and useful career. He was in former years a familiar figure at missionary meetings, and by his readiness to publish the works of our missionaries, as well as by his faithful attention to the Society's interests in connection with the CHRONICLE and the *Juvenile*, he rendered valuable aid to the work of Christ in heathen lands. During the last few years of his life Mr. Snow left the superintendence of the business in the hands of his son, and lived in retirement, but his interest in the good cause was unabated. He died at Norwood, at the

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advanced age of eighty-three, on Sunday morning, September 14th, quietly passing to his rest and reward.

The CHRONICLE and other publications of the Society will still be published by his son, and "John Snow & Co." continue to appear on our wrappers.

A Suggestive Example.

Miss Agnes E. Henderson, M.D., daughter of ex-Lord Provost Henderson, of Aberdeen (who for many years has been a director of this society), is going out to India as a medical missionary in connection with the Free Church of Scotland. At a large and deeply interesting farewell meeting held in Aberdeen, Professor Salmond, who was in the chair, stated that Miss Henderson had completed with high distinction her curriculum as a medical student, had obtained her degree, and now had dedicated herself to the service of Christ. She was about to go out in the first place to Bombay, there to stay for a year, with a view to learning the language, and acquiring a knowledge of the peculiar character of Indian diseases. After that she would proceed to Nagpore to labour as a medical missionary in connection with the Free Church of Scotland. The services which she had given and would give to the Free Church would cost the Church nothing, as provision had been made by the liberality of her father for carrying on the whole work of this post of which she was to be the first occupant without any charge to the Church. That was not the only instance of a missionary going out at her own cost, because he had to point to the fact that another missionary was present who occupied precisely the same position.

How is it that there is not far more of this kind of thing? Many a Christian family might with ease support one of its number in foreign service, and thereby show allegiance to the Master, take a noble share in evangelising the heathen, and bring a rich blessing upon themselves.

Subscriptions for the "Chronicle."

With this issue the year's subscription for the CHRONICLE terminates, and a renewal becomes necessary. Once again, therefore, the Directors appeal to the secretaries and treasurers of auxiliaries and solicit their co-operation in an endeavour to increase the circulation. The Directors are encouraged by the steady sale of the magazine, and rejoice in the curtailment of expenditure which this has secured; but they would like to see a much larger circulation, and would urge the officers of local auxiliaries to seize the present opportunity for obtaining it. To aid them in this a small leaflet has been prepared for circulation amongst possible subscribers, copies of which, together with order forms, will be supplied, gratis, on application to the Rev. Edward H. Jones, Home Secretary.

Localising the "Chronicle."

Several strong auxiliaries obtain the CHRONICLE in sheets month by

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month, and stitch these up with local matter, thus providing a congregational or district magazine. Are there not many other auxiliaries that might with advantage do the same? For terms, apply to the Editor, London Missionary Society, 14, Blomfield Street, E.C.

Monthly Prayer Meeting.

The next meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, December 1st, from 4 to 5 p.m. Recent information from the mission-field will be communicated. All friends of missions will be heartily welcomed.

Young Men's Missionary Band.

The meetings in December will be as follows:—

Friday, Dec. 5th.—Paper by Mr. Gilbert Sadler on "Fundamental Points of Missionary Theology."

„ Dec. 19th.—Address by Rev. James Kennedy, M.A., formerly of Benares. Subject: "Reminiscences of an old Missionary."

ANNOUNCEMENTS.

DEPARTURES.

The REV. F. PERCY BARRETT, pastor-elect to the Church at BURGHERSDORP, Cape Colony, embarked at Dartmouth for EAST LONDON, per steamer *Hawarden Castle*, October 24th.

MISS BLISS, returning to MADAGASCAR, embarked for TAMATAVE, per steamer *Duart Castle*, October 29th.

The REV. W. ROBINSON, and MRS. ROBINSON, returning to SALEM; REV. W. J. LAWRENCE, appointed to BANGALORE; MISS GORDON, returning to MADRAS; MISS DOWD, proceeding to BELLARY; MISS JOHNSON, to VIZAGAPATAM; MISS MCNAB, to COIMBATOOR; MISS THORNE, to GOOTY; and MISS HAWKER, returning to BELGAUM, South India, embarked for MADRAS, per steamer *Kaisar i Hind*, October 30th.

The REVS. ERNEST BOX and J. LAMBERT REES B.Sc., appointed to SHANGHAI, and MISS BENHAM, appointed to AMOY, embarked for COLOMBO, *en route* for CHINA, per steamer *Kaisar i Hind*, October 30th.

The REV. G. O. NEWPORT, returning to BANGALORE, South India, embarked for BOMBAY, *en route* for MADRAS, per steamer *Oriental*, November 1st.

The REV. J. W. ROBERTS, returning to BELGAUM, South India, embarked for BOMBAY, per steamer *Malwa*, November 13th.

ARRIVALS IN ENGLAND.

The REV. THOMAS HAINES and MRS. HAINES, from BELLARY, South India, per steamer *Pekin*, October 22nd.

BIRTHS.

JONES.—April 23rd, at Fwambo, Central Africa, the wife of the Rev. D. P. Jones, of a daughter.

LORD.—September 13th, at Antananarivo, Madagascar, the wife of Mr. T. Lord, of a son.

LLOYD.—September 20th, at Kanye, Bechuanaland, South Africa, the wife of the Rev. Edwin Lloyd, of a daughter.

HUCKETT.—November 4th, at Regina Road, Tollington Park, N., the wife of the Rev. A. S. Huckett, Betsileo Country, Madagascar, of a daughter.

DEATH.

SHAW.—August 11th, at Farafangana, Madagascar, Edith, the adopted daughter of the Rev. G. A. Shaw, aged 23 years.

ORDINATION.

MR. WILLIE JAMES LAWRENCE, having completed his studies at Cheshunt College, and been appointed by the Directors of the Society to South India, was ordained as a missionary to BANGALORE, at the Congregational Church, Wood Green, on the evening of Thursday, October 23rd. Worship was conducted by the Rev. Professor Owen C. Whitehouse, M.A.; Rev. G.O. Newport, from Bangalore, described the field of labour; Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, asked the usual questions, which were satisfactorily replied to by the candidate. The ordination prayer was offered by Rev. H. R. Reynolds, B.A., D.D., and the charge was delivered by Rev. W. Garrett Horder, minister of the church.

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Birkenhead and Wirral. Aux.	160	0	0
Birmingham. Aux.	282	10	9
Bishops Stortford	46	9	9
Blandford	5	11	10
Bradford—			
District Aux.	235	7	5
Thornton, New-road Ch.	3	7	2
Wibsey, Friend	0	5	0
Brigg. Aux.	20	5	11
Brighton. Cliftonville Ch., Miss H. Meadows, in memory of the late H. J. Meadows, Esq., for Native Teacher, Calcutta	10	0	0
Bristol. Stanton Drew, E. Armstrong, Esq., for Chi Chou	15	0	0
Brixham	9	9	0
Broadway	0	13	6
Burcott. Union Ch.	8	7	1
Caine and Goatacre	18	16	5
Clackheaton. Westgate Ch.	9	11	10
Cobham	0	12	6
Dale. Churches	9	2	9
Dewsbury—			
Ebenezer Ch.	12	5	6
Norristhorpe	1	11	0
Dorking. West-street	13	8	8
Eccles. S. Fuller, Esq.	2	0	0
Exmouth. Glenorchy Ch.	3	4	11
Farnham, Congl. Ch.	21	2	3
Faversham—			
Congl. Ch.	1	6	3
Coll. by Miss Hill	1	7	6
Frome. Aux.	180	0	0
Gravesend. Princes-st.	3	18	0
Great Bridge. Salem Ch.	2	2	0
Gomersal. Grove Ch.	11	13	2
Madleigh	7	11	1
Halifax. Aux.	197	8	5
Hastings. Aux.	136	7	2
Heckmondwike, George-street	12	10	0
Hollingworth	4	15	0
Horsley-on-Tyne	9	6	3
Hull and East Riding, Aux.	62	0	0
Jersey. Aux.	22	0	0
Kettering. Toller Chapel	28	0	0
Kingsteynton	4	16	0
Louth. Aux.	73	3	10
Maldon	30	0	0
Manchester and Salford. Aux.	1,000	0	0
Margate. Emmanuel Ch.	4	6	6
Marlborough	10	7	4
Middleton - by - Wirksworth	4	3	11
Newcastle-on-Tyne. Aux.	27	16	6
Newport (Mon.). Aux.	98	14	0
Newton le Willows	6	0	0
North Shields. St. Andrew's Ch.	6	15	2
North Tawton	2	17	3
Oakengates	1	18	5
Parkstone	8	12	4
Plymouth. Aux.	11	0	0
Pontesbury	1	2	0
Preston. Aux.	9	2	1
Rugby. Aux., for Native Teacher, Cuddapah	6	0	0
St. Austell	14	8	6
Salisbury	63	9	5
Scarborough. Aux.	74	18	0
Sheerness—			
Alma-road	14	2	10
Bethel Chapel	7	11	2
Sherborne	17	6	6
Shrewsbury. Castle Gate Ch.	4	15	11
South Shields. Ocean-rd.	4	10	10
Stamdrop	6	10	4
Tottenhall. A Friend	1	0	0
Thaxted. Old Meeting	11	10	7
Tiverton. Barrington-street, Ladies' Working Party	15	0	0
Tollesbunt D'Arcy	1	16	6
Totnes. Aux.	12	14	0
Treceiyn	3	6	6
Tredegar. Mrs. E. F. Hutching (box)	4	2	0
Truro	9	13	2
Tunbridge Wells—			
Aux.	45	9	4
F. and E. G. B., for China	10	0	0
Turvey	1	17	0
Warminster. Aux.	36	14	11
Wednesbury	6	14	0
Wellingborough	129	16	7
Wem. Harmer Hill	0	13	10

Western District, per Rev. Thos. Mann.

Bulford	5	1	0
Corsham	3	7	7
Cricklade	0	10	1
Crockerton	1	17	2
Eastdown	1	15	0
Highworth	14	18	2
Holt	19	10	8
Horningsham	3	4	4
Newquay	5	10	8
Purton	1	8	1
Stalbridge	3	16	0
Trowbridge, Tabernacle	40	14	0
Wootton Bassett	4	4	7
Westmoreland. Aux., A Friend	5	0	0
Weymouth. Gloucester-street	9	4	0
Wirksworth	18	6	8
Wollerton	5	18	0
Wolverhampton. Queen-street	219	15	8
Yarmouth, Great	49	16	4

WALES.

Bridgend. The late Miss Margaret Rees, of Llanharan (don.)	15	0	0
Colwyn Bay. English Congl. Ch.	5	0	0
Liwydcoed	5	12	1

SCOTLAND.

Ayr. "He helped me"	5	0	0
Dundee. Ladies' Aux.—			
Panmure-street	4	6	0
Ward Ch.	1	16	3
Russell Ch.	4	16	6
Lindsay-street	3	6	0
Newport Ch.	3	15	9
	18	4	6
Edinburgh. Friends, for new Hospital at Madagascar	47	11	0
Insch. Walter Leslie, Esq.	2	0	0
Montrose. Aux.	54	1	4

Per Rev. E. A. Wareham.

Dunkeld	10	15	6
Edinburgh	0	15	0
Findhorn	0	7	0
Galashiels	18	16	6
Keith	0	10	6
Kilmarnock	9	0	0
Laurencekirk	2	0	0
Leamahagow	6	1	0
Lockerbie	7	3	8
Logie	1	0	8
Peebles	9	16	0
Turbat	1	4	0

IRELAND.

Dublin. Sandymount, Jas. Beckett, Esq.	1	0	0

FOREIGN SOCIETIES.

Jamaica. Churches	3	12	3

MISSION STATIONS.

Harvey Group	207	5	0

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OF THE

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FOR THE YEAR

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THE CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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JANUARY, 1891.

LONDON:

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LETTERS FROM MISSIONARIES, NOV. 15 TO DEC. 11, 1890.

CHINA.

Rev. Dr. Chalmers, Oct. 30.
„ G. H. Bondfield, Nov. 6.
„ R. M. Ross, Oct. 18.
„ F. P. Joseland, Nov. 1.
„ W. Muirhead, Oct. 10, 17.
Miss Gilfillan, Oct. 16.
Rev. Dr. John, Oct. 11.
„ A. Bonsey, Oct. 14.
„ C. G. Sparham, Oct. 8.
„ J. W. Wilson, Oct. 3.
„ T. Bryson, Oct. 11.
„ A. King, Oct. 8.
„ W. H. Rees, Oct. 16.
„ S. E. Meech, Sept. 22.
„ J. Stonehouse, Oct. 7.
„ J. Gilmour, Oct. 21.

INDIA.

Rev. A. P. Begg, Nov. 5.
„ T. Inscll, Nov. 11, 12, 18.
„ A. Parker, Oct. 30, Nov. 13.
„ E. Greaves, Nov. 1.
Mrs. Lambert, Nov. 11.
Rev. B. Lucas, Oct. 30.
„ H. Lester, Nov. 20.
„ F. L. Marler, Oct. 30.
„ J. R. Bacon, Nov. 6.
„ W. H. Campbell, Nov. 4.
Rev. H. J. Goffin, Nov. 10.
„ G. H. Macfarlane, Nov. 6.
„ J. B. Coles, Nov. 5.
Miss Bounsall, Oct. 28.
Rev. M. Phillips, Nov. 6, 19.
Miss Barclay, Nov. 2.
„ Cox (Bellary), Nov. 13.
Rev. I. H. Hacker, Oct. 27, Nov. 6.
Dr. Fry, Nov. 4, 11.
Rev. J. Emlyn, Nov. 4.
„ S. Mateer, Oct. 27, Nov. 3.

MADAGASCAR.

Rev. R. Baron, Oct. 17.
„ C. Jukes, Oct. 20.
„ J. Peill (Tamatave), Nov. 6.
„ J. Pearse, Sept. 20.
„ H. T. Johnson, Sept. 19, Oct. 4.
„ T. Rowlands, Oct. 9.
„ G. A. Shaw, Oct. 16.
„ R. Hitch, Sept. 22.

AFRICA.

Mr. D. Mudie, Oct. 29, Nov. 12.
Rev. J. Harper, Oct. 25.
„ W. Ashton, Nov. 1.
Rev. J. D. Hepburn, Oct. 10, 24.
„ T. F. Shaw, July 10 Sept. 20.
Mr. W. Draper, July 7.
Rev. D. P. Jones, Aug. 6, 30.
„ R. S. Wright (Zanzibar) Nov. 2.
Dr. Mather, June 23, Aug. 28.
Mr. A. J. Swann, Aug. 1, 24.
„ A. Carson, June 24, Aug 2 and 28.

SOUTH SEAS.

Rev. J. J. K. Hutchin, Sept. 22.
„ G. A. Harris, Sept. 13.
„ J. E. Newell, Nov. 5.
„ W. E. Clarke, Sept. 18.
„ W. E. Goward (Melbourne), Oct. 20.
„ S. M. Creagh, Sept. 19.
„ W. G. Lawes, Sept. 29.
„ J. Chalmers (Rarotonga), Oct. 8.
„ A. Pearse, Sept 25.
„ J. Jones, Oct. 12.
Capt. Hore, Oct. 30.
Rev. W. C. Robinson, Nov. 1.
Mr. T. Pratt, Nov. 3.

CONTRIBUTIONS.*

From 13th November to 12th December, 1890.

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Brompton. Trevor Ch.	13	4	9
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Catford. Trinity Ch.	1	1	0
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Streatham Hill	148	1	6
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* For the guidance of Local Treasurers and others we beg to announce that contributions received on or before JANUARY 12th will be acknowledged in the FEBRUARY Magazine.

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LATE CHIEF OF THE WANYAMWEZI.—(*From a Drawing by Mrs. Shaw.*)

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THE CHRONICLE

OF THE

London Missionary Society.

NEWS FROM CENTRAL AFRICA.

A DAY or two after we went to press with the December CHRONICLE a heavy and important mail from Central Africa was received by the Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, who lost no time in communicating its contents to the *Independent*, the *British Weekly*, and other newspapers. For the information of those who may not have seen these papers we give the following summary :—

"We have heard from both branches of our Mission. Letters from Urambo are dated September 20th. Politically, the country seemed to be quiet; the general feeling among the people was in favour of white men, and they appeared to be prepared to submit, without objection, to the German rule. A German officer, with a guard of soldiers, had already been stationed at Urambo. The chief of the Wanyamwezi (*see Frontispiece*) had been killed in June, while successfully resisting an attack on one of his villages by a party of Wangoni. His place was filled by the election of a son of his predecessor, Mirambo, a boy ten or eleven years of age. The death of the chief was felt as a great loss by our friends, as, although he showed no interest in Christianity, he had proved himself a very firm and kind friend of the missionaries.

"A disaster, which might have had very serious consequences, overtook the station on September 10th. On the evening of that day the Mission-house, occupied by the Rev. T. F. Shaw, was set fire to by an incendiary—a man who had been employed on the Mission premises, but had been more than once dismissed for bad behaviour, and finally had been punished for theft. The fire was not discovered for some time, and, as a high wind was

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blowing, all efforts to save the house were unavailing. Fortunately the walls were constructed of stone in a fashion altogether unlike the houses of the country, otherwise the progress of the flames would have been much more rapid, and the lives of Mr and Mrs. Shaw would have been in serious danger; as it was, everything in the house was destroyed. The Society has not lost much, as the stores of cloth and other goods were reduced to the lowest ebb, a caravan being long overdue with fresh supplies. Mr. and Mrs. Shaw, however, lost all their personal property, clothing, books, harmonium, all Mrs. Shaw's wedding gifts from friends, and, most serious of all, the manuscripts containing Mr. Shaw's vocabularies of the Kinyamwezi language, and his translations of the Gospels of Mark and Luke. The loss of property will put our friends to great inconvenience for a considerable time, and it will be exceedingly difficult for them to replace what has been destroyed—the value of which was fully £400—on their limited income. The loss of the manuscripts represents the destruction of the fruits of Mr. Shaw's careful labours for several years, and will be even more difficult to replace.

"From the mission at the south end of Lake Tanganyika letters have come, dated August 28th, from Niumkorlo, and August 30th from Fwambo. The general health of the members of the Mission was satisfactory, with the exception of the Rev. R. Stewart Wright, who had been invalided home, and has now arrived in England. The permanent settlement of white men was already producing beneficial results, for the tribes, so long scattered and peeled by the Arabs and by native marauders from the south and west, crave protection, and feel they have it in the neighbourhood of Englishmen. At the Society's marine station at Niumkorlo a village of 400 people had already been formed, who were constantly under the influence of the Mission. The work at that station was progressing satisfactorily." Mr. Carson reports:—

"Kalulu, a lad trained at Urambo by Mr. Brooks, is now schoolmaster, and he gets on very well indeed. He does also most of the carpenter and blacksmith work, and is altogether a superior lad, and, I think, a Christian. He has been with me for sixteen months, but the credit of his training is due to Mr. Brooks, who has done in this a fine thing, if he had done nothing else.

"The station at Fwambo, though healthy, and suitable in many ways for European residents, is, unfortunately, so situated between villages of rival chiefs that it seems impossible to induce the people to settle where the missionaries are. Tribal disputes, in fact, cause one of the chief difficulties of work among the people.

"The steamer *Good News*, which was wrecked during a gale last year, had been got off the rocks during the rainy season, and successfully hauled up on to the beach for repair. The damage to the hull, unfortunately, was more extensive than had been anticipated, but the repairs were rapidly

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progressing, and it was hoped that before many weeks the vessel would be again afloat and actively engaged in mission work on the Lake.

"In addition to reports of the work at the south-east of the Lake, a deeply interesting narrative has been received from Mr. Swann of a recent visit to the tribes at the extreme north end of Tanganyika. He found the region densely populated by a fine, manly, intelligent, kindly, though somewhat treacherous race of people, who had not hitherto had any communication whatever with white men, but received him very cordially. Evidently there is a splendid opening for extended work at the north end of the Lake; and were men and means at the disposal of the Directors, this work would appear naturally to fall to the lot of our own Society as the pioneers in the region."

From private friends of Dr. Wolfendale (who, it will be remembered, is on his way to join Mr. Shaw at Urambo) we learn that he has incurred considerable danger on his journey inland. Writing from the German camp at Unamgulha, two and a half weeks' from Urambo, on September 11th, 1890, he says that but for German protection he might have been murdered, with all his caravan. The Ugogo country, it seems, is all up in arms on account of the Germans, who have been distributing flags among chiefs and erecting forts. Many chiefs have submitted, others proved refractory. At a place called Bubui the chief attempted to detain Dr. Wolfendale, and evidently meant mischief. This is the Doctor's own story:—

"At Bubui, the chief and his head men came to see me, and showed me a letter written by Emin, and he was flying the flag, and seemed peaceable enough. But in the evening he sent a demand for cloth. So three of my head men and myself saw him, and held a council in his house. He was very exacting, but I would not give in. So at last we beat him down to a little cloth, and he accepted my terms. At night he sent to say: 'Tell the white man I want more, and if I do not get it, I refuse to let him go on.' I held a council with my men, and it was either to pay more or go on to the next place, where the chief was awfully exacting and had attacked a caravan only a few days before because they refused; or to write a letter to Mr. Stokes and seek advice and help. He, we heard, was quite near. So, early on Tuesday morning, long before daylight, I sent seven men with my letter. Had they been seen they would have been killed, but God fought for us. About midday I saw the Germans coming along with my men. Two German officers were in command. They came into my tent and had refreshment, and explained that as soon as Mr. Stokes had received my letter he sent off an escort to bring me safely to him. He has been appointed captain by the Germans; and had with the dear bishop* been

* Bishop Tucker, of the Church Mission.

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greatly concerned as regards my safety, expecting to hear every day that something had happened to me. The officers then went to see the chief and get off as quickly as possible; but he and his people had all fled. We wanted to make friends and get back my cloth and buy food. All being ready we started. . . . At first all went well, only several threats from the Wagogo. Then, by and by, we heard that in the forest, a little way on, the Wagogo were going to attack. On we marched, not fearing. I knew all would be well in God's hands. . . . The forest was reached, but not a man did we see: it was only a threat. The Wagogo are great cowards and liars. I believe they are influenced by the country; it is awful, just like a desert. About 4.30 p.m. we caught sight of the camp. It reminded me of the children of Israel. The soldiers struck up a song, and I was brought into camp amid the delight of all. The first to welcome me was the dear, good bishop, and then all the party, and then Stokes and the other German officers. They really did not expect to see me alive after what had happened to them. My tent was then put up near the party, and we had tea, then prayer, and Bible reading.

"And now for the troubles. The Wagogo are up in arms and attacking all caravans. A few days ago, just near where I camped, an Arab caravan was attacked, loads stolen, and many porters murdered. Three days ago two of Stokes' soldiers were at a village to buy food; the natives murdered them. One of Stokes' men, in broad daylight the other day, as the caravan was marching along, was speared and his load carried off. The country is very unsettled, but in a short time all will be well. Yesterday I took my head men to Stokes, and settled that we should carry the German flag, and come under his protection, and travel on with him as far as Ecundu (?), near Uyui. It is roundabout, but we are safe with him, and, if it is necessary, he will give me an escort to take me safe to Urambo. I shall now be in the company of the caravan for sixteen days or so; then about ten days to Urambo."

THE NORTH RIVER DISTRICT, AMOY.

By Rev. R. M. Ross.

ABOUT the middle of September, after our "great examinations" of preachers, teachers, and students in the three missions working in the Amoy region, I started to inspect Mr. Sadler's district, known as North River, also taking advantage of the company of several preachers returning to their stations. There are seven churches in this part of our field. I visited six; the seventh has litigation troubles pending settlement, and my going just then would not have improved matters. This North River

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district is totally different from any other part of our respective spheres. The scenery is very grand and mountainous and very beautiful, and the fantastically-shaped mountains have the same sort of fascination that the sea has in its restlessness. The pheasants and owls look lovely in their gorgeous plumage. Then there are adventures, with a possible chance for an accurate marksman, with enough patience and courage, of shooting a tiger or a wild boar.

Really, I feel more missionary when making my tour round these stations. Flying down rapids that are as crooked as a snake can make itself, and that are crowded with huge boulders, is exhilarating to persons of strong nerves, and climbing these rapids at the rate of an inch a minute, with ten to fifteen strong fellows wading close to the shore, tugging at the rope attached to the boat, is, to say the least, amusing. It is often a fair wind *plus* the strength of a dozen men *versus* water, and you are only able gradually to crawl out of the foaming current. Oh! how these fellows groan and strain, and the two men in the boat join in the chorus while they most cleverly fix the long bamboo pole into the stones and bring themselves at full length on their backs, straining every muscle in their bodies, then up again like cats. I stand and admire and laugh and say "Chin gâu" (exceedingly clever). I want to help them, but when I try to fix my pole into the stones I am nearly taken overboard and my weapon is picked out of the water by the man at the rudder. But these rapids of which I now speak are not the perilous ones. I have come down these, too, but will not again while there is another way easier and safer. I have forbidden our preachers taking the rapids. Last month one preacher from the North River was coming to see me, and the boat he took his passage in was dashed to pieces, and men and cargo thrown into the torrent. Fortunately this was not a very "steep" rapid, or all the crew would have been lost. One passenger had 1,500 dols. with him, which he lost, and was glad to escape with his life. He could have taken a chair for 2 dols. and only been a few hours longer. These people are mercenary, and as fatalistic as mercenary. The preacher told me God had given him back his life, and he would for the future value it and use it for his Maker's glory.

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On this journey I had nice time for converse with preachers, many of whom are very intelligent men, and I feel they are my brothers. We were three days in a native boat together, and had good opportunities for exchange of thoughts and for study. They came to me with obscure passages from the Scriptures. I did my best to throw light on these. Our fellowship was mutually stimulating, and my heart was more than ever knit to theirs. These brusque fellows are truly lovable. By thus associating with them you realise your oneness in Christ Jesus, and can endure many things in their habits disgusting to us. I ate with them, and was often glad to do so. We sit round in a circle, and, after the blessing has been asked, you hear the familiar sound of shovelling in the rice. I tell them they create a small typhoon; then they laugh and try to make less noise. I enjoy native food, and think some of their dishes are just delicious.

These brothers are very kind to me, and study—what to them must be—my idiosyncrasies. They do not offer me the dark rag to wipe my face and hands with, and they drink the soup from a spoon, not directly from the dish. The a'm, or rice-water, is first-rate, and does instead of milk. The rice is red in this region.

Now and then I had a game at native chess with one of them. I learnt it in my first year in China, and I find it whiles away many a weary hour in native boats. The brother with whom I fought—Chinese chess is a battle—was considered "high," but I did not "die" many times at his hands. His comrades teased him because he "died" more times than I. The game is most interesting, and offers good scope for thought. It is totally unlike our own chess; the natives have not the faculty of plotting *silently*.

There were ups and downs in my visit to the churches—a great many cases of discipline. We are not lax with members. The cases mentioned, almost without exception, were opium smokers. These are harassing people. My heart was so pained at one place.

On the whole the work grows apace, and the character of the converts is much more satisfactory. A few years ago there was not a dozen Christian in the whole region, now considerably above a hundred, with about as many adherents. Moreover, among those baptized are men of sterling worth, who will be able preachers in their own

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peculiar dialects. I regard this feature as most encouraging. Already some are engaged in Christian work, and some are being trained in our Institute. Every church contributes to the salary of its preacher, and takes pleasure in doing so. One place—Te-Hang—where there is an abundance of tea, gives its preacher 40 dols., defrays incidentals, sent two or three dollars to the Chiang-Chiu Hospital, and collected three dollars to help weaker churches. Have we not reason to thank God for these things? If we are not grateful, we deserve to lose the sunshine of our Heavenly Father's smile.

GATHERING IN THE NON-CASTES IN CUDDAPAH DISTRICT.

CUDDAPAH is a division of country between one and two hundred miles north-west of Madras. The railway from Madras to Bombay runs through its entire length. It is next to Vizagapatam, the largest district in the Presidency. Its area is 8,700 square miles. It is thus a good deal larger in size than the whole of Wales. It is divided into taluks, or counties. These have much diversity of physical feature. The population is about 1,150,000. The language spoke is Telugu, but 100,000 Mohammedans use Hindustani.

As part of the great mission-field of India, three-fourths of it are held by the London Missionary Society. Outlying corners are occupied by other societies in connection with their work in neighbouring districts. The regions to the west, north-west, and north, however, as far as Bangalore and Bellary, are evangelised by the London Missionary Society, and form an unbroken series of districts, with their borders, indeed, contiguous, but their centres far apart. The stations occupied by European missionaries besides Cuddapah are Kadiri, Gooty, Bellary, and Bangalore, with Chikka, Balapur, and Anantapur as contemplated centres.

THE PEOPLE.

In the Cuddapah district a work has been carried on for many years—since 1852 or 1853—amongst the non-caste or out-caste popu-

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lation. They are called Malas or Pariahs. A similar work has gone on in many other parts of South India. At present about 6,000 of these people are reckoned as Christians or as adherents. But those already gathered in are only a small proportion of their own class of people, who number in the district 150,000. Other missions, however, have gathered a few out of this great total as well as ourselves. In addition, of members of higher castes there are 220 in connection with our Mission.

These non-caste people, like the majority of the inhabitants of India, live in villages, not in towns. Their occupations are chiefly farming and weaving. The poorest of them are day labourers. They have long been a degraded race and kept in a servile position. Left to themselves they have no power to better their social condition nor to improve in mental vigour. It is not that they are deficient in brain power, but they need some stimulus from without to arouse them. After one or, at the most, two generations of education, they can prove themselves equal to the Brahman with his centuries of superiority. In religious matters their attachment to pure Hinduism is not strong. They reverence the many gods of the Hindu pantheon. They also acknowledge the one true God. But their real religion is one of fear, and their worship is paid to numerous goddesses, whose ill-will, in the form of disease, hunger, and death, they deprecate and seek to escape by making them offerings, sacrifices, and feasts, imagining these deities to be pleased with such tribute.

MOTIVES FOR BECOMING CHRISTIANS.

The Gospel of Jesus Christ has long been preached to these people, and many have placed themselves under instruction to learn something of its saving truths. It is not to be supposed that deep conviction of sin has led them to such a step. They have not so much spiritual enlightenment as to feel sin to be a burden and to be anxious to get free from it. What impressions these people have are more of the head than of the heart. They see something better in Christianity than in what their ancestors and neighbours believe. Indeed, many heathen scoff at their own practices whilst continuing them. They conceive, in a blind sort of way, that the religion of

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Jesus is the true path of righteousness and salvation. They are anxious also for social improvement for themselves and education for their children. Many of their relations have become Christians and are receiving teaching, and they do not wish to be cut off from them and be unable to intermarry. These and other reasons influence them, and so they would like to put themselves under Christian teaching and get whatever advantages, temporal as well as spiritual, connection with the new religion involves. The purest and highest motives do not move them. But amidst what is worldly and selfish some distinct perceptions of the truth and superiority of the religion of Jesus Christ do weigh with them. And, in truth, they themselves in later days, or their children, do attain to higher perceptions, but the spiritual faculty in them has first to be awakened. Again, although as a *community* they are not ruled by purely spiritual motives, *individuals* of them are, just as it happens among other classes that only single hearts are touched. "The wind bloweth where it listeth." "One is taken and another left." But in the case of these people we have the whole community willing to put itself under influences for good, so that the chances are that a large percentage of individuals will be awakened to life and godliness. Higher castes are as yet in rare instances open to influence as communities. Only single converts are being made from them.

How Native Agents are raised.

Non-caste people living in about seventy villages have united with us. To instruct them we have thirty-six teachers and some superintending catechists. To live amongst them and share their lot with them these teachers must generally be of themselves. The knowledge and spiritual attainments of young men from such a source cannot be high. The Mission has to take the best of what material the people can supply, and train it to train the remainder. It is the method which experience in India, Africa, the South Sea Islands, Madagascar, and elsewhere has proved to be the best practical one to deal with large masses of undeveloped races. For such workers in the beginning an advanced education is not needed. If we could

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train the lads we get to be men of moral power and spiritual character, they could do a high quality of work. To produce such helpers will be the chief aim in the tuition imparted. But when they come from their villages, and even after they have passed through a course of instruction, it cannot be said of every one that they are Christians by conversion as well as by name and education. It is hoped that they will fully give themselves to the Saviour. They will be under instruction at the most impressible time of life, and all persuasions will be used to turn their hearts to God; but it cannot be guaranteed that they will become true and humble believers in the Lord Jesus Christ. It must be remembered, also, that while it is hoped they will do spiritual work amongst their own people, we don't *rely on* them solely to accomplish such a work. There are catechists over them, men of longer experience, more natural gifts, and of heart convictions, who should deal better with inquirers, preach and exhort. Such will rise by their worth and power from being teachers to be spiritual guides. Those passed out from training will chiefly, however, be teachers. As such their principal duties will be to hold school for children in the village where stationed, conduct prayers for all, prepare candidates for baptism by teaching the Ten Commandments, the Lord's Prayer, and the Apostles' Creed, and by giving as much more of general religious instruction as they are able. But they will not be *relied on* to do higher work. We wish they could be. More will be expected of them in proportion to the devotion and intelligence they show. They may then be fit to be catechists. Unless they be converted by the Spirit of God, considering the experience, training, and opportunities these teachers have, great things can scarcely be hoped from them. Yet they are imperatively needed to do a certain work, and the best of them should recruit the superior class of helpers called catechists.

TRAINING THEM.

It is our great wish now to get the training of such teachers thoroughly organised, and an institution for a sufficient number of them, with efficient establishment, set in full order, in a healthy locality. The lads, having been selected from the best in the

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villages, while under training would require to be clothed, fed, housed, and cared for in all ways. No such thing as self-support while under instruction can be hoped for.

About forty students are in training under Mr. Bacon at present. But these are to supply the Gooty field north of Cuddapah, as well as Cuddapah itself. Provision should be made for from fifty to a hundred students. The cost of the maintenance of each per mensem for food and clothing is found to be Rs.3.2.0; for education and books, Rs.2.4.0. But with increase of students this latter amount would increase per head very little. The Institution is at present in Cuddapah town. But that is so unhealthy a place both for Europeans and natives, that a change should be made. Much valuable time and strength is lost both by teachers and students from sickness, especially malarial fever.

The training of native agents is perhaps the most important department of missionary work in India. At any rate, we feel it to be so in the Cuddapah district. It is only by the help of teachers and catechists that the teaching and evangelising work we are here to do can be effected. And it is almost an unnecessary statement to make, that just in proportion to the attainments, mental, moral, and spiritual, of the worker, will be the quality and success of the work. And Divine toil for men needs to be wrought out here. It is with the assistance of native helpers that we have to face the task of making Christian the whole of India. Surely, the possibility and probability of such an event is to be believed. We seem to see some signs of an approach to it in Cuddapah district, as others may in other parts. The lower stratum of Hindu society, the non-castes, are in a fair way to become nominal Christians, and only wait to be received and taught.

MALA CONGREGATIONS.

Conversions to Christianity from other castes only occur in individual cases. A Sudra is not able to persuade family and friends to become Christians. A Brahman, far from influencing them, is disowned and excommunicated by them. His means of support, unless he fills a public post, are cut off. The mission he has joined has

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to maintain him, and find him employment. He is himself a distinct gain to the Christian Church, but Hindu society remains unaffected. It closes on the space he left void. He is only a sapling broken off a tree which scarcely shows the wound. But the Mala becomes a Christian with his wife, children, and all his connections. A great branch is torn away from the tree, and the rent left apparent. An entire layer of Hindu society is gained for Christ. It is, indeed, the lowest, but it can form a foundation on which a Christian church for the whole of India can be built. India is called "the country of villages." If the Christian Church is to lay hold of them and not leave them pagan to the last, it cannot be accomplished by the conversion of solitary individuals, taking them out of their families and society, and finding them employment within the bounds of the missions. Christianity must establish itself by founding its churches in every village, and letting converts maintain themselves by their old occupations. There are no evidences at present that this work can be done by large conversions from caste Hindus, but the way seems open for it through securing and instructing the Mala community. The existence amongst them of a Christian Church will embolden Sudras and others to become Christians, and find countenance and help by uniting with it. Individual Sudras and Mohammedans have been baptized and left alone in their villages. But they have seldom made progress in knowledge or faith. They often relapse into indifference, or become advocates of pure theism without holding any distinctly Christian belief. Only men of exceptionally strong character and full spiritual enlightenment have made a good confession. But if Christian churches were already in their villages, Sudra converts could join them, and gain in Christian knowledge and experience.

An Important Question.

The question to be asked is: Are the churches of Christ and the missionary societies in Britain prepared to undertake the responsibility of receiving large accessions of non-caste Hindus for instruction, of keeping up a supply of teachers and superintendents and of European agents, and of maintaining schools and colleges?

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The opportunity for establishing Christian churches in numerous villages is more and more presenting itself in many parts of the Cuddapah district. All that we seek for now is to have a teacher on a small pay in each village, with catechists to overlook groups of such villages. The work is now waiting to be done. If fruit is expected and demanded for work, the means to carry on labour must be supplied. If Christians at home undertake missions in India, they must be prepared to carry them on to their final extent, and to establish Christianity in this country at least as well as it is established in Great Britain. Churches and Sunday-schools with pastors and a host of voluntary workers are in every village in England. In India it might be estimated that a teacher and school-house are needed for every 100 people, and a catechist and church for every 1,000. Arrangements should be made for such a grasp of the situation. Single conversions may take place without much increase of the Society's expenditure. But when large masses are sought to be gathered and taught, and a serious attempt made to reach the whole population of India, many workers are needed, and they can only be trained and supported by an adequate supply of the sinews of war.

G. H. MACFARLANE.

THE FLOODS ROUND TIENTSIN.

A GLANCE at a map will show that, taking Tientsin as the centre of a circle with a radius of about 150 miles, all the water falling within the N.W. quadrant should eventually find its way into the Peiho just above the city of Tientsin. This is what happens in good years when the rainfall is distributed over several months, and the watercourses are able to hold the water flowing into them, but when, as it more often happens, the rainfall comes all at once, so as to put too great a strain on the capacity of the streams, the banks are overtopped or else give way, and the level country is flooded to a greater or less extent. The rivers which drain this section of the country, and which all meet just above Tientsin, are—beginning with the Grand Canal and going round with the hands of the clock—the Grand Canal, which from Lin Ching Chow to Tientsin is formed out of the bed of the Wei River; the Hsia-hsi River; the Shang-hsi River; the Hun or Yung-ting River, and the Peiho.

This year the rains came late, and when they did come the year's supply seems to have fallen in less than a month. The mountainous districts

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to the N. and W. of Peking emptied themselves over the plains, which in the vicinity of the sea have no appreciable fall, so that on all sides to the W., N., and E. of Tientsin there is now a vast lake, whose contents in part will flow slowly to the sea, but of which also a large portion must remain until it disappears by process of infiltration or evaporation. Generally speaking, it may be said that all the country round, as far as the sea to the East, and for a distance of from 40 to 60 miles to the W., N., and S., is now, or has lately been, under water, and the crops are lost.

As regards the number of persons who will be in want until the water recedes, it is at present impossible to form an estimate, but some conception of the distress may be formed when it is remembered that what we see in our own neighbourhood is but a specimen of what exists for quite one hundred miles in some directions. The destitute in the villages, of which Tientsin forms the headquarters, are being attended to by the officials and the native benevolent societies. At one time there were 30,000 refugees in and about the city—these principally women and children—but the officials, fearing disease, have taken steps to send them back to their homes. There is a central organisation in Tientsin called the Ch'ou Chen Chü, through which official assistance is distributed. This committee collects information and receives reports from the outlying districts; and private charitable institutions, by co-operating with this central office, are enabled to know in what quarter their assistance may best be bestowed. Children and old men are the first to be relieved, then women, then able-bodied men. No attempt is ever made to exact any work from those relieved; it seems to be contrary to the feelings of both relievers and relieved. When a calamity occurs over which the people have no control, it is their right to be fed by the authorities. It is the opinion of well-informed Chinese that any attempt to combine relief with labour will fail. The Tientsin Taotai, who is primarily responsible for the safety of the people, had recently some experience how strongly this idea possesses the people. Being appealed to by some villagers to protect their crops from the threatening waters, he repaired to the spot, and took steps to strengthen their embankment. He provided the material, and urged upon the villagers that they should supply the labour. He even offered them what amounted to about half wages, but they claimed such high wages that he had to procure the labour elsewhere.

The general impression of the Chinese is that there is no keen distress at present, but that during the winter and spring there will be acute and widespread misery.

[The above is taken from a report of a committee of foreign residents of Tientsin. This committee, which is a strong and thoroughly representative one, also appeals for contributions. The Imperial Government is exerting itself on behalf of the sufferers, but the committee's appeal urges that even

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should the Chinese aid be many times more liberal than it is at all likely to be, there will remain a margin of misery only too large, on which foreign benevolence may be effectively brought to bear.

We commend this appeal to the generous sympathy of our supporters and solicit their help. All sums forwarded to the Rev. Edward H. Jones will be remitted without delay to the Society's local treasurer in Tientsin.]

NEYOOR GIRLS' BOARDING SCHOOL.

I AM enclosing three photographs which my husband has taken, and I trust they will be interesting to the readers of this magazine. Of the two smaller ones, one is a group of the girls, fifty in number, who are learning in our school at the present time, with their teachers. The other is a picture of the building itself. The larger one is a photograph of Daniel, the first teacher, and some of our poor girls. All but one girl are fatherless, and that girl's father is a poor man with a withered hand, unable to work, and obliged to beg for his food. If we had not taken the daughter into the school, she would have gone about the streets begging with her father. She is the girl on the left-hand side sitting down. Her name is "Vethapoo." The next to her is "Mariamei." When she was a little girl, her mother came, covered with sores—a most pitiable sight, as she was a leper—and asked my husband one simple request: "Sir, will you give me a place to die in? it is so hard to die in the market or in the streets!" A small hut was put up for her, where she lingered on, having Mariamei and a younger son to attend to her, and supported by mission help.

She died about two years after, suffering more than I can describe, but very happy in the love of our Saviour. Since her death, Mariamei and her brother, Aseervatham, have been in our school watched over and cared for.

Next to Mariamei sits little "Annie," the daughter of one of our most useful mission agents, who died three years ago. He was our Tamil poet, and composed many of the hymns or lyrics sung in our public services. He was a good translator of English for Tamil

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publications, and my husband misses him very much, especially as he was also an earnest Christian worker. We feel it our duty to look after his children, and so help the widowed mother with he large family.

Next to Annie is "Elizabeth," one of my most helpful girls in the school. Her father, the first teacher in the Boys' Boarding School, died of cholera the year we had such a sad epidemic, when around us, within three months, twenty thousand people died. Elizabeth's eldest married sister and her two little children died, and also an uncle and aunt, who left six orphans. It was a time of great sorrow and trial to her mother, who has eight children, so we took Elizabeth into our school. Next to her is "Parkiam," who lost her father and mother when a little child, and was taken to the house of some friends, who made a little servant of her. Standing up behind Elizabeth is "Rachel," whose mother is a poor widow. Behind Daniel the teacher is "Gnanapoo," an orphan girl, who scarcely remembers her father and mother. She led a wild, uncared-for life, getting on as best she could, till she was brought ill to the hospital, and we were asked by Dr. and Mrs. Fry to give her a home. Want of early discipline has made it very difficult to keep her with the other girls, but we have seen an improvement lately, which I trust will continue. Next to her is little "Mary," the daughter of a widow, to whom we have taught ayah's work to give her a maintenance. She had a big brother, who was just beginning to earn something for the help of his mother and sister, when he was suddenly taken ill with cholera and died. This has been a terrible grief to the mother.

I think you will be interested and touched by this short history of these poor girls, and it will show you something of the nature of the work we are doing. I believe you will feel with us that this is truly Christian service, to give a home to these poor children and train them to be educated Christian women. Will my readers pray for this work?

WINIFRED HACKER.

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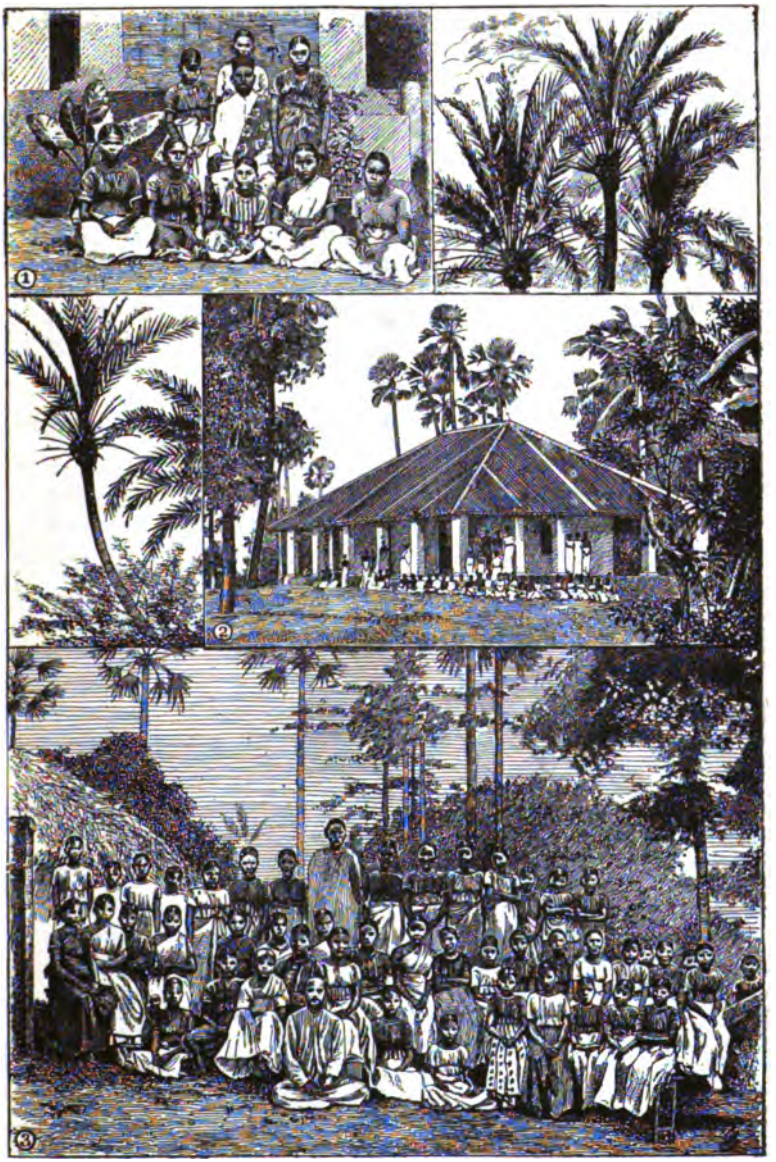

NEYOOR GIRLS' BOARDING SCHOOL.

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BOOK NOTICES.

ONCE HINDU: NOW CHRISTIAN. The Early Life of Baba Padmanji. An Autobiography. Edited by J. Murray Mitchell, M.A., LL.D. London: James Nisbet & Co., 21, Berners Street. 1890. Price 2s.

MR. PADMANJI, a native of Belgaum, and educated partly there, partly in Bombay; a Hindu of position, culture, and no mean literary attainments; here takes us into his confidence. In this autobiography he discloses the secret workings of his soul, and traces the various stages of spiritual experience by which he passed from darkness to light, from death unto life. Simply, modestly, with evident sincerity, and with perfect lucidity he describes the struggles he underwent, the "fightings within and fears without," the tossings to and fro, and the final victory which, by the grace of Christ, he gained. The book is highly suggestive. It shows, for example, the utter inability of Hinduism to enlighten, or to impart moral force; it shows further that half-way houses between Hinduism and Christianity are of little value for the man who is in earnest, that in Christ alone can such find rest; it is a striking illustration of the great difficulty a young Hindu has in freeing himself from the iron fetters and the silken cords by which caste and family affection bind him; and is a further illustration of the good accomplished by "educational" missionaries. The honoured brethren of the Free Church College at Bombay and the missionaries of our own Society at Belgaum alike rejoiced, as well they might, when Baba Padmanji was brought to the Saviour, while in his subsequent career many have seen the fruit of their faithful toil. One such convert well repays years of apparently unrequited labour.

AWAKE! Church Missionary Society. One Halfpenny Monthly.

A NEW monthly missionary paper for quite plain, uninformed persons, such as cottagers, factory hands, and other simple folk. Eight pages, well illustrated, in good-sized type—such is the promise of the prospectus, and the forward copy of the first number which has reached us fully justifies the description. All success to the little serial.

INDIA: SKETCHES AND STORIES OF NATIVE LIFE. By Rev. J. Ewen.

MR. EWEN was for several years a missionary of the Baptist Missionary Society in North India, and, as a wise man, he not only kept his eyes and ears open, but had his note-book always within reach. The result of this habit appears in the interesting and instructive book Mr. Ewen has now published. The volume contains much information about the beliefs and the habits o Mohammedans, as well as the Hindus, of North-West India. Its chief value, however, is not so much in the information it contains, as in the stories by which this information is illustrated. The book will be found full of interest for reading at missionary working parties, and by members of missionary bands. Mr. Ewen writes from 3, Ravenswood Road, Redland, Bristol:—"I have been able to make arrangements with my publisher, Mr. E. Stock, by which I shall be able to let Sunday-school libraries, officers, and teachers, have copies of my book at a great reduction on the published price. By this arrangement I am able to supply copies at 2s. 8d. each, postage 3d. extra, if ordered direct from myself."

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NEWS FROM ABROAD.

Success due to Native Efforts.

IN our last issue we made special reference to the Chi-Chou Mission. Writing from this interesting station in October last, the Rev. W. H. Rees bears the following pointed testimony:—"I want to emphasise the fact that, after all, our most urgent need in China is a band of native helpers, born of the Spirit, and the love of Christ permeating the very being of every one. China has to be won for Christ by the Chinese themselves. Let me tell you honestly that our success at Chi-Chou is almost entirely due to native efforts, voluntary and paid. I have prayed long that the Lord would send an earnest, really converted, worker for every one of the stations belonging to us. We want at present *two* more preachers, one to occupy a station twenty-five miles away, and another a station forty miles away. Unless these places are provided with teachers soon, I fear we shall lose ground. I and my present helpers really cannot do justice to these far-off stations; our hands are full nearer home, but we must not and dare not forsake those at a distance. I am hoping to get one new preacher in a month or two, and I shall keep on praying for another still until I find him."

A Possible Danger in Japan.

The Rev. W. Muirhead, of Shanghai, says in a recent communication:—"It may be well to mention to you the latest news from Japan in a missionary point of view, that, in general, it is a cause for much anxiety. The Christians there are largely in a very independent frame of mind, regarding the forms in which Christianity has been presented to them as not suited to their requirements, and they are resolved to form a system of their own, dispensing with their foreign teachers as much as possible, and doing things as they think best."

Baptism of a Hindu Graduate.

From Bhowanipur, Calcutta, we learn that the baptism of a student of last year's B.A. class has taken place, to the great joy of the missionaries.

English Soldiers brought to Christ.

"You will be pleased to hear," writes the Rev. J. G. Hawker, of Belgaum, South India, "that we have had times of refreshing in connection with our English congregation. A good work has been going on for the past three years, and during the last three or four months several have come forward and publicly professed to receive Christ as Saviour and Lord. A fortnight ago the Rev. A. W. Prautch and Mrs. Prautch, of the Episcopal Methodist Society, Bombay, came here and held a series of evangelical meetings for one week. These meetings were characterised by

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much pressure for immediate decision and declaration. The result was that a number (about twenty men of the Somerset L. I.) professed to give themselves to the Lord, and there has been great joy in our midst since."

Itinerating in the Gooty District.

We are indebted to the Rev. F. Lionel Marler for the following notes of a tour in this large and populous South Indian district. Mr. Marler says:—

"We left Gooty on Tuesday, October 21st, bound for Kondapuram, a village which marks the limit of the Gooty Mission and the beginning of the Cuddapah district. Alighting here, we had to consign ourselves to the tender mercies of the village track and country cart; an acquaintance with which, however slight, is not easily forgotten. We made our way to Choudipalli, a small village near the confluence of the Pennar and Chitrawati rivers, and encamped here for the night. When all work had ceased in the fields, and that most important event, the evening meal, was over, we gathered in the small mud-built village church. Accommodation was limited, but exceedingly well appropriated. The congregation joined most heartily in the worship and listened attentively to the addresses.

"Early next morn we struck tents and made our way to a small hamlet, where we sheltered under an indigo vat while breakfast was being prepared. Perhaps our comfortable friends at home would have regarded our dining room with scant favour; but these are things a missionary has to get used to, and especially must he learn to obey the Apostle's injunction to eat what is set before him without question. At mid-day we proceeded to another village, Bukkapatnam. Here the first undertaking was to examine the children, and the ten or twelve boys and girls went through their work most creditably, doing feats of memory that most English boys and girls would consider prodigious. Then came the service for adults, and the little building was unpleasantly crowded by an attentive and orderly audience. A most pleasing feature in these services was the hearty way in which the people joined in such well-known forms of worship as the Lord's Prayer, the General Confession, &c. We remained here but a short time, as our camping-ground lay some four or five hills further on which may sometimes mean several hours' journey. Late in the afternoon we halted on the banks of the Pennar, and camped under some fine tamarind trees. The work of the day was not yet over, however, for after sunset we passed through the brilliant paddy to the village of Suggamanchipalli, where a short service was held. Here, again, there was a large muster. The following morning I went with our native workers to a near village, where we preached to a small knot of men who listened well, and afterwards bought a few Scripture portions. A large sphere of usefulness is open to us here. If we had funds enough we might distribute any

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number of Scriptures and tracts, which are always willingly received. But, as in all other branches of our work, so in this, we are handicapped by want of funds. Our next move was to Shenigulagoodur, at which we arrived after a somewhat adventurous journey. The farmers here have a way of obliterating the paths when it suits their convenience, and consequently one finds himself now and again on the road to no man's land, and woefully astray from the place where he would be. This village is one of the most prosperous in our Mission, and left a most pleasing impression on me. Early on Friday morning the school children came to be examined. It was a high day, if not a holiday for them, and hence they appeared arrayed in all the colours of the rainbow. Any weakness for striking colours was satisfied by the showy dresses of the girls, and the gaudy coats and turbans of the boys. These little folk showed remarkable proficiency in reciting the Lord's Prayer, the Commandments, and other prayers and lessons of this kind. An equally interesting incident was the baptism of two baby boys, who, out of respect for their sex, did not protest even with a whimper.

"Directly after came a simple, solemn celebration of that dying love which abolished for ever all racial differences. In the evening the little church (which is excellently well appointed, and quite ecclesiastical with rostrum and desk) was filled to overflowing, and a most profitable service was held. It was regretfully, and yet gratefully, that we turned our backs on the village to proceed to Tadpatri. This is a town of 10,000 inhabitants, a good agricultural centre, and a place of considerable religious interest, from the presence of two fine temples. It is sad to think that in a town of such size and importance we have only one native worker. On Sunday morning we crossed the Pennar to visit a small village called Alur, where a surprise of an unusually encouraging nature awaited us. At the beginning of February we visited Alur, and preached to about twenty or thirty people in the open air. Imagine then my delight on being conducted to a new mud church, where the children of a newly-formed school waited for examination, and a large crowd, anxious to see how their bairns acquitted themselves, had gathered. I was interested and amused with the children, whose dresses were of the oddest description. One little fellow, of certainly not more than six years, displayed a prodigious frock-coat, reaching to his ankles, which reminded one of little brothers and sisters ready for bed.

"Afterwards came the service, at which every available inch of space was occupied.

"These villagers have in a few months built their own church, without the least aid from the Mission, have formed a school which is in every way a credit; and, beyond all this, have presented a list of forty-five names for baptism. Such a state of affairs is most encouraging, and demonstrates the value of keeping a village under constant instruction and supervision.

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What has been done here can be repeated in 100 villages, if we can only get teachers to place among the people. We look to the home churches to say whether we shall go forward, or whether we shall retrench our efforts."

Back at Ambohimandroso.

In the south of Central Madagascar lies Ambohimandroso, the southernmost station of the Betsileo Mission. Mr. and Mrs. Rowlands returned to this, their old station, a few months since, and now write :—"We were very warmly received by our people, and I have already met all the workers throughout the whole district. We had special meetings for prayer and counsel, and I believe most of us found strength for a fresh start again. Mrs. Rowlands and myself are well, though the strain of public speaking, and, still more, the continuous talking at home, has left me with a weakened voice, and, I fear, a weakened chest as well. Mr. and Mrs. Roberts are well and will probably go to Ambohinamboarina next week. They would have gone before but for serious disturbances on the borders. A fortnight ago a raid was made right into my district, and the robbers carried away over forty women and children. However, an expedition was sent out, and, after some fighting, most of them were recaptured, but the robbers escaped."

An Evangelist for the Workpeople of the Madagascar Forest Company.

This British company, which has acquired important timber concessions on the North-East Coast of Madagascar, is not unmindful of the moral and spiritual welfare of its *employés*. One of our missionaries in Antananarivo says :—"Ratsiba—who, with his wife, worked faithfully at Ambatondrazaka for many years—has recently been appointed by our Committee as evangelist at Maroantsetra, on the N.E. Coast, his salary to be paid out of the special grant made by the Forest Company for such purpose. A more suitable man for the post than Ratsiba it would be impossible to find, all who know him bearing the highest testimony to his character, his wife also being a most worthy and efficient helpmate. His salary, allowances for travelling, &c., are on the same scale as those of the evangelists sent out by the 'Isan-enim-bolana' (Native Congregational Union)."

Khama's Marriage.

In a letter dated Palapye, Bechuanaland Protectorate, October 10th, 1890, the Rev. J. D. Hepburn reports :—"The chief Khama was married yesterday to the widow of one of Sechele's sons. She is the daughter of the late chief Gaseitsinés, and sister of Bathwen, the present chief of the Bagangwaketse. She brings with her her letter of church membership from the Society's missionary at Kanye, the Rev. James Good. The marriage was quite a quiet and simple affair, in this respect a contrast to

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that of his son Sekgoma, which took place a few weeks ago in the month of July. The chief was urged by some of his councillors to take a wife. His duty as chief to provide food liberally at all times made it desirable that he should have one who could relieve him of the burden which it added to his many other anxieties and cares. So quietly did he go about it, that the matter was not made known by him to his people until the lady had arrived in town. One full day was then allowed to pass. He desired to make it as private as he could, that it might be without noise and without notice. To-day he is going about his usual duties in his usual active and quiet way."

An Earnest Christian Man.

The Rev. James Chalmers, of New Guinea, has been visiting his old station in the Hervey Islands. In referring to this visit, which seems likely to bear fruit in securing volunteers for work in New Guinea, our friend records the following incident:—"We landed at Rarotonga on 4th October," he writes, "and not being expected so soon, we took the people by surprise. It was exciting meeting again after thirteen years' absence. Mr. Hutchin, hearing we were ashore, met us, and in the dark we walked up to Makea's, and then to the Mission-house. A great sorrow had befallen the church, and the Queen and I, too, felt it acutely, in the death of the young pastor of Avarua. He was a native of Atiu, adopted by the Queen and her husband in his infancy, and cared for by them as their own child. To me he was very dear. As a little boy, years ago, he came regularly to be taught by me. Often since I left New Guinea this time have I thought of the coming meeting with my young, loving Timothy, the pastor of the Avarua Church. He died a day or two before our arrival, and was to be buried on the 5th, so that it fell to my lot to take part in the last sad act of committing his body to the grave. As a youth he was very loving and tender. I can recall the sickly youth, with eyes full of tears and quivering lips, when he was spoken sharply to. He grew up an earnest Christian man, was educated in this college, married and elected pastor of the church. His work was soon done, for whilst it was morning he was called home."

New Foreign Church in Apia.

Writing to the Rev. R. Wardlaw Thompson, on October 7th, the Rev. A. E. Claxton says:—"Last month I wrote you to the effect that 800 dols. were already promised in Samoa towards a new foreign church here, and that I expected subscriptions to amount to more than a thousand dollars in a few weeks. My expectations have been more than realised. The list of subscriptions is now at a total of 1,238 dols., local contributions only. Besides that, the British Consul, Mr. Cusack-Smith, has obtained promises of a collection from three churches in England with which his personal friends are connected. These collections are estimated at from £20 to £30 total for the three, which brings the amount available to about 1,400 dols."

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Maré.

The sufferings of persecuted native Christians and the high-handed expulsion from the island of the Rev. John Jones have made Maré famous in the annals of missions, and our own special readers will always welcome with the deepest interest any information to hand respecting the progress of the work there. The Rev. S. M. Creagh, who is now in temporary charge of the Loyalty Islands Mission, and who for many years laboured on Maré as colleague of Mr. Jones, recently paid a visit to his old friends, and thus records his impressions:—

"The state of things on the island, though not satisfactory in every way, is much better than I anticipated. The people and pastors have kept united; church discipline has been faithfully maintained; religious services have been continued; and there is every indication that a firm foundation has been laid, upon which a free church can be built. The Government have given instructions that religion is not to be interfered with (would that they had thus decided years ago!). The people are to follow whatever religion they please. This has been repeated again and again. But notwithstanding these orders a considerable amount of petty persecution is practised by those in power—but nothing that we can lay hold of—much like the disabilities and annoyances to which Dissenters in England in former days (and even now in country places) were subjected by the members of the haughty and domineering Church. *I* have not, however, been interfered with in any way.

"I have been engaged in preaching on every Sabbath, and have been to nearly all their inland places of worship, some of which are very small. One disadvantage of living inland is that their homes are so scattered the congregations must necessarily be many and small. As they now have religious liberty, the pastors carry on the work pretty much on their own lines. Hitherto there have been but three churches and three places where the Communion has been dispensed. The villages have not had any stated pastors since their imprisonment; the work has been done by them as an association of pastors. They proposed, in a minute at their Union meetings in May last, that the villages should now select pastors, and they advised that the choice should be given to their former pastors. This has not yet been carried out. I advise them to delay no longer.

"About three weeks ago M. Galle, the representative of the Director of the Interior, came here, and repeated to the people the orders of the Government that they were to come down to the seaboard to reside, but he has gone away with his orders unfulfilled. He has taken away six prisoners—one of the pastors, two deacons, and three private church members. They are all involved in one crime! The five members of the church, in connection with others, invited their old pastor to return to them, according to the minutes of the Union meetings already referred

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to, and they came and fetched the pastor and his belongings. The pastor accepted the invitation and went with them, and for that offence they are all deported to Nouméa, or somewhere else in the French dominions. Wherein does the crime consist? you naturally ask. The pastors, in an interview they had with M. Galle, told him that he was interfering with religion in imprisoning these men. 'Oh, no,' he replied; 'these men have violated the regulation, which is, that if the people wish to have a pastor they must first obtain the permission of their chief.' They neglected to ask this permission, and the pastor accepted the invitation and went to the place before the permission of the chief was obtained."

HOME NEWS.

Returning to Travancore.

ON Monday afternoon, November 24th, the Board took leave of the Rev. J. Duthie and Mrs. Duthie, who were leaving the same week for Nagercoil, and of the Rev. J. Knowles and Mrs. Knowles, who were to follow them a week or two later. Mr. and Mrs. Duthie, said the Foreign Secretary in introducing them, were going back to their old station and to the work in which for so many years they had successfully laboured. Mrs. Duthie, as superintendent of a very large staff of Bible-women and as the head of an extensive work among Christian women, would again have her hands more than full; while her husband as principal of the Nagercoil Seminary, with its special class for catechists, which is now about to develop into a Christian college, filled a position of great responsibility and usefulness. The Board wish them long continuance in this honourable and helpful work. Mr. Knowles returned to this country some eighteen months ago, completely broken down in health; but it was satisfactory to know that he had become thoroughly strong once more, and that he was taking back with him to Travancore a lady who rejoiced in the prospect of a missionary career. Mr. Knowles was to move to what would be, to him, a new station—Pareychaley—and the Directors anticipated for him and Mrs. Knowles a bright and prosperous future.

After words of affectionate greeting from the Chairman (W. S. Gard, Esq.), first Mr. Duthie and then Mr. Knowles addressed the Board. The former contrasted the present progress in South India with the condition of things in 1859, when he went out. He spoke also of his great joy in returning and of the uninterrupted health he had had; scarcely a day's illness had overtaken him. Mr. Knowles testified to the uniform kindness he had met with while on deputation work, and intimated that he should look forward to considerable extension of work in the Pareychaley district and that probably he should have to apply for increased grants. He further urged that steps should be taken to settle the question of civil

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disability on account of Christianity, in accordance with the principles of religious liberty. The Rev. Stanley Rogers, of Liverpool, commended the outgoing party to the gracious care and keeping of God.

Farewell to Miss Moore.

An interesting meeting was held in Francis Road Congregational Church, Birmingham, on Wednesday evening, December 3rd, to take leave of Miss Moore, who has been appointed by the Directors to educational work in Samoa. The Rev. W. F. Clarkson, B.A., presided, and testified, as did also Mr. J. Bickerton Williams, to the high esteem with which Miss Moore was regarded by the members of the church. During the course of the proceedings, Mr. Clarkson announced that Miss Moore's fellow-workers in the Sunday-schools had presented her with a gold watch; he also gave her, on behalf of the church, the two volumes of the autobiography of the Rev. J. G. Paton, with a present of money. Presents were also given to her by individual friends. Mrs. Dale, the president of the Birmingham Ladies Auxiliary, delivered a vivacious and earnest address; and the Rev. R. Wardlaw Thompson, Foreign Secretary, gave some account of the special work to which Miss Moore had been appointed. Mr. Clarkson's valedictory address on the words of our Lord, "Lo, I am with you all the days," and Miss Moore's deeply interesting, though unassuming, account of her own religious history, and of the way in which God had led her to mission work, will not soon be forgotten by those who heard them. An unexpected and pathetic incident in the meeting was afforded by Mrs. Moore, who, with deep feeling, declared that she had been the persistent opponent of her daughter's wish to become a missionary, but that her conduct at home and her influence over her companions had been such as completely to disarm all her opposition, so that she now willingly gave her up, believing that the Lord had called her to serve Him in the mission field.

Resoluteness of the Missionary Spirit.

On Monday, December 8th, the Board bade farewell to Mr. Farquhar, whom they had appointed to work in North India, and to Miss E. Moore, who will find a sphere of work in association with Miss Schultze, in Samoa. Respecting the first named, the Oxford correspondent of the *Independent* furnished the following interesting facts for publication in that paper at the beginning of December:—

"A few weeks ago Mr. F. N. Farquhar, B.A., scholar of Christ Church, who graduated brilliantly with first-class final honours last year, volunteered for educational work under the London Missionary Society. Great joy has been felt here at his acceptance by the Directors. He sails for Calcutta on December 11th. His work is to be in the Bhowanipûr College, in which the University Branch of the London Missionary Society is already interested, as they support a native theological student there. Mr. Farquhar was college secretary for the London Missionary Society at Christ

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Church, and always took the warmest interest in all the meetings of the University Branch."

With the knowledge of these and other gratifying incidents the Foreign Secretary was enabled to introduce Mr. Farquhar to the Directors on the occasion in question with very great pleasure and satisfaction, as one eminently adapted—though not chiefly as an educationalist—for work among young men, and whose offer of service was due to the earnest missionary spirit which possessed him. There was a splendid field of labour awaiting him, and in the privacy of familiar intercourse with the students after class hours he would have an opportunity of doing Christian work of a most important kind, for which he showed special aptitude.

Mr. Thompson mentioned that Miss Moore was to engage in the branch of female work in Samoa, which had of late been started by the Board, with the specially generous help of one lady present that evening. In the changed condition of affairs in Samoa it had become pressingly necessary that the Society should do something more for the women, and consequently they had started a high school and normal school for girls and women, and were providing a home for boarders. Miss Moore had received a good training, and, under a strong sense of a Divine call to the mission-field, had overcome obstacles which would have daunted many of the most determined. He (Mr. Thompson) rejoiced at being able to introduce to the Board one who had shown such earnestness and resoluteness, and had given herself with such patient effort to the acquirement of knowledge of various kinds to fit her for the work abroad.

The Foreign Secretary likewise introduced the Rev. A. King, returned from Tientsin, on furlough. Like Mr. Farquhar, he belonged to the noble missionary band of Aberdonians. He regretted the absence, through indisposition, of Mrs. King (formerly Miss Howard, M.D.), whose name was well known on account of the splendid work she had been honoured of God to do in connection with the household of H.E. Li-Hung-Chang. She superintended a hospital of her own, provided by funds contributed by Lady Li.

The Chairman (W. S. Gard, Esq.) addressed each friend in well-chosen terms of regard and kindly encouragement.

After a commendatory prayer by the Rev. G. Stewart, Mr. King observed that from the first he had been intimately associated with the evangelistic work in the hospital, but his principal labours had been in the country districts, where the work was growing, though, through the lack of native helpers, not so rapidly as he wished. Mrs. King had been engaged in hospital work for fourteen years; she loved the Chinese and they loved her. Mr. King spoke of the late devastating floods around Tientsin.

Mr. Farquhar expressed his sense of the privilege of being commissioned by this historical Society, and a closing prayer was offered by Rev. C. S. Horne, M.A.

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Samoan Commentary Fund.

Dr. Turner begs to inform the friends in Australia and in this country who contributed to his "Commentary Fund," that after expending £397 17s. n printing three volumes of notes on fourteen of the books of Scripture in the Samoan dialect, he had a balance in hand of £24 11s. 6d. This, supplemented by a grant of £25 from the Religious Tract Society, has enabled him to print 1,000 copies of another volume, being a translation of "Streaks of Light," by the author of the "Peep of Day," with the addition of 130 maxims on parental and filial duty. After gratuitous copies to the native pastors in Samoa and its out-stations, and also to the students in the Malua College, the remainder will be sold, as in the case of the other books, for the benefit of the London Missionary Society.

School for the Sons of Missionaries, Blackheath.

The boys of this school enjoyed a holiday on Thursday, November 27th, on occcasion of six "old boys" having taken the B.A. degree of the London University at the last examination.

Our Edinburgh Auxiliary.

Says the *Scottish Congregationalist*:—"It may not be generally known that in Edinburgh the Auxiliary of the London Missionary Society has for its purposes formed the Evangelical Unionists and Congregationalists into one body. The Auxiliary has been excellently organised under the secretaryship of Mr. Hope Davison, of Portobello, and is managed by a committee composed of the pastors and two or three representatives from each of the Evangelical Union and Congregational Union churches in Edinburgh and district. The Juvenile Auxiliary includes eighteen Sunday-schools, representing about 2,500 children, and is under the energetic guidance of Mr. A. D. Stewart, of Buccleuch E.U. Church."

Remarkable Progress.

The St. Aubyn's (Upper Norwood) Juvenile Missionary Band held its annual sale of work on December 11th. Growing interest is taken in this sale. In 1888 the proceeds were £55, last year £85, this year £130.

The Livingstone Medal.

The Livingstone Gold Medal for 1890, for the best essay on "The Great African Lakes, Nyanza, Tanganyika, and Nyassa; the People around them, and Christian Work among them," has been awarded to a Mansfield man, Mr. George P. Ferguson, B.A. The medal is presented by Mr. Allan Wyon, F.S.A., F.R.G.S., Chief Engraver of Her Majesty's Seals.

Quarterly News of Woman's Work.

The new number of this organ of the Ladies' Committee opens with a portrait of the late Mrs. Jessie Philip Smith, and a touching and beautiful sketch of her brief but devoted missionary life from the pen of Mrs.

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Robert Dawson. Miss Frèdoux, a granddaughter of Dr. Moffat, who is doing good service in Madagascar, describes with much vividness various incidents of "A Lady's Journey from Fianarantsoa to Ambositra." Miss Fletcher follows with a practical article, in which she shows the various useful ends served by the Society's "Industrial Home, Calcutta" Poetry is represented by "Tell the Tale." Next come "An Appeal" from ladies at the Shanghai Conference; a short paper entitled "Tuesday Afternoons in Amoy," being an interesting account of United meetings which are held every Tuesday afternoon, and "Notes and Scraps." Copies, price one penny, may be obtained from John Snow & Co., 2, Ivy Lane, London, E.C. By post, three half-pence. Subscriptions for the year, postage included, sixpence.

Monthly Prayer Meeting.

The first meeting of 1891 will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, January 5th, from 4 to 5 p.m. An effort is being made to infuse new life and vigour into this meeting, and it is earnestly hoped that the friends of the Society, especially those residing in the London district, will rally to its support. Items of most recent information from the mission-field will be communicated by the Foreign Secretary of the Society, who will preside.

Young Men's Missionary Band.

The usual Members' Night will be omitted this month, but a monthly meeting will be held in the Board Room of the Mission House on Friday, January 16th, from 7 to 8.30 p.m, when an address will be delivered by the Rev. R. H. Lovell, of Bromley. Subject: "Nature and Man waiting for the Sons of God."

ANNOUNCEMENTS.

DEPARTURES.

The REV. J. DUTHIE, with MRS. and MISS DUTHIE, returning to NAGERCOIL, Travancore, South India, embarked for COLOMBO, per steamer *Chusan*, November 27th.

MR. A. M. MACKAY, M.B., C.M., appointed to WUCHANG, China, embarked for SHANGHAI, per steamer *Chusan*, November 27th.

The REV. J. KNOWLES, returning to TRAVANCORE, South India, with MRS. KNOWLES and MR. J. N. FARQUHAR, B.A., appointed to CALCUTTA, North India, embarked per steamer *Ravenna*, December 11th.

MRS ELIZABETH MOORE, appointed to UPOLU, Samoa, South Seas, embarked for SYDNEY, per steamer *Victoria*, December 12th.

ARRIVALS IN ENGLAND.

The REV. J. W. ROBERTS, of BELGAUM, South India, from Marseilles, overland, November 23rd.

The REV. ALEX. KING and MRS. KING, from TIENTSIN, North China, with the two eldest daughters of REV. S. E. MEECH, Peking, per steamer *Jason*, December 5th.

MRS. PEILL and two children, from MADAGASCAR, per steamer *Dunottar Castle*, at Plymouth, December 6th.

BIRTHS.

BONSEY.—October 10th, at Hankow, China, the wife of the Rev. Arthur Bonsey, of a son.

WILLIAMS.—October 15th, at Molepolole, Bechuanaland, South Africa, the wife of the Rev. Howard Williams, of a son.

FRY.—November 4th, at Neyoor, Travancore, South India, the wife of Mr. E. Sargood Fry, M.B., C.M., of a son.

MARRIAGES.

KNOWLES—OKELL.—November 12th, at Northgate Congregational Church, Chester, by the Rev. Mark Simon, assisted by the Rev. F. Barnes, B.A., Rev. Joshua Knowles, of Travancore, South India, to Emma Elizabeth, daughter of John Okell, Curzon Park, Chester.

LESTER—DOWD.—December 1st, at Madras, by the Rev. E. Lewis, of Bellary, South India, Rev. Henry Lester, of Bellary, to Jessie May, second daughter of the late Thomas Dowd, of New Barnet.

DEATH.

PRATT.—October 10th, at Ellington, Neutral Bay, Sydney, Annie Caroline, the dearly-beloved wife of Thomas Pratt, Financial Agent to the London Missionary Society, Sydney.

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Harwich. C. F. Bevan, Esq.	1	1	0
Hertford. Congl. Ch..	7	5	6
Horbury	2	7	0
Howden-on-Tyne	0	8	1
Huddersfield District ..	53	0	11
Ilkeston. A Friend....	20	0	0
Jersey. T. and M. W..	0	10	6
Kenilworth. Misses Barran	1	0	0
Kilsby	1	3	6
Kimberworth	7	12	5
Launceston. Castle-street	8	6	10
Littlehampton. Rev. Hy. Lock	0	10	0
Liverpool. Edge Hill Ch., for Widows' Fund	1	10	1
Malvern. Holly Mount Ch.	22	8	11
Manchester and Salford Aux.—			
For Widows and Orphans—			
Chetham Hill Congl. Ch.	5	0	0
Queen's Park Congl. Ch.	2	0	0
Rusholme road (in addition)	:	10	0
For Ships—			
Greenheys Sunday-school	7	5	6
Broughton Park Juvenile Association	1	17	4
For Zenana—			
Rusholme. Ladies' Aux.	10	0	0
For General Account—			
Legacy of the late Mrs. M. R. Wild	80	0	0
On account	921	7	2
Mallsworth. Congl. Ch.	3	5	0
Newton-le-Willows. For P. G. Peake's Industrial School, Madagascar	2	5	0
Northampton. Miss L. J. Robinson, of Calcutta	50	0	0
Ossett	14	3	10
Penrith. Congl. Ch. ..	16	1	6
Ramsgate. Aux.	47	4	3
Redditch	3	13	4
Reigate. Aux.	20	0	0
Romsey. For Native Teacher, Thomas Warren, Gooty	10	0	0
St. Helens. Aux.	104	1	4
St. Ives. Slepe Hall Young Ladies. for Miss Brown, Madras	13	0	0
St. Leonards-on-Sea	5	1	4
St. Mawes	1	9	5
Sandown	12	7	10
Scarborough—			
Eastborough Ch.	16	13	4
South Cliff Ch.	29	6	6
Mrs. Champney	5	0	0
Scunthorpe	1	14	3
Southport. A Friend ..	10	0	0
Stafford	19	14	0
Stockton-on Tees. Christ Church	2	12	3
Stretton-under-Fosse ..	1	2	3
Sussex. Aux.	70	0	0
Taunton. North-street, A Friend	5	0	0
Thornton. Kipping Ch.	74	17	6
Towcester. Aux.	2	16	3
Tunstall	1	5	6
Tynemouth. Congl. Ch.	28	4	8
Walsall. Wednesbury-road Ch.	19	14	6
West Bromwich. Ebenezer Ch.	9	16	0
Westbury. Old Ch.	16	1	8
Western District, per Rev. Thos. Mann.			
Broadchalk	9	14	9
Malmesbury. Westport Ch.	6	6	10
Milborne Port	6	12	0
Lapford	1	0	0
Windermere. Collection at Joint Meeting of Windermere Memorial Congl. Ch. and Trout Beck Bridge Congl. Ch	5	12	2
Wilbrook	3	2	6
Worcester. Aux.	101	6	6
Yelvertoft	2	13	0

WALES.

Bethel St. Florence	3	9	9
Brynmawr. Queen-st.	0	15	0
Glandwr and Cefn Pant	26	7	0
Penally	4	4	4
Rev. Jno. and Mrs. Lewis	0	10	0
Tenby. Aux.	51	16	7
Tiers Cross	1	0	0
Tiers Hill	2	9	0
Treherbert (Glam.)	1	2	2
Wrexham. Penybryn Ch.	4	7	8

SCOTLAND.

"B. G.," for Tanganylka	100	0	0
Arbroath. Queen-street	2	17	3
Coatbridge	0	15	8
Edinburgh—			
Aux.	51	8	8
Mr. Peter Barclay ..	0	3	6
Misses Kirkpatrick..	5	0	0
Congl. Theological Hall Missionary Society, for India..	13	0	0
Fife. A. Robertson, Esq.	15	0	0
Fraserburgh. Congl. Ch.	12	19	0
Glasgow—			
Aux.	976	1	5
Miss Kirkwood	5	0	0
Women's Auxiliary.			
Elgin-place Ch.	31	14	10
Eglinton-street Ch.	31	8	9
Trinity Congl. Ch.	16	8	7
Govan Ch. and Pastor's Bible-class ..	1	10	0
Coll. at Ladies' Meetg.	0	18	6
Interest on Bank Account	1	5	7
Greenock—			
Aux.	5	16	7
George-square, for Female Missions ..	11	8	7
Tatholm. Rev. A. Torrance	0	8	
Per Rev. E. A. Wareham.			
Aberdeen	4	0	2
Edinburgh	45	3	5
Falkirk	1	7	10
Glasgow	4	0	0
Greenock	6	18	2
Innerleithen	2	10	0
Inverurie	1	14	0
Insch	10	0	0
Lanark	0	6	5
Langholm	5	1	2
Markinch	1	0	0
Perth	5	11	0
Selkirk	5	12	9
Stirling	7	14	6
Tillicoultry	1	15	3

IRELAND.

Coagh. Legacy of the late Mr. Robert Smith, of Dungannon	157	8	8
Portlaw. Mr. and Mrs. J. Malcolmson's box	1	0	0
Per Rev. E. A. Wareham.			
Clonakilty	1	11	0

AUSTRALIA, &c.

Queensland. Aux.	73	14	11
Bulls, Wellington (N.Z.). R. M. Begg, Esq.	10	0	0

FOREIGN SOCIETIES.

Newmarket (Ont.). Rev. J. M. Austin	1	1	0
Sandwich (British Columbia). Eric Duncan, Esq.	1	0	0

MISSION STATIONS.

Mangaia	136	10	0

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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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Mr. H. H. Thompson (boxes) 0 13 9
A. M., Cork 0 12 0
Mrs. Anderson, "In Memory of the Busy Bee Band" 0 10 0
Mrs. Drysdale 0 5 0
Acton 43 13 6
Balham. Mothers' Meeting 0 7 3
Beckenham. Mrs Mary B. Smith, for Zenana Work 1 0 0
Barley Heath 41 5 4
A Friend 1 0 0
Ladies' Working Party 10 0 0
Brixton. Acre-lane, Mr. G. F. Pringle..... 0 2 6
Camden Town. Park Chapel 85 0 0
City-road—
John Clapham, Esq.. 10 10 0
Edwin Clapham, Esq. 15 15 0
Mr. Jno. Clapham, jun. 0 10 6
City. Fetter-lane, W. H. Peacock, Esq..... 1 1 0
Clapham—
Coll. by Miss M. B. Smith, for Miss Gill's School, Benares..... 11 18 0
Grafton-square, Dr. F. J. Wood..... 50 0 0
Clapham road. Clayland Ch. 10 0 0
Clapton, Lower. Morning-lane Mission Sale 1 5 10
Clapton Park. Chatsworth-road..... 2 4 0
Crouch End. Park Chapel..... 78 3 10
Croydon—
George-street, Mr. Straker 2 2 0
Coll. by Miss Underhill..... 0 15 0
Dulwich, West. Rev. C. F. W. Wood, M.A. .. 5 0 0
Ealing—
C. Shepheard, Esq. .. 5 0 0
Misses Brodribb, for Female Missions .. 1 0 0
Congl. Ch. 11 16 11
Finchley, East 39 6 6
Hampstead—
Lyndhurst-road 180 12 0
Rev. R. W. Thompson..... 25 0 0
Dr. and Mrs. E. J. H. 20 0 0
Miss Mary Wylie 1 0 0
Hendon. Mr. W. T. H. Radford 1 1 0
Highbury Quadrant.... 4 15 0
Holloway, Upper. Junction road 3 14 6
Islington. Union Ch. Debating Society .. 3 14 7
Kensington. Allen-st. 15 1 6
Kensington, West. Alexandra Mission Hall, Mothers' Meeting..... 0 14 3
Mile End New Town. Trinity Ch..... 2 8 0
Norwood, South..... 3 0 6
Peckham. Hanover Ch. 2 12 2
Putney. Ravenna-road 0 11 8
Richmond. Vineyard Ch., Annual Meeting 12 14 6
Staines 4 10 0
Stockwell-road 4 2 10
Sutton. Park Ch..... 15 0 0
Sutton 10 13 6
Tollington Park. New Court 15 16 11
Tottenham High Cross.. 10 15 9
Victoria Park. Tabernacle..... 6 12 0
Walthamstow. Trinity Ch., Mrs. Kemp and Bible-class, for Female Missions 2 2 0
Wanstead..... 11 14 9
Woodford. A Friend, for Samoa 50 0 0
Y.M.C.A. Hammersmith road Branch .. 0 3 6
Y.M.M. Band—
Lectures—
Hampton 1 1 0
The Grange Mission 1 1 0
Lewisham, Algernon-road 0 10 6
Streatham-hill 1 5 0
Use of Slides—
Wellington (Somerset) 0 5 0
Manchester. Y.M.B. 0 5 0
Sheffield, Y.M.B. .. 0 17 6
Yarmouth 0 6 0

COUNTRY.

A New Year's Greeting from L. B. W. J. 1 0 0
Sevenoaks and Moor Gate, Sheffield, for Female Missions 20 10 0
G., for New Guinea.... 10 0 0
"A Debtor" 6 0 0
Abergavenny. Castle-street Ch..... 13 14 3
Amble 0 13 0
Ashton-in-Mackerfield .. 4 18 6
Bath. Aux. 18 15 0
Birmingham. Aux..... 6 11 0
Bovey Tracey 2 2 0
Bradford. District .. 30 0 0
Brighton—
A Friend..... 0 2 0
Cliftonville Ch..... 6 1 7
Bristol—
Aux..... 271 16 6
Ladies' Aux..... 172 6 0
Mr. and Mrs. H. Wethered, for Orphan in Mrs. Lewis's School, Bellary 5 0 0
For Bible-woman in Ranikhet 12 0 0
For Miss Gordon's School, Madras.. 5 0 0
H. Brittan Evans, Esq., for Bible-woman, Travancore 5 0 0
Buntingford 3 17 0
Burnash 7 9 11
Byfield 0 9 6
Carlisle. A Friend, for Bible-woman, care of Mrs. Duthie 5 0 0
Chelmsford. Sunday Bible-class 0 14 0
Cheltenham. Mrs. Hy. Willis 2 2 0
Churchover 0 15 6
Coggleshall 28 8 0
Consett. Mr. T. Morgan 0 12 0
Crawley Down. Miss E. W. Buckley's box.... 2 1 11
Crewe. High Town Ch. 7 12 2
Crondall 1 3 3
Daventry 17 11 11
Devizes 26 14 0
Droxbury. Springfield Ch..... 21 18 9
East Grinstead. Moat Ch..... 1 0 0
Folkestone. Aux..... 10 15 0
Frodsham. Union Ch... 9 19 2
Fylde. Aux. 3 5 0
Somerset 4 14 6
Goole. Christ Ch..... 3 16 2
Grange-over-Sands. J. A. Greenwood, Esq... 10 0 0
Gravesend. Milton Mount College..... 10 2 9
Guildford. Aux. 20 15 7
Hadnall 1 0 0
Halesworth 5 14 0
Halifax. Aux. 64 11 4
Harpenden 1 6 0
Harrogate 24 0 1
Hartlepool. Congl. Ch. 15 12 0
Hartlepool, West. Tower-street 47 13 4
Hastings. Clive Vale Ch. 3 12 3
Hoddesdon 43 10 0
Huddersfield. Aux..... 85 9 0
Kidderminster. Baxter Ch., Zenana Working Bee Bazaar..... 56 18 9
Kingstsignton. S. B., for Mrs. Hacker 0 10 0
Kirkby Stephen 3 12 9
Knottingley..... 2 8 2
Leicester—
Aux..... 108 16 6
Ladies' Aux., for Female Missions 30 0 0
Leyburn 2 8 0
Liverpool. Ladies' Aux., for Female Missions..346 16 8
Long Buckby 15 15 1
Manchester and Salford Aux.—
Choriton-road Sunday-school—
For Rev. J. Lees .. 23 11 5
For Mr. Swann 2 11 5
For Captain Hore.. 3 10 0

* For the guidance of Local Treasurers and others we beg to announce that contributions received on or before FEBRUARY 12th will be acknowledged in the MARCH Magazine.

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VILLAGE IN URAMBO.—(*From a Drawing by Mrs. Shaw.*)

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THE CHRONICLE

OF THE

London Missionary Society.

RECONSTRUCTION OF THE BOARD.

THE Directors have had under their consideration the suggestions of the Special Committee of Investigation with reference to the reconstruction of the Board on a more thoroughly representative basis. As the result, the following modifications of present arrangements have been adopted. They have also rearranged the meetings of the Board and its Committees with the view of making it possible for Directors in the provinces to take a larger share in the management of the Society's affairs :—

I.—BOARD OF DIRECTORS.

The affairs of the Society shall be managed by a Board of Directors not exceeding 300. Of these, a certain proportion shall be nominated annually by the outgoing Board, and the remainder shall be nominated by such bodies and under such conditions as may be further agreed on. Ladies shall be eligible as directors.

II.—COMPOSITION OF THE DIRECTORATE.

In order to secure continuity in the work of the Board, as well as to maintain the representation on the Directorate of the undenominational character of the Society, the Board of Directors shall nominate for appointment seventy-five Directors, of whom not more than thirty shall be resident within the area known as "larger London." The nomination to be made at a meeting of the Board in April in each year.

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The remainder of the Directors shall be nominated as follows :—

(*a*) Each of the following bodies shall be invited to nominate one Director :—

The Congregational Union of England and Wales.
" " London.
" " Scotland.
" " Ireland.
The Union of Welsh Independents.
Each of the County Congregational Unions of England and Wales.
The Evangelical Union of Scotland.
The General Assembly of the Church of Scotland.
The General Assembly of the Free Church of Scotland.
The Synod of the United Presbyterian Church.
The General Assembly of the Presbyterian Church in Ireland.

(*b*) The churches and auxiliaries beyond the district of "larger London" supporting the Society shall nominate directors in such proportions as shall be determined by the Directors from time to time.

The representatives chosen by these bodies in the provinces, and in Wales, Scotland, and Ireland, and by the churches and auxiliaries beyond the district of "larger London," shall be persons resident in the districts they represent.

(*c*) The churches in "larger London" contributing to the Society shall be treated as an auxiliary entitled to nominate forty-five Directors. Every such church shall be invited to appoint one delegate, in addition to its minister, to represent it on the Metropolitan Auxiliary Council of the London Missionary Society, and shall meet periodically at the Mission House or elsewhere, as may from time to time be agreed upon. A meeting shall be held annually during the month of February for the nomination of directors. Other meetings shall be held during the course of the year as often as, and for such purposes as, may be found necessary.

III.—Conduct of Business.

The Board shall meet fortnightly, at 3.30 p.m., excepting during the month of August, on Tuesdays following the second and fourth Mondays of the month.

The arrangements for the monthly meetings of the Standing Committees shall be as follows :—

On second Monday, at 12.0 a.m., Examination Committee.
" " at 3.30 p.m., Eastern Committee.
On following day (Tuesday), at 3.30 p.m., Board.
On fourth Monday, at 3.30 p.m., Southern Committee.
On following day (Tuesday), at 11.0 a.m., Funds and Agency.
" " at 3.30 p.m., Board.

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The days and hours for meetings of the Finance Committee and the Ladies' Committee to be hereafter determined in accordance with the convenience of those committees.

IV.—COMMITTEES.

The Directors propose that in future forty London and forty Provincial Directors shall be chosen by the Board to form the Standing Committees. The ladies shall form together a separate committee for the examination of female candidates for service, and for general business connected with the development of interest in female mission work, and each lady shall also be appointed to one or other of the foreign committees, or the Funds and Agency Committee. So far as is possible, each of the other Directors serving on Committee shall be placed at least on one home and one foreign committee.

The expenses of all members of committees from the provinces shall be defrayed by the Society, but the amount allowed shall not in any case exceed second-class railway fare to and from London.

These arrangements shall come into operation from and after the next annual meeting of the Society, in May, 1891.

JOSEPH BENJAMIN COLES.

ONE of the best, though not best known, missionaries our Society has ever had has passed away since the New Year began. A telegram—startling in its Indian suddenness and brevity—reached the Mission House from Bangalore on January 2nd, bringing the sad news that the Rev. J. B. Coles had died that morning. Neither the Directors nor the members of Mr. Coles's family in England were at all prepared for this intelligence; for our dear friend, favoured with a good constitution, had been, so far as we knew, in his usual health. The name of Mr. Coles is not, perhaps, as widely known in this country as some others; but the London Missionary Society has never had a more honoured, trusted, and devoted labourer. In three years he would have celebrated the jubilee of his missionary service in India; and the band of brethren in the field, who looked up to him with a reverent pride, were anticipating the time when they should gather round him with those heartfelt congratulations that are accorded to the good and great and the greatly loved.

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Mr. Coles was born in London, in 1819, his mother dying when he was an infant. When he was still quite young, his father removed to Portsmouth. The family attended King Street Chapel, Portsea, and the ministry of the Rev. John Griffin, who was succeeded by the Rev. Thomas Cousins. It was here that Mr. Coles was subsequently ordained. On deciding to become a missionary, largely through having known Robert Moffat as a guest in his father's house, he studied with the Rev. John Cecil, first at Turvey, in Bedfordshire, and afterwards at Ongar, in Essex. He then entered Spring Hill College, Birmingham, being one of its first students, and having as his colleagues the Rev. Alexander Thomson, M.A., of Manchester, and the Rev. Eustace Conder, M.A., D.D., of Leeds, to both of whom he was warmly attached. In the summer of 1843, having been married to Miss McTurk, a member of Carr's Lane Chapel, Birmingham, he sailed for India, and was appointed to the city of Mysore. Shortly after, he removed for awhile to Bangalore; and in 1847 we find him connected with the formation of one of the few Anglo-Vernacular schools then existing in the country. But it was in Bellary, where he laboured—with a short intermission of two years in Madras—from 1849 to 1886, that his life-work was chiefly done, and his Christian influence most widely exerted, and where his memory will be fragrant for years to come. A good Hebrew and Greek scholar, he soon became proficient likewise in the Kanarese language, through which he drew very near to the Native Christians of the country. His life was mainly spent in vernacular preaching, and in guiding and building up the Native Church; he also served the cause of education, and was for years the head of the Wardlaw Institution: while he rendered an efficient ministry in connection with the English congregation at Bellary, a work refreshing to his own spirit, and greatly esteemed by the English Christians. He was in India during the Mutiny of 1857, and when urged to take refuge with the other Europeans in the Bellary Fort, he preferred to stay at his post in the Mission House, surrounded by the Native Christians. During the severe famine of 1877-8, he exercised a fatherly care over many orphan boys whom he had gathered in; and these he trained and fitted for useful posts in life. Returning to India, after furlough, in

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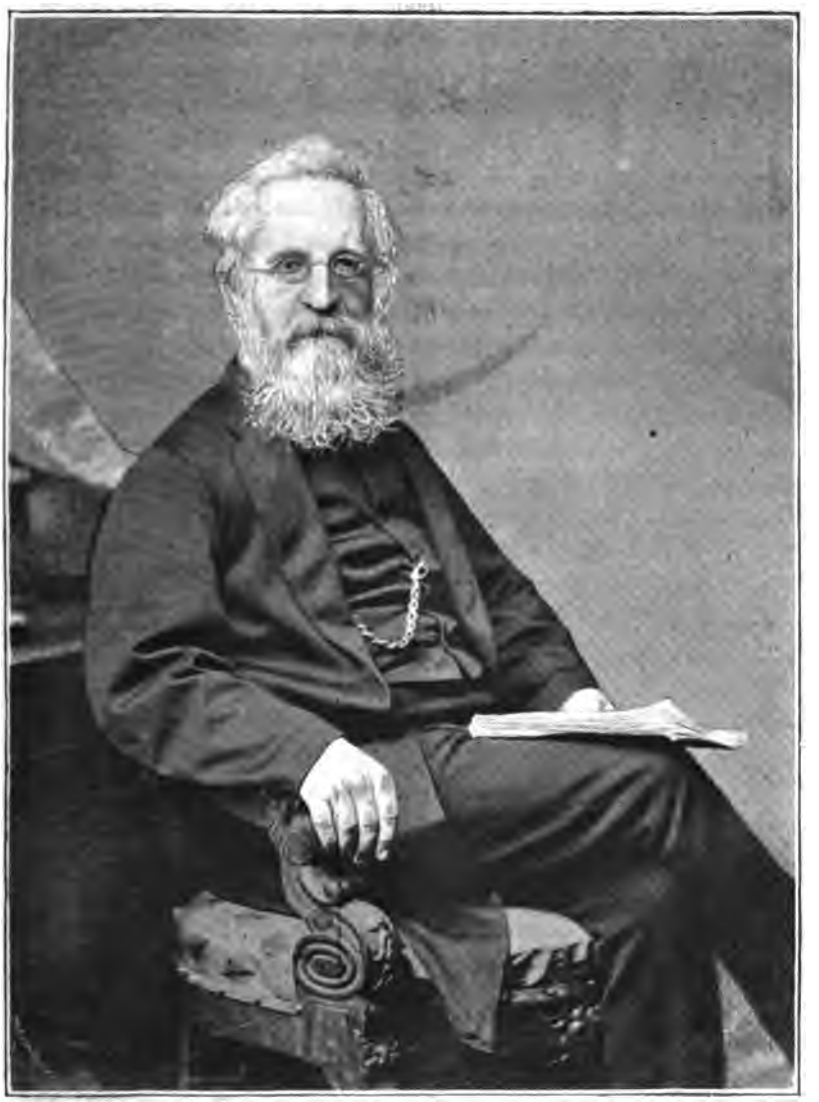

THE LATE REV. J. B. COLES.

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1887, he was appointed as the senior tutor in the Society's Training Seminary for Native Evangelists, at Bangalore; thus carrying on a work that had been fostered by the late Benjamin Rice, to whom Mr. Coles was related by a second marriage with the daughter of the well-known missionary, C. T. E. Rhenius. Here, reviving some of his earliest missionary associations, he was permitted for three years to train young men in English and in Kanarese for preaching to their countrymen; to impart to them the fruits of his maturest thought and ripened Christian experience; so that through them, in the years to come, he, being dead, may yet speak. During these closing years he was also the valued Secretary of the South India District Committee—a laborious post; and for his wise counsels and unsparing toil, its members have been deeply indebted. In the routine of business, as in all other departments, careful method and thoughtful thoroughness marked everything he did. His life of manifold labours, of complete consecration, of quiet, spiritual influence and power, is now finished; and hearing the Master's "Well done, good and faithful servant," he has entered into the joy of his Lord, and into the higher service of heaven.

But no mere record of missionary work—no recounting of what our honoured friend has been able, by the grace of God, to do—can represent the splendid force and value of such a life. Its unity and completeness cannot but impress the mind. Forty-seven years of active service he gave to Christ and India. He had passed the allotted span of human life; was spared years of feeble retirement and decay; and died, as he would have chosen, at his post and in the midst of his labours.* And it is for the man himself, more than

* From letters just received, it is to be feared that Mr. Coles had been trying to carry on more work than his age and strength would allow. He succumbed to fever, following an attack of bronchitis (which had been overcome), and to nervous exhaustion of the brain, his mind wandering continually on his work. Mr. Coles leaves one son, married, and living in Scotland, and three daughters; the eldest, Mrs. Kelsall, whose husband has recently retired from the Indian Civil Service; the second, Mrs. Slater, wife of the Rev. T. E. Slater, of the London Missionary Society, Bangalore; while the youngest has been the constant companion of her father for many years, and was with him at the last.

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for all that he has done, that we thank God and magnify His grace. Mr. Coles's nature was a singularly rich and perfect one. A cultured mind well-stored with general knowledge, a strong intelligence, a most genial and gentle disposition—depicted in a noble countenance—he was a universal favourite in all society. He was a welcome, cheery guest in every household, whether European or Native Christian; mirthful, jocose, and entertaining; winsome and playful with little children; while in the mission circle he was a tower of strength. Above all things, he was a wise counsellor and a man of peace. His natural sagacity, balanced judgment, strict conscientiousness, and sanctified goodness, rendered him an invaluable guide in the conduct of a mission—a uniting centre of a missionary band. Pre-eminently a man of God and a devout student of his Bible, and walking closely with his Master, all who came within the sphere of his influence felt the reality of his piety and the simple, unassuming beauty of his spirit. A dignity of soul, a strong fibre of moral character, an uncompromising attitude towards all wrong, rose out of a lowliness that can only spring from fellowship with God. While keeping himself to the old paths of evangelical thought, he was generously tolerant of the views of others, and specially helpful and hopeful in regard to younger brethren. He was an ever-accessible friend, whom to know was instinctively to trust and reverently to love. To his calm and comprehensive mind one naturally turned for counsel, and in his attractive graciousness numbers have confided. To many Hindu Christians in Bellary—with which place his history will be most closely identified—he was a spiritual father; and the loss the Native Church has sustained is great indeed. To personal friends and fellow-workers his removal is a sore bereavement. But as they turn wistful eyes to that brighter country whither he has gone, they rejoice in the legacy he has left behind. Missions in India can never fail as long as there is a succession of such sagacious and saintly souls. His light has shone steadily and brightly in the midst of India's darkness for nearly half a century, and he has left a memory and an example that may well inspire those who desire to live a noble and imperishable life; a memory that will remain to illustrate the principle that

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"'Tis only noble to be good;"

and that

"He is gentle who doeth gentle deeds."

"Let me die the death of the righteous, and let my last end be like his!" Where are the young and strong who will fill the breach as the veterans fall? S.

MAY MEETING AT PORT MORESBY.

THE most interesting thing I have to tell you is that we have had our first May meeting, and with great success. It has been in my mind to hold such a meeting for a long time, but the last two years of drought and famine rendered it impossible. And now it has been held without much preparation. But the initiatory step has been taken, and in future years it will not be the people's fault if it falls through. The people were all preparing for the annual trading expedition to the West, and I knew that in three or four weeks there would be scarcely a man left in the village. I also knew that if the thing was not started before I left it would be difficult to begin it afterwards. The people would say we never gave anything in Misi Lao's time. So we gave a fortnight's notice, and on the day appointed almost everybody came. I found that the people had so little money that if we wanted to interest them all we must take such things as they had—spears, ornaments, &c.

W. G. LAWES.

Describing the same meeting, the Rev. C. W. Abel, who had recently reached Port Moresby, and was new to land and people, writes:—

"I arrived in New Guinea just in time for the collection. Upon this occasion the natives of Port Moresby, and the villages worked from this centre, were asked to make their first contribution towards the funds of the London Missionary Society, and indirectly towards the work being carried on in their own country, amongst their own

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people. It would not be the best way to secure a large audience in some parts of the world to call a meeting together solely with the object of making a collection, yet in Port Moresby five hundred people assembled last Wednesday for no other purpose.

"During Tuesday, and early on Wednesday morning, canoes arrived, bringing the delegates from the various stations on the coast. No less than ten villages sent their representatives with their contributions. The natives besieged the Mission House as soon as they landed, and Mr. and Mrs. Lawes and Mr. Dauncey were kept busily engaged with their numerous visitors from the time the first canoe arrived until the last had left again after the meeting was over.

"About nine o'clock in the morning the people gathered together in the church. Fully 500 natives were present, and the building seemed to be well filled. It is hard to say how many the Port Moresby Church will accommodate. The people sit on the floor here. They have a convenient way of folding up their legs and then sitting on top of them, and this economises space by doing away with the necessity for chairs. They can remain seated in this cramped position for an hour or two, apparently without the slightest inconvenience. Upon this occasion the floor was almost entirely occupied with an attentive, and certainly interesting, audience. I have never faced such a congregation before. Towards the front the people were simply but decently dressed. Many of them were young men and women who are being trained for native teachers in the Mission School. You had only to look a few yards behind them to see the naked savage sitting almost motionless, and looking just a little hideous in his grotesque ornamentation. To look from one man to another was to see what has been done, and what can be done, for these people by the Gospel of Christ.

"During the meeting three or four hymns were sung. The services of an instrument for accompaniment are dispensed with in Port Moresby. The remarkable singing of these people would not be improved if any attempt was made to assist it in the usual way. Some tunes, which have been familiar to me since I was a child, are only just recognisable as they are sung by the natives. When a new

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hymn is introduced here, the plan seems to be to sing the tune over a few times, and then the natives work it sufficiently out of shape to make it musical to their ears, and agreeable to their peculiar taste. They do not sing in unison, and yet it would puzzle any musician to write down their harmony. The only thing to which I can compare it is the droning of a bagpipe. Perhaps it is natural that those who have taught these people all the singing they know should be a little indignant with me for not appreciating their psalmody more fully. Neither Mr. nor Mrs. Lawes came from Scotland, or they might regard my comparison in the light of a compliment. To my ears the singing is not exactly discordant. If the tune happens to be popular, the congregation join in with no lack of spirit. I have suggested that a sample of New Guinea melody should be exported to England through the medium of a phonograph. If anything like the original quantity of sound could be reproduced, I think we could fill your largest building. The hymn to be sung is announced in the usual way; immediately after the first verse has been read aloud by the conductor of the service, the tune is started by one of the congregation. In Port Moresby this duty falls upon a young woman who has a remarkably shrill, penetrating voice. It is not as sweet, perhaps, as it might be, but it is well adapted to lead, and is never quite drowned by the combined efforts of the congregation. The first few words of every verse are sung as a solo by the leader, the audien bursting in suddenly, sometimes in a most inappropriate place.

"Mr. Lawes addressed the people after two hymns had been sung, and a portion of Scripture read. I am informed he explained the object of the meeting, and why it was they had been asked to contribute. It was because others had given that the missionaries had been sent in the first place to New Guinea, and now they were asked to assist in carrying on the work here, and similar work where it was needed in other parts of the world. At the conclusion of the address the names of the contributors were read out, with the amount or nature of the donation. It was a unique collection, and the amount realised represented the joint efforts of a large number of

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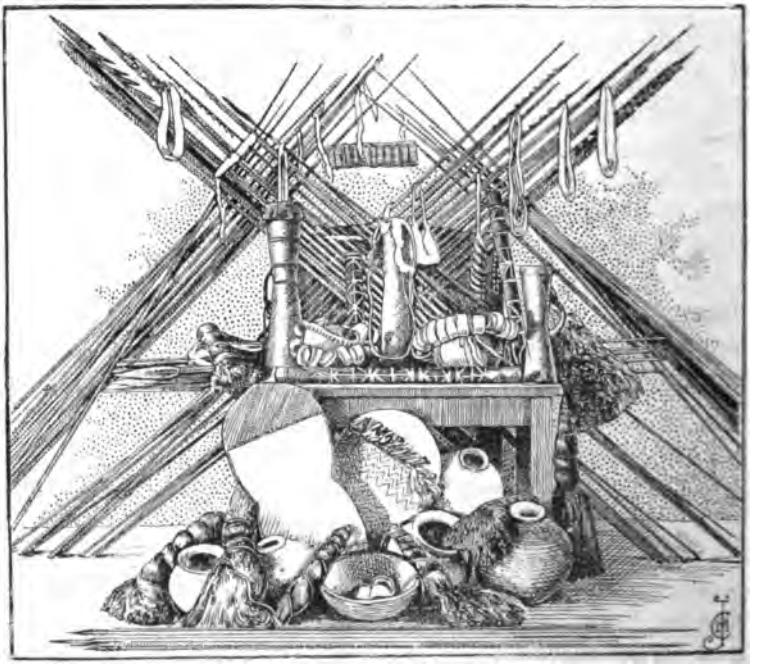
people. It may interest some of our friends at home if I give particulars :—

Cash	£20	1	6*
325 spears; 65 shell armlets; 92 bows; 180 arrows; besides shields, drums, shell necklaces, feather and other ornaments, valued at	10	0	0
	£30	1	6



THE FIRST COLLECTION.

"It was no easy matter to make a collection of this kind. Some of the things included in the above list are of considerable bulk. Many of the spears are over twelve feet long; and the drums and

* "£7 10s. of this amount was contributed in very small sums by the Papuans. The rest came from the missionaries or native teachers. I mention this because the bare figures would be misleading."

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shields of the Papuans are not to be collected on a plate. The natives were therefore requested to bring their contributions to the front of the church as their names, or the names of the villages they represented, were called out. If you could have seen their offering when it had all been gathered together in a heap, you would have been quite satisfied with this first attempt to raise a collection in Port Moresby. It will be as well, perhaps, to explain that the majority of these people have no money, and hence it is necessary to accept any article from them upon which money can be realised. The articles mentioned are to be sold as 'curios.' Many of these are highly prized by the natives themselves. Some of the articles of dress—or rather, decoration—are only allowed to be worn by those who have complied with certain not very laudable conditions of qualification.

"After the contributions had been received, Mr. Lawes called upon each of the delegates in turn to address the meeting. They appeared to speak without hesitation; but probably this was because I was unable to understand what they were saying. I might have thought them less eloquent if I had been able to follow them more intelligently. Sometimes their gesticulations gave me an occasional insight into the nature of their remarks. You only wanted eyes to follow the thought of a man who, in the course of his speech, would pick up one of the spears, and brandish it wildly over his head without in the least alarming the people at whom it was pointed. The day when these weapons were used for the destruction of human life is past, so far as Port Moresby is concerned. It must have been exceedingly gratifying to those present, who have worked here ever since the Mission was commenced, seventeen years ago, to witness the great change which their influence and teaching have wrought in the minds and over the lives of these people. The whole service lasted a little over two hours; and, as many of the people had already attended the usual six o'clock meeting the same morning, it was a matter of surprise to me that they listened to the end with such marked attention and interest."

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ALMANAC FOR 1891, issued by the American Board of Commissioners for Foreign Missions. Boston, U.S.A. Price 10 cents.

THE best missionary almanac we know. Each issue surpasses its predecessors. That for the current year bristles with facts and figures, and gives, in a condensed form, a complete view of the extensive work of the A.B.C.F.M., also summaries of all other missionary operations.

HENRY MARTYN: his Life and Labours. By Jesse Page. London: S. W. Partridge & Co., 9, Paternoster Row, E.C. Popular Missionary Biographies. Price 1s. 6d.

COMPARATIVELY little is known of this truly heroic man, and Mr. Page has done good service by providing us with a sketch of Martyn's life. His boyhood and student days at Cambridge, his determination to become a missionary, his subsequent career in India and Persia, and the tragic story of his death are traced with clearness and skill. As a cheap and popular biography the work is excellent.

PROGRESS OF THE REDEEMER'S KINGDOM. A Book for Young People. By the Rev. James Ervine, of Kingstown. Belfast: William W. Cleland.

THIS book consists of a dozen brief chapters on missionary work in Japan, China, India, Persia, Turkey, New Zealand, Polynesia, Greenland, North America, and Africa. It aims at giving a complete story of missionary operations; but, by covering so wide an area in a small volume of 148 pages, biography, missionary incident, and details of native life and character are of necessity precluded, a fact which we fear will detract from the popularity of the book with the young people for whom it has been written. On the other hand, it provides useful summaries of much of the work that is being done, and is written in fullest sympathy with that work and with the labourers who carry it on.

OUR WEE BOY: Earnest Thoughts for Young Mothers gleaned from a Brief Motherhood. With Introduction by John Lowe, F.R.C.S., Edinburgh Medical Mission. Edinburgh: James Thin. 1889. Price 1s. 6d.

THIS book has a touching history. It was penned as a relief to the poignancy of a mother's grief when her wee boy had been taken home, yet was, at the same time, intended to interest and benefit the members of the Livingstone Memorial Young Women's Christian Association, of which she was the first Honorary Secretary. The profits have been divided between the Edinburgh Medical Mission and our own Society. None but a godly Christian woman could have written the story. The ring of simple piety, goodness, and sanctified love is unmistakable, and the story of little Johnnie is calculated to help young mothers in the moral and spiritual training of their children. A few copies still remain unsold.

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CHURCH MISSIONARY INTELLIGENCER. London: Church Missionary Society, Salisbury Square. Price 6d.

FOR many years this excellent monthly has rendered invaluable aid to the cause of missions, and has occupied a place of unique influence among British missionary periodicals, no Society, but the Church Missionary Society, venturing on anything greater than a penny magazine. Though mainly devoted to the interests of one Society, its spirit and tone are truly catholic; moreover, nearly every number contains at least one article of permanent and general value. With the January issue the "Intelligencer" comes out in an enlarged and improved form, with the appearance and get-up of a review. A trumpet-like call from the Editor to "Awake," a remarkable sermon on "Henry Martyn and His Bible Translations" by the Rev. Canon Edmonds, a speech by Bishop Westcott on "Foreign Missions," a paper on "Missions and Evidences," a full report of the recent history of "The Nyanza Mission," besides numerous other minor contents, combine to make a substantial and useful number.

THE FREE CHURCH INDIAN MISSIONS.

THE Report of the Deputation appointed by the Free Church of Scotland to visit the Missions of that great Church in India has now been made public. The Rev. Professor Lindsay, D.D., from his position as Convener of the Foreign Missions Committee of the Free Church, was well prepared to examine with keen intelligence every question connected with the work and the prosperity of the Missions. He was accompanied by the Rev. J. Fairley Daly, B.D., one of the younger members of that band of strong men whom the Free Church has gathered into its ministry, and the Deputies devoted a year to their work. The result appears in a statesmanlike document of 130 pp., royal 8vo, closely printed, which bears evidence on every page of the candour, the fidelity, the tact, and the firmness with which the responsible duties intrusted to the Deputies have been discharged. The clear statement of the real conditions and difficulties of mission-work in India, and the distinct enunciation of the great principles on which that work should be carried on, will make the Report invaluable to the members of the Church for whose use it is primarily intended, while, from the fact that our own Society is labouring in the same fields, and is dealing with the same great problems, it is of special interest and suggestiveness to us.

The Report is divided into three parts. The last of these deals with the questions of local organisation and finance, and is useful mainly for illustration and comparison of arrangements.

The second part contains a statement in detail of the present condition and work of each station. In this also there is necessarily much that is only indirectly interesting to others than the supporters of the Free Church Missions. But as the chief problems of mission work in India are common to all societies, much valuable information and suggestion on questions

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of the first importance may be gathered by all who are engaged in the direction of such work.

The first part of the Report consists of general observations on the conditions and methods of the mission work of the Free Church in India, and is deserving throughout of careful study by all. The first impression of the Deputies was of the vastness of the Indian mission-field, and the extremely diverse conditions of the work in different parts.

"Missionaries at one centre know little of the work, the trials, the encouragements, and the details of successful methods of other centres. . . . . Their great distance from each other makes it well-nigh impossible to support any one of them adequately. Help given to one is no increase of strength to another."

These statements might serve as a description of our own stations in India, and the explanation of the cause of this difference of condition is even more true of the work of our own Society than of that of the Free Churches.

"This lack of concentrated effort is one of the conditions of our work in India, and, we fear, cannot easily or at once be remedied. It is shared by all those missions which were earliest in the field. It ought to be remembered that when missions began in India the Governments of the day were bitterly opposed to mission work, and missionaries were few and far between. Our pioneer missionaries made long preaching tours, and were glad to get permanent settlement where they could. Other missions which entered India later were able to select localities and concentrate their efforts."

The question that arises naturally on the discovery of this condition of things is, "Ought not the societies so situated to endeavour to come to some arrangement with each other by which they can either exchange fields, or in some way concentrate their efforts on one portion of the field, than diffuse them over so wide an area?" This question has been considered by the Deputies, but, like others who have gone before them, they have found it impossible to recommend that this course should be taken. Very wisely, however, they say, "We would most earnestly ask the Committee and the Church to see that their work of extension in the future does not lie in increasing the number of centres, but in consolidating, by increase of men and money, the possibilities of work at all the centres already occupied."

The character of the populations of India among whom mission work has to be done naturally occupied the attention of the Deputies. It was evident that they were impressed, as every careful inquirer is impressed, with the nature and peculiar strength of the difficulties arising from the social and religious conditions of Indian life. The terms "caste," "high caste," "low caste," "out cast," have become familiar to British Christians from use in missionary reports and speeches, but no one can form any real conception of what is involved in those terms as barriers to the progress of

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Christianity in India until they have been on the spot, and have been perpetually brought face to face with the practical difficulties arising from them in every mission. The position of the caste population of India, numbering, it must be remembered, 130 millions, is well described in the following words :—

"Hinduism, in the strict sense of the word, is what may be called a cellular system of society, where the cells are built up separately, and kept from all possibility of coalescing by an elaborate system of boycotting in food and in marriage. And this has given rise to a habit of thought which is the deadliest foe to Christian aggressive work. The one sin which the caste Hindu regards as unpardonable is to think and act for himself. Individual responsibility, one of the most important elements in Christian morality, is the one great sin to the caste Hindu. The individual is nothing, the caste is everything. If the average caste Hindu is to accept a new faith, then the probability is that he will come to it by a movement of masses, and not of individuals."

Mission work in India has taken two very distinct forms—evangelisation among the masses and education. The Free Church of Scotland has been conspicuous among all the missionary agencies in India for the strength and ability with which it has prosecuted educational missions in the great centres of Indian life. It was, therefore, with special interest that we turned to the Report of the Deputies to see what judgment they have formed on these now much-discussed questions about which opinion is so markedly divided. The Deputies have had the courage to criticise very frankly the work which has been done by their Church in this direction. They do not hesitate to express their opinion that an altogether undue proportion of the strength of the Mission has been devoted to educational work, and that the relation between higher education and direct evangelistic effort has not been so closely maintained, nor the relative proportion in amount so wisely observed as it ought to have been. The result of their report cannot fail to stimulate the Free Church to much more generous activity in provision for the evangelisation of the masses of Indian society.

While, however, the Deputies do not hesitate to express the opinion that an undue proportion of the strength of the Mission has been devoted to educational work, this judgment renders all the more valuable the opinions they express as to the necessity for, and the great importance of, higher education as a mission agency in the present condition of India. If space permitted, their remarks on this subject might well be quoted *in extenso*.

Laying it down "as a principle that the one absorbing aim in all real mission work is to bring our fellow-men to know Jesus Christ to be their Saviour, and to profess their faith in Him in baptism," the Deputies "put aside all arguments drawn from the spread of humanitarian and

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civilising ideas" in discussing the mission value of educational missions. They ask the question: "Is all this educational work calculated to draw men to faith in Jesus as their Saviour, and to a profession of that faith in baptism?" They reply in the affirmative:—

(1) "Unless the Christian Church is prepared to abandon its efforts to get a hearing for Christianity among caste Hinduism, unless it is prepared to confine its missionary enterprise to the sixty to eighty millions outside Hinduism proper, this higher education must be included among missionary agencies, and given an important place. . . . In the majority of provinces in India, it is still true that, whatever be the results, the Gospel has access to caste Hinduism only through the higher education. . . . This, at least, can be said, that our colleges and high schools do the same Christian missionary work for caste Hinduism which is done by primary schools in what are called evangelistic missions. They, at least, prepare the soil, and, in some degree, sow the seeds of Christianity, and they are, to a large extent, the only available instrumentality for rendering caste Hinduism accessible to Christian teaching."

(2) "Preparation for the reception of the Gospel is a recognised feature in all mission work, but it is very much more important in missions which attack caste Hinduism than elsewhere. . . . An indispensable preparation is the awakening of the sense of personal responsibility. But when men are taught from the cradle to the grave that the greatest sin they can commit is to act from a sense of personal responsibility, it is easy to conceive how much harder, longer, almost hopeless, the mere task of preparation for the reception of the Gospel in the individual heart must be. . . . The caste life is the ceremonial law of the Hindu. It is as hard for him to break from it as it is for the Jew; nay, much harder, for there is that subtle feeling, lasting as a sentiment, even when repudiated by reason, that it is a sin for him to think and act for himself. Yet this caste life, while it is the bane of mission effort, is also its hope, and may be its blessing. For, if Hindus are taught Christian truth, if they learn as they are learning, in multitudes, to estimate rightly the moral fruits which Christianity produces, that very impossibility of moving at all, unless they move in masses, will by-and-by produce a movement in the mass towards Christianity."

(3) "The converts made directly through our educational missions are for the most part men who are able to do a great deal for the cause of Christ in India. They are few in number, but they are mostly valuable men."

(4) While it is true that mission high schools and colleges do not now produce the number of converts that they once did, there is a special reason for this which is rather encouraging than otherwise: "In the earlier days of mission colleges and high schools there was no half-way house between Hinduism and all its abominations (abominations such as

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Christian people at home have no conception of, and which are so bad that they cannot be written down) and Christianity. . . . There is now no such limitation. Oriental scholars, British and German, have practically recovered for Hindus their earlier faith, and shown that it contained fewer of the degrading elements that now belong to it, and, at least, some elements of a morality, not altogether different from what they have been taught to admire in Christianity. . . . The various associations—Brahmo Samaj, Prarthana Samaj, Arya Samaj—are all modern counterparts of the various forms of the Gnosticism of the first three centuries of our era, deliberate attempts to graft Christian truths on ancient Hindu philosophy or religion. These associations are only the more marked evidences of a movement which embraces almost all educated Hindus (traces of which we have also discovered among the uneducated masses in the most unlikely places), and which attempts to cultivate Christian morality without breaking from Hinduism. This, we believe, is the great reason why converts are not now made in our colleges as they once were. We have lost the individuals, and have instead set agoing a movement which really has for its watchword Christianity without Christ, or Christian morals grafted on a Hindu stem."

The Deputies call attention to the heavier educational demands made by the establishment of universities in India. They deal very wisely with the question of grants-in-aid as affecting the missionary side of educational work; they point out the importance of having an evangelistic agency working side by side and in visible connection with education, if educational agency is to produce its full result, and they call attention to the great difficulty at present existing in obtaining native Christian teachers, and the necessity for making more full and careful provision for the training of such teachers.

The result of their report on this subject is undoubtedly to deepen the impression that, while the educational work of missionary societies in India has, perhaps, in some cases been unduly pressed, it occupies a position of such importance as an agency for reaching the most influential part of the community, and of affecting the life of young India for good, that it would be exceedingly mistaken policy to withdraw from it at the present juncture.

The report on evangelistic work and its conditions and needs is equally careful and valuable.

R. W. T.

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Arrival at Chung-King.

AFTER a prolonged stay at Hankow, during which the trying process of acclimatisation and acquiring knowledge of the Chinese language and people was going on, and after the long and dangerous voyage up the Yang-tse, Dr. Cecil Davenport has, at length, reached his destination in Western China. He writes, on November 13th, as follows:—"The journey up is most grand. What with the wonderful beauty and wildness of the gorge scenery, and the excitement and anxiety of getting up a rapid, or winding a stiff corner, one is kept on the go all day. Work I couldn't. I have sent home a full diary to my sister of the daily adventures. We had lovely weather given us, and God safely preserved us and our property through the many dangers. Rocks we got on and bumped against! Ropes broke, and let us drop back at the mercy of the current! Other boats coming to grief, and bearing down on us! All these we had, but 'yet without harm. Mr. Wilson met me about ten miles down, and saw me safe in. All are well here and very kind. I feel I have got amid true friends. You may guess how glad they were to see me; and what an unpacking we had! Things I have not seen for eighteen months have come to the light of day, and, I am glad to say, quite safely."

Work among English Soldiers.

Last month we noticed the good work going on in Belgaum among some of the troops. The Rev. J. G. Hawker, referring again to this movement, says:—

"We have had grand times of refreshing in connection with our English church. Upwards of thirty have come forward and publicly given themselves to Christ. They are full of enthusiasm, and have very warm meetings. They all seek, also, to bring others in with them, and often successfully. I am sorry we are losing the regiment. One wing has gone; the other leaves early next month."

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An Old Shepherd and "The Good Shepherd."

"Last week," says the same missionary, "we had a pleasing incident in our tour. The chief man of a shepherd village (aged 90) heard us preach in the morning. He said the word entered his ears and 'cut.' I told him to trust the Good Shepherd, of whom I had been telling him, and, referring to his approaching death especially, told him to trust to Jesus when the time of going into the unseen world came. He said he would. He learnt the name of Jesus, and that evening died, calling, not 'Shiva! Shiva!' but 'Jesu! Jesu!' He was a man of means and of good reputation. He seems to have been a Cornelius, and I am very glad we were led to teach him of the Saviour that morning. It was the last day of his life."

An Opening among the Bhotiyas.

Two months ago we made a brief reference to a projected journey of the Rev. G. M. Bulloch, of Almora, amongst the Bhotiyas, a hardy mountain race living on the spurs of the Himalayas. Mr. Bulloch thus records his impressions of that journey :—

"The tour was most successful, we obtained a hearty reception from the people in their own homes, and they evidently would heartily welcome Christian endeavour amongst them. I have left Tara Datt and Silong amongst them, and they are both working their way down with the people to their winter settlements in the neighbourhood of Bageshwar, where, as you know, they ultimately congregate in January and February for the purposes of trade. We have also allowed Jasuli, the Christian widow of Bijai Sinha, one of the Bhotiya converts we had some years ago, to spend some time amongst the people. Her father, with whom I had long and interesting conversation, begged to be allowed to have her to stay with them, and hear from herself what she thinks of Christianity. And as we have great confidence in the Christian character and attainments of Jasuli, we are hopeful that her visit may also be fraught with much good. But we feel that until some more permanent arrangement can be made for pursuing Christian effort amongst these peoples, it is, humanly speaking, vain to hope for great results. They are a deeply interesting race, and would, I believe, well repay systematic and sustained effort. And if a young Highlander or two, fired with Christian zeal and wisdom and equipped with strong physique, could be found who would devote themselves to live with these people and share some of the hardships of their unsettled life, I am sure they would find a grand sphere for serving Christ and extending His Kingdom."

Arrival at Urambo.

Dr. Wolfendale, writing from Urambo on December 24th, says :—

"Thank God, I am in splendid health, not having had a day's illness or a touch of fever. I cannot tell you how glad I am to have reached my

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destination, where I have been appointed to live and work for the blessed Master.

"The work and station are all upset at present owing to the burning of Mr. Shaw's house. It is a great loss indeed. That and the arrival of the caravan, and getting our lists ready for next year, has made us very busy. He and Mrs. Shaw are at present living in the church. I am living in my tent, which has over it a thatched roof, and is enclosed by walls of thatch. I think I shall be very comfortable for a few months, until my house is built.

"The people are glad to have an English doctor; but I do not know about the native doctors, who seem to have a fair amount of success, and always charge highly for their medicines. By-and-by I shall endeavour to make the Medical Mission self-supporting, by getting the people to bring what they can in return for medicine, &c. I have already many patients who come morning and evening."

The Matebele First-fruits.

The missionaries are back at their stations in Matebeleland once more. The Rev. D. Carnegie thus reports:—

"During my absence here the witch doctors published it abroad that my return was very uncertain. They went as far as to say that I would never again return. We are hated not a little by these so-called smelling-out men, whose cunning and craftiness often interfere with the progress of our work. One thing, however, comforts me, and that is the firm stand which those two converts have maintained during the year.* There is some hope that others will follow them. It is difficult for me to judge, but the Lord knows them that are His."

Recognition Service.

Writing from Fianarantsoa on November 22nd, Miss Agnes M. Frédoux says:—"Now that the rainy season has pretty well set in, and consequently the robbers have ceased their raids in Betsileo, the people have gradually returned to their deserted homes. It will be remembered that the Rev. R. Roberts had not been able to proceed at once to his future station on account of the troublous condition of the country, but he has now been enabled to settle in his new home, and his reception at Ambohinamboarina is well worthy of record. Rev. T. Rowlands, of Ambohimandroso, and Rev. H. T. Johnson, and myself, of Fianarantsoa, accompanied Mr. Roberts to Ambohinamboarina, all taking part in the services held on Sunday and Monday, October 19th and 20th.

"On the Sunday the large chapel was well filled, notwithstanding the heavy storm which came on just at the time of the afternoon service,

* See CHRONICLE, August, 1890, pages 256, 257. These are the first Matebele converts.

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causing the old roof to leak considerably. Mr. Rowlands addressed the people in the morning and Mr. Johnson in the afternoon, while Mr. Roberts gave out the hymns and read the Scriptures, thereby showing the people his readiness to make use of their own tongue as soon as possible.

"The recognition service was held on the Monday. Mr. Rowlands addressed the people, telling them what their missionary had come to do for them, and warning them not to take advantage of his kindness, as the Malagasy are so very apt to do. The Governor, Rainizanamè, gave a hearty address, showing his appreciation of the new missionary, who had been introduced by Mr. Johnson. Several teachers and evangelists had come up from the country, one of whom gave Mr. Roberts a warm welcome in the name of his fellow-workers. Old Rainibao, the pastor, made a characteristic Malagasy speech, bristling with proverbs and quaint sayings, in which he said: 'When my hair was still black and I had all my teeth, they told me that we should have a missionary, and I used to strain my eyes down the road to see if he were not coming; now my hair is white, my teeth are gone, and my eyes are dim, and, thank God, the missionary *has* come!' Suffice it to say that the delight of the old man knows no bounds. Mr. Roberts himself read a paper in the Malagasy language, thanking the people for their warm welcome.

"Mr. Roberts goes to a district already in full work, which has been carried on by the natives themselves, with an occasional visit from Mr. Johnson, thanks to whom Mr. Roberts finds the majority of things in good working order.

"We all wish Mr. and Mrs. Roberts a useful and happy career in Ambohinamboarina."

Death of Isaia, of Rarotonga.

"I am sorry," writes the Rev. J. J. K. Hutchin, "to have to report to you the death of a well-known native teacher, Isaia, of Arorangi. He died on August 22nd.

"He presided at the Lord's-table on the first Sunday of July, but was unable to preach, and did not again enter the house of the Lord. I went to visit him frequently, and did all I could to relieve his sufferings. His mind was perfectly clear to the last, and he had no fears or misgivings at the prospect of death. He told me that he placed himself entirely in God's hands. 'He has the word over me; if He wishes to take me, let Him take me; if He wishes to leave me, let Him leave me.' He was very prayerful, and piously resigned himself to God's holy keeping, and frequently exhorted his family to cleave to the Lord.

"Isaia was the son of Papehia, a native of Raiatea, who first taught the Rarotongan people the doctrines of Christianity, having been landed here by Rev. J. Williams in the year 1823. Papehia married a chief's daughter, and Isaia was the second son of this marriage.

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"Isaia was taken to England by Rev. William Gill in the year 1852, and returned to Rarotonga after some three years' tuition. He went to many missionary meetings in company with Mr. Gill, and I have often heard him refer to that time, and to the kindness shown him by many Christian friends in England. On his return to Rarotonga, he was appointed as co-pastor at Arorangi, and afterwards became sole pastor there, and had been teacher there some thirty years when he died. Isaia was a genial, hospitable man, and very kind to strangers. He was a very industrious man, and a great taro planter. The natives said of him that he was a 'tangata rima repo,' which means 'dirty hands.' The meaning, of course, is that he was always working, weeding, and planting, and delighted in it. It would seem a strange compliment in England, but out here in the South Seas there is no higher compliment than to have it said of you: 'He is a man with dirty hands.' Isaia was also a man able to rule the Church of God. He had his faults, and conspicuously so as regards the ruling of his own household, but as regards the church he endeavoured to keep it pure.

"He was also a good preacher, and knew his Bible well. During his pastorate a new generation sprang up. They were baptized by him, taught by him; some of them he admitted into the church; and some of these believers have preceded him to the home of the saints, and now, we trust, are rejoicing with him in the presence of the Lamb."

The Rev. James Chalmers in Aitutaki.

Our letters from the islands visited by the Rev. James Chalmers are full of enthusiasm. The tour is awakening the deepest interest. Thus the Rev. W. N. Lawrence, of Aitutaki, reports:—

"Just a week after the mission ship left, Mr. Chalmers came. He arrived here on Sunday morning, just as we were beginning breakfast. I sent messengers away at once to the other side of the island to tell the people there to come over to this side for service. As the breadth of the island is only two miles, a united service can be held on very short notice. The large church here was quite full, forenoon and afternoon, and the people were much interested in all that Mr. Chalmers had to tell about the work in New Guinea. You will understand their intense interest when you remember that everyone in the audience had some connection, near or distant, with teachers in New Guinea now, or with those who have laid down their life for God there in the past. Many things were heard, all told in just the way the natives understand and like. I am happy to say that our interest is not to expend itself in words only, for we are to give Mr. Chalmers a boat for work in the Fly River, to be called the *Aitutaki*.

"At the close of the evening service, Mr. Chalmers suggested that we might have a meeting on Monday morning. Had it been Wednesday or Friday morning, I should have expected a good meeting, but I was very

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doubtful about getting a good meeting on Monday morning, because people must be off to their plantations early to fetch food, as the supply in hand is exhausted on the Sunday. The church was again quite full, the people preferring in many cases to hear about New Guinea to a full stomach. At this meeting we had a collection for the boat, and got, for the beginning, half the amount required—dols.104·50. I wish you could drop in when a collection is being made at any of our meetings. I think I may safely say you would be rather astonished. The natives do not believe in not letting the left hand know what the right hand doeth. I suppose it comes to the same thing in the end, for each is so interested in himself and his contribution that he has no time to take any notice of others. On the Tuesday evening Mr. Chalmers left, and thus concluded a visit which we all enjoyed."

The Financial Year.

THE Society's accounts will close on the 31st March. All contributions for the current year's account should be received at the Mission House by Tuesday, the 31st March.

The Latest Arrival from Central Africa.

During the meeting of the Board on Monday, December 15th, the Rev. R. Stewart Wright, who two days previously had arrived from Central Africa, was introduced by the Foreign Secretary. Mr. Wright went out in 1887, and in a few brief sentences Mr. Thompson detailed the causes that had led to his early return. That return was a painful necessity, and a great disappointment to Mr. Wright himself, a disappointment with which the Directors fully sympathised. He had endured great privation during the trying times through which the Mission has had to pass; he had had the joy of witnessing the dawn of a better day, and of seeing the Society's Central African work show signs of decided promise, when through complications following an attack of small-pox his health became so seriously impaired that Dr. Mather felt compelled to order him home forthwith in the hope that a valuable life might be spared for service elsewhere. It was with great

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grief that Mr. Wright had torn himself away from his comrades and from the natives who had grown attached to him; but the doctor at Blantyre, with whom he stayed *en route* to Quilimane, fully confirmed Dr. Mather's opinion of the case and endorsed his action in sending him out of Africa. After six months' travelling he had safely reached the mouth of the Thames. There he had been detained through the terrible fog, but at last had reached London and was there in their midst.

The Chairman, W. S. Gard, Esq., with most cordial greetings welcomed him home. At the request of the Board Mr. Wright responded, thanking the Directors for their kind reception, speaking of his own sorrow in having to leave when the first difficulties had been overcome, the language of the people to some extent mastered, and the future bright with promise, and bearing his distinct testimony to the marked change for the better which was taking place. Solid work is being done and is beginning to tell. He instanced a chief who, thanks to Dr. Mather's medical treatment, had been restored to health, and who, formerly a foe of the Mission, was now its friend.

The Society's Deputation Agencies.

The Rev. A. E. Wareham, agent for Scotland and Ireland, reports that he has personally visited forty cities and towns in Scotland during the last quarter, and was absent from home on this work for sixty days. He writes hopefully of the Society's prospects in his district.

Dr. S. McFarlane, agent for the Midland and Eastern Counties, has been out sixty-eight days, has visited forty-nine different places, and travelled 2,570 miles. He says: "Everywhere I meet with the greatest kindness, and often with most encouraging devotedness to our cause, although it is generally those who are least able to help us who appear most anxious to do so. In many of the small struggling churches may be found those who are amongst the best supporters of our Society. They take a deep interest in foreign missions, and although their gifts may be comparatively small, their prayers surely help on the good work."

The late Rev. J. W. Gordon.

As we are preparing for press, news comes to hand of the death at a ripe old age of the Rev. James William Gordon, whose name is most honourably connected with the Society's South India Station, Vizagapatam. For upwards of forty years (1834—1875) Mr. Gordon earnestly and faithfully laboured as a missionary, devoting himself chiefly to evangelistic work. Of this work Mr. Gordon wrote a few months since:—

"But it has been said: 'What good can come of such work? You go to a market or village and preach once, and then go away, and they, perhaps, never see you again; how much good has that done?' My reply is: We are not to limit God's grace in conversion. In my long missionary career I have had many come to me, that I have met at melas, festivals, and markets,

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who have benefited by what they have heard, and by reading the tracts and portions of Scripture which they have received at my hands. I may also observe that a fine opportunity is afforded us on such occasions to sell or distribute Scriptures and tracts, an opportunity which would not exist but for itinerant and outdoor efforts among the thousands of people we have met in our mission tours."

In 1875, Mr. Gordon lost her who had been the devoted partner of his missionary career. Mrs. Gordon was a daughter of Dr. Payne, formerly tutor of the Western Academy. He then retired from active service, but continued to reside in India until 1888, when he returned to this country. His daughter, it will be remembered, who is labouring in Madras as a missionary of the Society, only a few months since returned to her post. Sympathy for her and for other members of the family will be felt by many friends. The father has gone to a well-earned rest and reward.

The late Mrs. Alfred Joyce.

Mrs. Alfred Joyce died on Sunday morning, December 21st, from the effects of a paralytic stroke. Her illness was brief, and free from any severe pain. She was sufficiently conscious to recognise and talk with her children, who all gathered around her during the last week of her life. Her last days were days of sweet unmurmuring patience and perfect rest of heart. She passed away in sweet contentment with God's will, having seen, after many self-denying anxieties, all her children following in her footsteps, and their path in life already mapped out before them.

Some years have elapsed since her active connection with the Society ceased. It was in April, 1862, that with her husband, the Rev. Alfred Joyce, she sailed for Jamaica. The first few happy years of their mutual work were spent at Mount Zion, in the central part of the island, in a mountainous and beautiful country. Subsequently Mr. Joyce settled at Chapelton, and worked the surrounding district with great diligence, fervour, and success.

In every department of the work he felt the good sense and affectionate help of his dear wife as of the utmost value; her influence among the girls and women of the station was very great.

In 1874 Mrs. Joyce returned to England with her family. The interval in which her husband was left alone, owing to bad seasons and the prevalence of epidemic diseases in which he incessantly visited his people, served to undermine his health, and he came home only to see his children, to do a little deputation work, and to die.

Since 1876 Mrs. Joyce has lived in Bedford, and she will be chiefly remembered by the circle of Christian friends there, among whom she was loved, and by her six children, who inherit as their most precious treasure the memory of her prayers, her life, her incessant love, her unfaltering faith, and her happy and peaceful issue out of all her afflictions into the light and joy of her Lord.

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Returning to Kuruman.

On Monday, January 12th, the Board took leave of the Rev. Roger Price, Mrs. Price, and three of their daughters prior to their embarkation for South Africa. In introducing Mr. and Mrs. Price to the Directors, the Foreign Secretary recounted the many and varied services they had rendered to the Society's African work. Mr. Price was one of the original party of missionaries who formed the pioneers of the South Central African work. He had spent several years in Shoshong, and had then settled at Molepolole. Following this came the call to Zanzibar and the efforts made to open up the route to Ujiji. On returning to South Africa, Mr. Price reoccupied his old station at Molepolole for a period of five years, until 1884, when he was appointed to join the Kuruman Mission as tutor and head of the Moffat Institution, a post of growing importance and responsibility. To that post he was now returning. Bechuanaland has at length come quite within the range of South African politics, and is subject to all the influences of civilisation, many of them far from happy, so that an anxious future is before the mission. Strong men are needed as leaders of the churches and native Christian communities; men who can resist the temptations to amass wealth, whether in cattle or money; native teachers who will be able to withstand all such inducements. The Directors are assured that Mr. Price is loyal to the Society and loyal to the work, and believe that the men who go forth from the Moffat Institution will prove worthy men and true. Mrs. Price knows South Africa, said the Foreign Secretary, even better than her husband. She was a missionary by birth, being the honoured daughter of their honoured missionary, the late Dr. Moffat.

The Chairman (W. S. Gard, Esq.), having with much feeling bidden these friends a very hearty farewell, Mr. Price briefly replied, thanking the Directors for their kind assurances of confidence and esteem. The Rev. E. Storrow, of Brighton, then commended them to God in special prayer.

Letter to the Editor.

DEAR SIR,—When the special appeal for the London Missionary Society was made two years ago, I gladly increased my subscription by one-half, and I have been hoping that some systematic plan would be carried out with a view to getting this done, as far as practicable, by the general body of subscribers. Would it not be possible, through the ministers, treasurers, secretaries, and collectors associated with the Society, to put this matter directly before every subscriber personally? Surely those who have hitherto given a guinea would not object to make it a guinea and a half; those who have contributed 10s. would advance to 15s. and 4s. might become 6s., while the donors of larger sums, if asked, would not fail to take their part in giving the Society a more adequate regular income.

I send you this with the earnest prayer that the suggestion may be taken

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up and, at least, a vigorous attempt made to give it effect; and I sincerely hope it may not be found necessary to refuse any good openings for missionary labour through want of funds, or to allow your devoted missionaries to continue any diminution of their slender resources.—Believe me, dear Sir, yours faithfully,

December, 1890. A VERY OLD SUBSCRIBER.

Sale of Work at the Baxter Schools, Kidderminster.

On Wednesday afternoon and evening, December 10th, a sale of work and conversazione were held at the Baxter Church Schools, which were well patronised by members of the church and friends. The object was a very unselfish one, for the benefit of the London Missionary Society. Among the many useful agencies associated with the church is a Zenana Working Bee, in which the ladies of the congregation take a good deal of interest; and the sale of work on Wednesday was the outcome of the work done by the members of the Bee. The result was an admirable collection of useful and ornamental articles, many of them useful for Christmas presents. Much taste had been displayed in the decoration of the rooms used on the occasion. The large schoolroom had been elegantly draped and festooned, and in the evening, when the Japanese lanterns were lighted, the effect was very pretty. The church parlour had been converted into a very attractive Japanese tea room, and was well supported during the evening; while the lower rooms were utilised for concerts and other attractions. The leading members of the Working Bee presided at the stalls, and a good business was done. By an arrangement with the Telephone Exchange, Mr. Johnson, the local manager, connected the schools with the "trunk" telephone wire, and during the evening the company were able to hear portions of an opera performed in a Northern town, concerts which were taking place in the Midlands, and by placing a "receiver" in the Town Hall, the concert which was being given by the Instrumental Society was also very distinctly heard in the class-room of the schools. The proceeds were £55. —*The Kidderminster Shuttle.*

Studies in Mohammedanism.

As the matter of comparative studies of religion is occupying special attention just now, we wish to call attention to a series of addresses on Mohammedanism, by the Rev. J. J. Pool, of Reims, France, formerly of Calcutta, which are being printed in the *Leeds Mercury Weekly Supplement.* The first lecture appeared on Saturday, January 10th. The articles are headed "Studies in Mohammedanism," and there will be of them in all about sixteen. The first is a sketch of the life of the Prophet, the second on the "Koran," the third on "Mosques," the fourth on "Women," and so on. The series will form a fairly complete study of Mohammedanism, and on a carefully arranged plan. Some of our readers,

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especially students in colleges, may be glad to have their attention called to the series.

Scientific Honours.

During his recent furlough in this country, the Rev. R. Baron, of Antananarivo, was elected a fellow both of the Linnæan and the Geological Society. By utilising spare hours, itinerating tours, and holiday seasons, Mr. Baron has made considerable progress in scientific pursuits, principally botany and geology, and we are gratified to learn that the Geological Society has recently awarded him the "Murchison Fund," to assist him in further research.

Monthly Prayer Meeting.

There was a much better attendance at the last gathering than we have seen for several months, and the meeting was full of life and power. Will not the friends who were present do their best to come again, and to bring others with them? A well-attended, earnest monthly prayer-meeting would mean a year of blessing for the Society. The next meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, February 2nd, from 4 to 5 p.m. Items of interest from the most recent correspondence will be communicated. The Rev. R. Wardlaw Thompson will preside.

Young Men's Missionary Band.

The meetings for the month, which will be held in the Board Room of the Mission House, from 7 to 8.30 p.m., will be as follows:—

Friday, February 6.—Members' Night. Papers by Mr. C. G. King, on "Bishop Patteson," and by Mr. B. B. Turner, on "Mackay, of Uganda."

" " 20.—Monthly Meeting. Address by A. H. Baynes, Esq., Secretary of the Baptist Missionary Society.

ANNOUNCEMENTS.

DEPARTURES.

The REV. ROGER PRICE, MRS. PRICE, three daughters and son, returning to KURUMAN, Bechuanaland, South Africa, embarked for CAPE TOWN, per steamer *Dunottar Castle*, January 14th.

ARRIVAL IN ENGLAND.

The REV. R. STEWART WRIGHT, from FWAMBO, Central Africa, per steamer *Ethiopia*, December 13th.

BIRTHS.

MCFARLANE.—November 24th, at Chi Chou, North China, the wife of Mr. Sewell S. McFarlane, L.R.C.S., L.R.C.P., of a son.

OAKLEY.—December 10th, at Almora, North India, the wife of the Rev. E. S. Oakley, of a son.

MARRIAGE.

POATE—GILFILLAN.—January 6th, at Shanghai, William Henry Poate, Esq., of Shanghai, to Clara Jane Gilfillan, second daughter of the Rev. T. Gilfillan, of London. By telegram.

DEATHS.

JOYCE.—December 21st, at Bedford, Sarah Ann Joyce, widow of the late Rev. Alfred Joyce, of Chapelton, Jamaica, after a brief illness, aged 54.

COLES.—January 2nd, at Bangalore, South India, the Rev. J. B. Coles, aged 71.

GORDON.—January 10th, at 9, Blandford Square, N.W., the Rev. J. W. Gordon, formerly missionary at Vizagapatam, South India, aged 79.

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Chorlton-road— James France, Esq., for Zenana Mission	5	0	0
For Widows' Fund (see special list)	68	3	2
For General Fund	300	0	0
Matlock Bridge. Biber	16	14	2
Middleton and Youlgreave	1	12	1
Monmouth	3	8	4
Newbury. Aux.	16	12	1
Newcastle - on - Tyne. Aux.	16	9	7
Newcastle (Staffs.).	8	4	6
T. Donaldson, Esq.	1	1	0
Newent	1	17	8
Newhaven. Aux.	4	16	0
Newport (Isle of Wight). St. James-street	12	5	4
Newport (Mon.). Ladies' Aux., for Female Missions	40	0	0
Newton Abbot	15	13	10
Newton-le-Willows	15	12	3
Northampton. Victoria-road	21	9	6
Northfleet. Miss Barber, for Female Missions	0	2	0
North Shields. Stephenson-street Congl. Ch.	11	6	4
Nottingham. Aux.	160	0	0
Nuneaton. Coton-road Ch.	1	13	6
Oldbury	1	10	0
Oldham. Aux.	31	0	0
Olney	2	13	0
Oundle. Aux., King's Cliffe, &c.	1	19	7
Peak, nr. Scarborough	1	5	0
Peterborough. Legacy of the late Mr. Isaac Knighton	19	19	0
Plymtree	0	11	9
Portsmouth. Aux.	21	5	0
Preston. Aux.	62	9	2
Puddletown	4	9	0
Radipole. Legacy of the late Mr. W. Burrough	50	0	0
Ripon	7	18	5
Robin Hood's Bay	0	18	0
Rochdale. Chas. Heape, Esq.	2	2	0
Rotherham. Aux.	168	10	0
Rugby, Congl. Ch.	13	14	7
Ryde. George-street	47	0	3
Sandwich	13	0	6
Shortlands. G. A. Western, Esq.	10	0	0
Shrewsbury. Abbey Foregate Ch.	26	11	1
Silloth	2	13	0
Silsam	11	4	7
Southend-on-Sea	38	9	4
South Molton	3	4	3
Southport. Aux.	140	0	0
Southsea. Mrs. Turnbull	2	2	0
Stafford. Coll. by Miss Walker	2	3	6
Suffolk. N.W. Division	21	12	1
Tunbridge Wells	22	3	7
Ulverston	7	9	9
Wallingford. Ed. Wells, Esq.	2	2	0
Walsall. Brownhills Ch.	1	2	0
Witheridge	0	15	9
York. Central District	24	19	9

WALES.

Cardiff. Aux.	16	6	11
Colwyn Bay. Eng. Congl. Ch.	1	4	0
Dowlais. Gwernallwyn Ch.	20	13	8
Holywell. Lecture	1	1	0
Landore. Siloh Welsh Ch.	14	1	9
Llanamtfraid	5	7	2
Merthyr Tydfil. Market-square Ch.	2	15	2
Mountain Ash. Providence Ch.	1	1	0
Narberth. Tabernacle	22	2	8
Wolfsdale	2	1	0

SCOTLAND.

Dalmellington. Sunday-school box	2	10	0
Edinburgh— A Friend	0	4	0
W. Turnbull, Esq.	10	0	0
Mrs. Sinclair, part proceeds of sale of book, "Our Woe Boy"	2	18	1
Glasgow. Dundas street			
E. U. Ch., for India	15	0	0
Inverness. For Dr. Mackay's Work	7	3	4
Moffat. U. P. Ch., for Jan Sephego	10	0	0
Newport-on-Tay. Soul-Winning and Prayer Union	15	0	0
Selkirk. Mrs. Edwards' box	0	15	0
Sutton	1	15	8
Yiddie. Mr. and Mrs. J. P. Tulloch	1	0	0

Per Rev. E. A. Wareham.

Airdrie	19	10	7
Annan	4	7	6
Cumnock	2	3	1
Duncanstone	1	3	9
Dunse	3	0	0
Edinburgh	0	7	6
Eyemouth	4	12	6
Falkirk	6	5	5
Galashiels	19	9	0
Glasgow	10	0	0
Govan	1	8	7
Kirkwall	2	6	11
Melrose	1	16	0
Motherwell	0	5	0
Newhaven	0	6	0
Newton Stewart	6	9	10

IRELAND.

Per Rev. E. A. Wareham.

Dublin	6	3	7

AUSTRALIA.

Sydney. Mr. F. S. E. Holt, for Semana Work in India	2	6	1

MISSION STATIONS.

Lifu	3,945*f.*
Mare	1,067*f.*
Ouvea	703*f.*

NEW YEAR'S SACRAMENTAL OFFERING FOR WIDOWS', &c., FUND.

To January 12th, 1891.

LONDON.

Miss Struthers	10	0	0
Barnet, High	3	10	6
Bexley Heath	6	1	1
Blackheath	24	10	0
Brentford	1	7	9
Bromley, Kent	23	0	9
Camden Town, Park Chapel	18	17	4
Catford Bridge, Trinity	6	0	0
City, Weigh House	5	6	6
Croydon— George-street	7	2	6
Trinity Ch.	6	11	7
Dalston, Middleton-road	5	0	0
Edmonton, Lower	0	14	8
Highbury Quadrant	16	15	6
Hounslow	2	0	0
Islington, Union Chapel	22	18	6
Kensington	33	14	7
Kent-road, Old, Mariboro'	6	17	0
Lewisham	21	0	0
" Algernon-road	1	4	6
Leyton, Grange-park	1	11	6
Leytonstone	8	1	1
Malden, New	1	1	2
Norwood, Upper	11	16	10
Notting Hill, Horbury Ch.	10	0	0
St. John's Wood, Terrace Ch.	1	16	0
Shepherd's Bush, Oaklands Ch.	1	6	0
Sidcup	2	16	7
Stoke Newington, Abney Cong. Ch.	25	15	1
Tottenham High Cross	1	5	11
Totteridge	3	16	6
Walthamstow, Marsh-street	4	5	4
Walworth, Sutherland Ch.	2	13	8

COUNTRY.

Alfreton	1	7	0
Batley	3	4	8
Beccles	2	10	0

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Bicester	0	15	7
Bitterne	0	11	6
Blandford	2	5	0
Bodmin	2	13	6
Bradford Aux.—			
Ryan-street	0	17	6
Frizinghall	0	14	0
Greenfield	6	9	3
Horton-lane	10	0	0
Lidget-green	1	6	0
Benton Chapel, Rawdon	3	14	0
Ilkley	5	0	0
Saltaire	5	0	0
Brighton, Clermont Ch., Preston	1	11	6
Bristol Aux., Communion Service	8	1	3
Buntingford	1	0	0
Burton-on-Trent, Guild-street	1	18	10
Bury, Bethel Ch.	1	0	0
Cambridge, Victoria-road	1	6	9
Cardiff, Hannah-street	1	2	7
Carlisle, Charlotte-street	2	2	0
Caterham	5	7	11
Cheadle	6	5	1
Cheadle Hulme	2	8	2
Chelmsford, Baddow-road	2	2	0
Cheriton Fitzpaine	0	5	0
Chorley, St. George's-street	4	0	0
Cirencester	3	2	6
Cleckheaton, Westgate Ch.	2	0	6
Colchester—			
A Friend, per Rev. E. Miller	0	10	0
Head Gate Ch.	2	2	0
Crewe, High Town Ch.	1	10	0
Deal	1	2	6
Dewsbury, Trinity Ch.	3	3	0
Dovaston	0	11	0
Droylsden	1	4	6
Earlsheaton, Highfield Ch.	2	0	0
East Bergholt	0	7	6
Eastbourne, Upperton Ch.	0	15	0
Eastwood	1	6	3
Edgbaston	6	11	0
Foulmere	1	15	0
Gainsford	0	4	8
Goole, Christchurch	1	1	0
Great Harwood	1	1	0
Guildford, Tangley District Ch.	2	1	1
Halstead, High-street	1	0	0
Harpenden	1	7	6
Hartlepool, West	8	4	7
Harwich	2	2	0
Herne Bay	1	10	0
Hertford	2	3	0
Highworth	0	10	0
Hitchin	1	1	0
Horbury, Westfield Ch.	0	16	0
Horncastle	0	8	0
Hythe	0	15	0
Kendal, Zion Ch.	10	6	7
Kingsbridge	2	6	0
King's Lynn	1	4	2
Kingsteignton	0	10	0
Leicester—			
London-road	5	17	2
Oxford-street	2	2	0
Union Ch.	3	0	0
Lewes, Tabernacle	3	8	3
Littlehampton	3	0	0
Long Buckby	1	5	0
Long Melford	1	10	0
Lowestoft	5	9	2
Manchester and Salford Aux.—			
Sale	7	6	0
Pendlebury	2	0	0
Rusholme	6	0	0
Withington	6	0	0
Pendleton	7	11	4
Stockport-road	1	15	6
Charlestown	2	0	0
Rusholme-road	7	7	4
Broughton-park	5	6	6
Grosvenor-street	10	0	0
Do., Final Instalment of Legacy by the late David Broadhurst	10	0	0
Interest on do.	2	16	6
Mansfield	1	2	8
Matlock Bank	1	1	0
Montrose	8	10	6
Morpeth	2	0	0
Newark	6	17	0
Newport, Isle of Wight	4	4	0
Newton Abbot	0	10	0
North Shields, St. Andrew's Ch.	0	17	6
Nuneaton, Coton Road	0	6	5
Okehampton	1	0	5
Oldham, Hope Ch.	6	0	0
Ongar	5	0	0
Ovenden, Providence Ch.	1	1	0
Painswick	0	10	0
Pear Tree Green	0	15	6
Peterboro', Trinity Ch.	3	0	0
Portishead, Union Ch.	1	17	0
Portsmouth, Buckland Ch.	2	0	0
Prescot	0	12	9
Repton	0	15	0
Ripon	0	14	5
St. Anne's-on-the-Sea	1	5	0
Sheffield, Broom-park Chr.	2	13	1
Skipton	2	12	0
Soham	2	0	0
Southend	4	0	11
Stamford, Star-lane	2	8	8
Stockport—			
Hanover Ch.	4	5	4
Wellington-road South	5	2	8
Stowmarket	3	0	0
Sudbury, Friars-street	2	0	0
Tamworth	0	3	6
Titchfield	0	11	4
Tutbury	0	3	6
Upminster	5	12	9
Warrington, Wycliffe Ch.	3	12	0
Wellingboro'	9	1	10
Weymouth, Gloucester-street	1	11	6
Whitchurch, Salop	1	13	0
Wirksworth	1	13	6
Wolverhampton, Queen-street	13	13	0
Wotton-under-Edge	3	16	4
Wymondham	1	1	0
York, United Service Lendal and Salem Chs.	4	10	0

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances for Periodicals, and other Payments, be made to the Rev. Edward H. Jones, *Home Secretary, Mission House, Bonsfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should also be addressed to the Rev. Edward H. Jones.

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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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MARCH, 1891.

LONDON:

JOHN SNOW & CO., 2, IVY LANE, E.C.

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LETTERS FROM MISSIONARIES, DEC. 12, 1890, TO FEB. 12, 1891.

CHINA.

Rev. Dr. Chalmers, Dec. 24.
" J. Macgowan, Nov. 10, Dec. 15.
" F. P. Joseland, Dec. 1, 2, 6, 16.
" J. L. Rees, Dec. 20, 26.
" Dr. John, Nov. 18.
Dr. Mackay (s.s. *Chusan*), Dec. 9, 30.
" Davenport, Nov. 13, 27.
Rev. T. Bryson, Dec. 5.
" W. H. Rees, Dec. 3.
Dr. McFarlane, Nov. 5.
Rev. S. E. Meech, Dec. 10.
" J. Stonehouse, Nov. 8.
Miss Goode, Nov. 6.
Dr. Smith, Nov. 24.

INDIA.

Rev. J. P. Ashton, Jan. 6, 21 (2).
" A. P. Begg, Dec. 24, Jan. 14.
" J. N. Farquhar (Port Said), Dec. 29.
" W. B. Phillips, Jan. 6, 14, 21.
Miss Blomfield, Dec. 12.
Rev. J. Hewlett, Jan. 8.
" A. Parker, Nov. 27; Dec. 4, 11, 24; Jan. 15, 22.
Miss Gill, Nov. 25.
Rev. T. Insell, Dec. 15.
Miss Hewlett, Nov. 26.
Rev. G. M. Bulloch, Nov. 24; Dec. 2, 15, 29; Jan. 6, 11.
" E. S. Oakley, Dec. 1, 16.
" J. A. Lambert, Nov. 25, Jan. 19.
" J. G. Hawker, Nov. 22, 24; Dec. 18.
" E. Lewis, Jan. 1.
" B. Lucas, Dec. 11, Jan. 22.
" J. R. Bacon, Dec. 18.
" W. H. Campbell, Dec. 12, Jan. 21.
G. O. Newport, Dec. 10, 24, 31; Jan. 2, 5, 18.
Rev. J. H. Walton, Jan. 20.
" E. P. Rice, Dec. 24, 31; Jan. 7.
" W. J. Lawrence, Dec. 10.
" W. Robinson, Jan. 10.
" J. Duthie (Port Said), Dec. 10, Jan. 6.
" I. H. Hacker, Dec. 30, Jan. 16.
Dr. Fry, Jan. 20.
Rev. J. Knowles (Naples), Dec. 26.
" S. Mateer, Jan. 6.

MADAGASCAR.

Rev. A. W. Wilson, Jan. 2.
Mr. J. C. Thorne, Dec. 20.
" T. Lord, Dec. 20 (2).
" S. Ashwell, Dec. 18.
Miss Bliss, Dec. 30.
Rev. C. Jukes, Dec. 1.
" T. Brockway, Dec. 13.
" R. Roberts, Dec. 10.
" H. T. Johnson, Dec. 24.
Miss Frédoux, Dec. 24.
Rev. G. A. Shaw, Nov. 3, 22.
" R. Hitch, Oct. 21, 31; Dec. 10.
" J. A. Houlder, Nov. 24.

AFRICA.

Mr. D. Mudie, Nov. 25; Dec. 10, 23, 30; Jan. 14, 21.
Rev. T. D. Philip, Jan. 5.
" F. W. Kolbe, Jan. 17.
" J. Harper, Nov. 29.
" W. Ashton, Dec. 13; Jan. 7, 9.
" R. Price (s.s. *Dunottar Castle*), Jan. 21.
" H. Williams, Dec. 7, 31.
Mr. A. J. Gould, Dec. 2.
Rev. J. Brown, Nov. 26; Dec. 11, 30; Jan. 7.
" J. D. Hepburn, Jan. 7, 21.
" W. A. Elliott, Nov. 25, Dec. 29.
Rev. B. Rees, Dec. 15.
" C. D. Helm (Mafeking), Nov. 18.
" D. Carnegie, Nov. 20.
" T. F. Shaw, Oct. 29, Nov. 10.
Dr. Wolfendale, Oct. 19, Nov. 9.
Mr. W. Draper, Nov. 8.
Rev. D. P. Jones, Sept. 6, 18.
Dr. Mather, Oct. 1.
Mr. A. J. Swann, June 19, 20.
" A. Carson, Sept. 29.

WEST INDIES.

Rev. J. L. Green, Dec. 17.
" L. Crookall, Dec. 30.
Mr. J. J. Bowrey, Dec. 14.

SOUTH SEAS.

Rev. E. V. Cooper (Tahiti), Oct. 13; Nov. 13; Dec. 22, 29 (Sydney).
" J. J. K. Hutchin, Aug. 30; Sept. 20; Dec. 5, 6.
" G. A. Harris, Oct. 27.
" W. J. Lawrence, Nov. 11.
" F. E. Lawes, Nov. 19.
" W. E. Clarke, Dec. 12.
" A. E. Claxton, Dec. 16.
" J. E. Newell, Nov. 28.
" Dr. Davies, Nov 22-3; Dec. 25.
" J. Marriott, Dec. 1, Jan 1.
" J. W. Hills, Dec. 2.
" W. E. Goward, Dec. 9.
" S. M. Creagh, Oct. 28.
" W. G. Lawes, Nov. 10, Dec. 26 (Sydney).
" A. Pearse, Nov. 17.
" E. B. Savage, Nov. 5.
" F. W. Walker, Nov. 29; Dec. 1.
" C. W. Abel, Oct. 30.
" W. C. Robinson, Nov. 6.
" J. Jones, Dec. 24.
Mr. T. Pratt, Nov. 15, Dec 15, Jan. 5.

CONTRIBUTIONS.*

From 13th January to 12th February, 1891.

LONDON.

G. F. White, Esq., J.P.	100	0	0
Medical Missionary Association, for Madagascar	13	0	0
F. C. and M. D. C., for China	10	0	0
G. W. Barrett, Esq.	5	0	0
Mrs. Stainton	5	0	0
Mrs. Foreman	2	0	0
Rev. Thos. Gilfillan	1	1	0
Thos. H. Gill, Esq.	1	1	0
Mrs. Williams	1	1	0
F. R. W. Hedges, Esq., for Madagascar	1	1	0
Geo. Hardy, Esq.	0	10	6
S. A. W., for India	0	10	0
"A Believer in Foreign Missions"	0	5	0
Anon., Plaistow	0	5	0
Balham. Young Men's Bible-class, for India	5	0	0
Blackheath. Aux.	97	5	0
Bow. Harley-street Bible classes	1	5	8
Brixton	25	0	6
Brompton. Trevor Ch.	5	0	0
Camden Town. Park Ch.	44	18	8
Chelsea. Markham-sq.	15	0	0
Clapham—			
Our Room	1	16	6
Grafton square— Ladies' Working Society, for India	10	0	0

* For the guidance of Local Treasurers and others, we beg to announce that contributions received on or before MARCH 12th will be acknowledged in the APRIL Magazine.

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Young Ladies' Working Society, for India	6	0	0
J. M. Curtis, Esq., for Thos. Vernon	1	5	0
Clapham-road. Claylands Ch.	10	0	0
Clapton Park	174	14	1
Crown Chapel	38	6	0
Crouch End. Park Ch.	42	6	6
Croydon—			
Mrs. Fred. Link's Bible-class	1	15	3
George-street	5	5	0
Croydon, South	2	17	6
Edmonton and Tottenham	29	18	9
Enfield. Christ Ch., F. H. Pyman, Esq.	10	0	0
Finsbury Park	42	13	7
Hackney-road. Adelphi Ch.	7	0	0
Hammersmith Broadway. Coll. by Miss M. Webster	1	14	3
Hampstead. Lyndhurst-road	31	10	5
Highbury Quadrant .. Through the generosity of Mr. G. Wilson, of Kingsland	197	1	0
Holloway—		10	9
Camden-road	38	13	0
Junction-road, coll. by Miss Hands	0	10	6
Isleworth	5	10	7
Islington. Hare Court	40	0	0
Kensington. Allen-st.	8	14	0
Kingsland	5	1	10
Kingston	21	9	5
Lewisham High-road. Ladies' Bible Class Aux.	20	15	0
Mheen Vale. Mortlake	6	15	0
Sidcup	25	6	9
Stamford Hill	111	2	5
Ladies' Working Party	44	0	0
Stoke Newington. Abney Cong. Ch.	54	12	6
Streatham Hill	76	17	2
Surbiton. Park Ch.	5	0	0
Sutton	53	2	4
Tollington Park. New Court	116	11	6
Tottenham High Cross. Mrs. F. Jenkin's Bible-class	0	7	6
Victoria Park. Approach-road	16	0	0
Walthamstow. Marsh-street	1	16	4
Wandsworth. East hill	24	14	6
Y. M. M. Band— Lectures.			
Dulwich, West	1	1	0
Hampstead	1	1	0
Tollington Park	2	1	0
Abney Congl. Ch.	1	1	0

COUNTRY.

"A Wedding Thank-offering"	5	0	0
Alton	19	12	2
Ardsley	1	14	6
Ashton - under - Lyne. Aux.	279	19	1
Banbury	2	1	1
Barnsley—			
Mr. A. Paterson	5	0	0
Regent-street	22	2	4
Bath. Aux.	26	0	0
Bedford—			
Howard Ch.	24	16	6
Bunyan Meetings—			
United Zenana Working Meeting	22	0	1
Beer. Legacy of the late Miss E. A. Mundy	90	0	0
Berkhamsted	3	9	1
Bewdley. Giles Shaw, Esq.	5	5	0
Birkenhead and Wirral—			
Aux.	74	19	6
Miss Howell	1	0	0
Birmingham. Aux.	317	8	6
Blackpool. Alexandra-road	0	8	6
Bournemouth. Aux.	76	7	10
Bradford. District Aux.	202	13	9
Bradford. Greenfield Ch., Mrs. F. Craven, for India	5	0	0
Brading	2	6	6
Broughing and Puckeridge	3	4	0
Brinklow	0	6	0
Bristol. Ladies' Committee, for Female Missions	10	0	0
Bromsgrove	8	2	11
Brill	7	8	5
Burslem. Green street	9	16	3
Cambridge. University Auxiliary	18	2	6
Chapel-en-le-Frith—			
Mrs. Spencer	1	0	0
Miss Robinson	1	0	0
Miss Middleton (2 years)	2	0	0
Chester. Aux.	25	8	9
Chesterfield	3	11	6
Chigwell. Mrs. W. C. Gellibrand	2	0	0
Cleveland. District	21	10	0
Coatham	2	13	4
Colchester. Lion-walk Ch.	12	11	4
Copthorne	0	11	5
Coventry. Ladies' Aux.	10	0	0
Cowes, East	1	5	10
Crick	1	19	9
Cumberland. Aux.	25	18	7
Dawlish	2	1	2
Deal	2	5	9
Derby. Normanton-rd.	5	7	2
Dewsbury. Mrs. Clarkson	2	0	0
Dorking. Village Stations	3	13	7
Douglas. Finch-hill Ch.	20	1	8
Empingham. Legacy of the late Miss Eliz. Barsby	44	15	0
Falmouth. Aux.	18	2	4
Farnworth. Alfred Barnes, Esq.	20	0	0
Faversham	1	12	5
Mr. S. Taylor	1	6	3
Fordham	1	17	6
Gloucester. Southgate Ch.	2	6	10
Gosport. Aux.	62	5	0
Great Marlow. C.P.	10	0	0
Great Wakering	2	1	4
Guernsey. Aux.	20	0	0
Guildford. Aux.	12	17	6
Halifax. Aux.	66	15	11
Harrogate	13	4	2
Harwich	2	2	0
Coll. by Miss Lawrence	0	5	0
Haslemere	4	4	2
Hastings. Robertson-street	42	14	11
Hereford. Bignbrook Ch.	6	4	7
Holsworthy. Miss K. Derry, for China	1	2	0
Horsham	1	0	11
Hull—			
Mr. Larards' family box	0	13	6
Salem Ch.	1	10	2
Huyton	46	6	6
Hythe	1	11	11
G. W. Southouse, Esq.	1	1	0
Ilkeston	7	3	10
Ipswich. Crown-street	6	4	3
Jarrow-on-Tyne	2	18	0
Kirkham	10	0	9
Lancashire, West—			
Aux.	300	0	0
"Of Thine own give I unto Thee"	500	0	0
Leamington—			
Holly-walk Ch.	1	15	4
Spencer-street Ch.	16	5	8
Leeds—			
Aux.	100	11	8
Ladies' Association	105	9	0
Liverpool—			
Westminster-road—			
The late Mrs. Pearson	1	10	0
Thos. Davies, Esq.	2	2	0
Miss Kelly, per Mrs. Bradbury, for Berhampore	2	5	0
Looe	5	2	0
Ludlow	3	7	7
Luton. Congl. Ch.	41	5	6
Lymington. Mrs. E. Woods	0	5	0
Lytham	8	1	10
Manchester. "S. M. M. U."	0	11	0
Manchester and Salford Aux.—			
For Widows' Fund (see special list)	83	5	5
Ashley-lane Sunday-school, New Year's Offering	5	12	5
Booth-street East, New Year's Offering	8	16	9
Greenheys Congl. Ch., for J. Joshua, Nagercoil †	1	10	0
Do., for Zenana Missions	1	0	0
Richmond Sunday-school, for Amoy	24	3	6
Do., for Bible-woman, Amoy	7	0	0
General Fund	170	0	0
Macclesfield. Park-green Ch., Christian Endeavour Society	1	0	0
Market Harborough. Aux.	27	10	4
Matlock Green and Matlock Bank	24	19	6
Newcastle-on-Tyne. Aux.	27	2	2
Newton Abbot	23	9	7
Northampton—			
Doddridge Ch.	72	17	2
King-street	14	18	9
Ongar. Mrs. Gilbert	3	0	0
Otley. Salem Ch.	10	0	6
Oxford. University Aux.	30	0	0
Pembury. Union Ch.	0	5	0
Pickering	1	1	0
Plymouth, Devonport, and Stonehouse Auxiliary.			
Sherwell	28	0	8
Laira	0	10	6
Princess-street	0	13	9
Western College	20	1	1
Union	21	7	11
Pontypool, Mount Pleasant Ch.	27	19	2
Poyle	1	8	4
Reading. Aux., per C. J. Andrewes, Esq., for India	14	9	6
Rochdale—			
Aux.	85	2	0
Milton Ch., Ladies' Working Society	6	0	0
Rochford	8	17	6
Saffron Walden. Abbey-lane Ch.	6	18	1

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St. Leonards-on-Sea....	12	9	6
Sandown	21	10	1
Saul. Mrs. S. Rowle's box	0	9	6
Scarborough. Bar Ch...	76	14	4
Sheerness-on-Sea. Almaroad	3	17	2
Sheffield and Attercliffe—			
Aux.	325	0	0
For Rev. W. B. Phillips, from members of his family in England..	2	0	0
Sidmouth	5	4	6
Southport. Ladies' Aux.	87	10	0
Stockton-on-Tees. Norton-road	19	2	10
Stone	6	11	3
Stourbridge	33	14	10
Stroud. Col. E. Smyth, for India	3	4	6
Sturminster Marshall ..	1	13	4
Sunderland. Grange Ch.	12	5	3
Swindon. J. Scamell, Esq.	1	1	0
Tattenhall	17	7	4
Thatcham.....	1	1	10
Upminster. Rev. A. M. Carter, B.A.	31	10	0
Uttoxeter	19	17	0
Ventnor	31	9	8
Wakefield. Aux.	16	10	0
Warrington. Wycliffe Ch.....	47	2	2
Warwick. Brook-street	6	13	11
Warwickshire. A Thank-offering	10	0	0
West Bromwich. Mayers Green Ch.	17	11	1
Western District, per Rev. Thos. Mann.			
Birdbush	6	15	9
Bradford on-Avon ..	6	8	7
East Knoyle	0	10	3
Heytesbury	4	18	1
Highworth.....	4	12	0
Holt	3	3	10
Lea. Rev. J. Millard	1	4	6
Malmesbury. Silver-street	9	5	8
Melksham	15	14	0
Ramsbury	4	15	9
Sherston, Sun. school	1	0	0
Stalbridge	3	0	8
Topsham	2	0	0
Trowbridge Tabernacle.....	30	14	0
Wilton	5	14	5
Weston-super-Mare....	21	15	0
Wigton.....	6	11	6
Windermere. Carver Memorial Ch.....	15	15	6
Winslow—			
Ed. Parrett, Esq.....	2	2	0
Master B. E. Parrett	0	10	6
Wooler Mill. Miss Short, for Fem. Miss.	0	10	0
Wotton - under - Edge. Legacy of the late T. S. Child, Esq., balance	16	15	2
WALES.			
Aberdare. Soar Ch. ..	2	10	9
Bargoed. Rev. D. Evans	0	5	0
Cardiff. Talhirion, &c.	16	1	0
Carmarthen. Priory Ch.	1	8	9
Hirwaen, Aberdare. Tabernacle	16	15	9
Llanelly—			
Dock Ch.....	7	10	0
Park Ch.....	2	7	9
Llangennech. Bethesda Ch.....	2	6	10
Newton, Bridgend. Hope Ch.....	2	2	0
Pembrokeshire. Welsh Aux.	9	16	5
Pembroke. Tabernacle	3	13	0
Pennorth, &c.....	0	18	2
Tynewydd, near Bridgend. Bethania Ch...	1	14	6
Ystrad Rhondda. A Friend	3	0	0
SCOTLAND.			
Airdrie. Rev. J. Paterson, B.D., for China .	1	0	0
Cambuslang. Congl. Ch.	1	5	9
Cove	9	2	6
Dundee Ladies' Auxiliary for Female Missions.			
Collection at Ladies' Meeting (less expenses).....	0	1	0
Do., at Broughty Ferry	1	2	9
Panmure-street	2	16	6
Do., Mrs. Cox's Bible-class	1	0	0
Newport	1	13	0
Ward	0	2	0
Russell.....	3	13	6
Broughty Ferry.....	5	16	0
	16	6	9
Dunfermline, Canmore-street Congl. Ch.	37	10	0
Edinburgh. Aux.	38	15	0
Glasgow—			
R. Blackie, Esq.	10	0	0
St. George's-rd. U. P. Ch.	2	10	0
A Friend, for Female Missions	1	0	0
Maudsf. Congl. Ch. ..	4	4	0
Nairn. Congl. Ch.	0	18	11
Renfrew. Mrs. J. Cuthbertson.....	2	0	0
Stonehaven	2	15	0
Thurso	2	12	0
Per Rev. E. A. Wareham.			
Airdrie.....	15	5	2
Annan	7	12	7
Barrhead.....	5	7	0
Blantyre	4	16	3
Dingwall.....	0	10	0
Dundee	3	5	7
Edinburgh	9	10	0
Falkirk	1	2	6
Forfar	7	4	8
Fraserburgh	16	4	10
Galashiels	1	1	0
Greenlaw	3	8	4
Hamilton	2	1	6
Kilmarnock	0	18	3
Leith	3	15	3
Lockerbie	1	0	0
Melrose	10	0	0
Preston Kirk.....	2	13	1
Selkirk.....	2	12	0
Wigtown.....	3	14	2
IRELAND.			
Cork. Mrs. Ashe.....	0	10	0
Dundalk—			
J. Murphy, Esq.	25	0	0
Coll. at Meeting	2	1	4
Dungarvan. Coll. by Miss Baker.....	1	15	0
Kilkiney. Coll. by Miss E. Boyd	4	15	0
Kingstown. Mrs. Barrett's box	0	11	0
Sligo. Cong. Ch.....	0	17	2
Per Rev. E. A. Wareham.			
Dublin	7	10	0
FOREIGN SOCIETIES, &c.			
Chicago. Mrs. A. Davies	0	10	0
Toronto. Rev. T. M. Belkie	10	5	9

NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS', &c., FUND.

To February 12th, 1891.

LONDON.

A Friend	50	0	0
Mr. G. Eckerman	2	0	0
Addiscombe, Christchurch.....	5	0	0
Anerley	5	8	2
Balham	9	2	2
Bermondsey, Jamaica-road	4	4	0
Brixton—			
Independent Ch.....	14	4	8
Loughborough Park	8	0	0
Trinity Ch.	7	4	0
Cheshunt—			
College Ch.	2	2	0
Crossbrook-street	2	2	0
City, Bishopsgate-street	4	15	0

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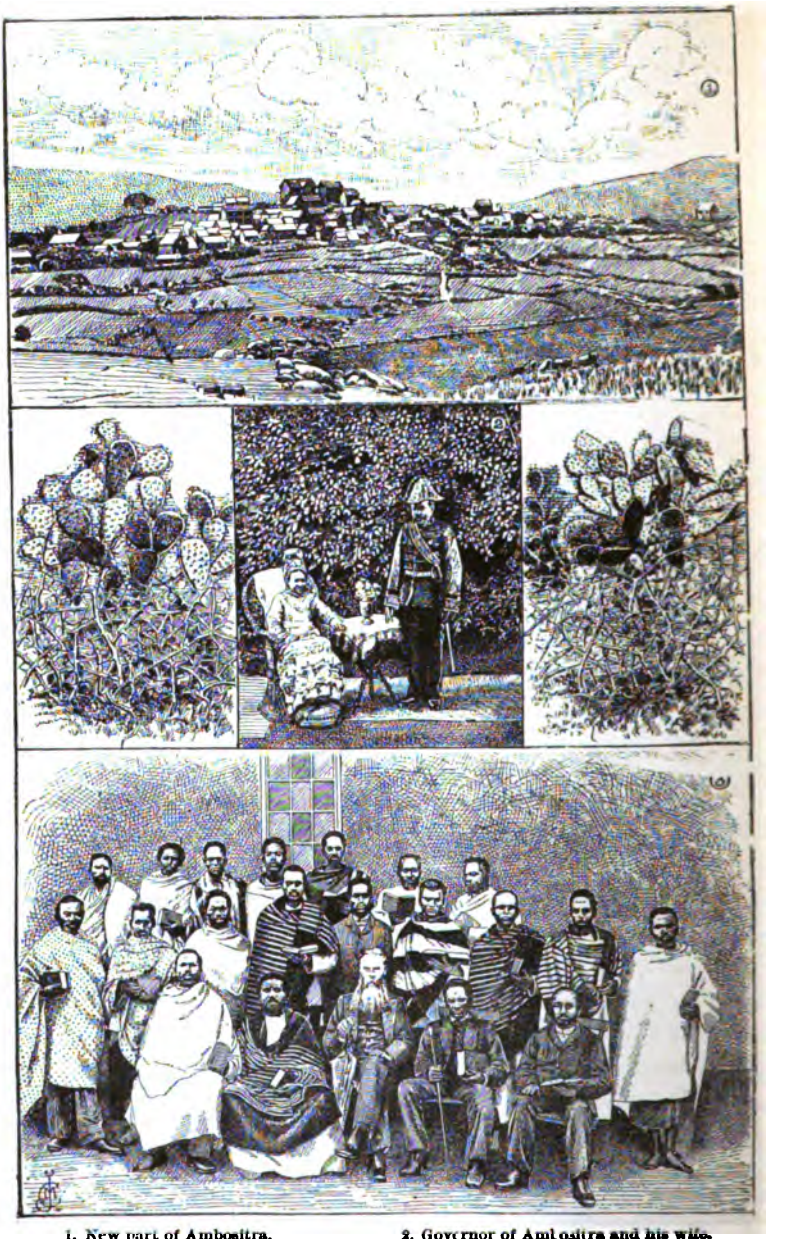

1. New part of Ambositra. 2. Governor of Amboitra and his wife.
3. Rev. T. Brockway and his preac'ers' class.

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THE CHRONICLE

OF THE

London Missionary Society.

AMBOSITRA:

A MISSION STATION IN SOUTH CENTRAL MADAGASCAR.

By Rev. James Sibree, F.R.G.S.

AMBOSITRA is one of our country stations in the northern part of the Betsileo province, where, for many years past, earnest and faithful labour has been carried on by the missionary in charge as well as by many native Christians. Although the chief town of an extensive district, and latterly a military post and seat of a Hova governor, Ambositra is hardly more than a large village, its inhabitants probably not exceeding 2,000 in number. But it has a large scattered population surrounding it, and the mission district connected with the station includes forty-four village congregations, which are worked from this place as a centre. The little town is pleasantly situated in an open and comparatively level part of the country, but with a lofty range of hills shutting it in a mile or two away to the west, and with other high hills surrounding it at a greater distance to the east, north, and south.

To a stranger coming from the more northerly province of Imerina, the country around Ambositra presents considerable interest from the skilful system of rice culture seen in the valleys and on the

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slopes of the hills. These are terraced in a most elaborate way, the water being often brought from a considerable distance, and led round the hillsides so as to supply every little step in the series with the moisture necessary for the rice, from the sowing time to that of reaping. Seventy or eighty such terraces may often be counted from the bottom of the valley to the uppermost line.

On my first visit to Ambositra, some fourteen or fifteen years ago, the place presented much the aspect of most Betsileo villages, the houses or huts being extremely small compared with those in other parts of Madagascar, and almost all built of wood or of bamboo and rush, with curiously minute windows and doors, the latter indeed being so small and high up that a stranger would say there were no doors at all, but only windows. Indeed, to get into an old-style Betsileo house is a gymnastic feat more amusing to the onlooker than pleasant to the visitor. But I was also greatly interested at Ambositra with the first specimens I had then seen of the peculiar and elaborate Betsileo wood carvings, which are so conspicuous a feature even of the landscape in some places, and of the old towns and villages of the province. The carvings adorned a kind of wooden structure of upright posts and connecting cross-rails which was erected over each one of a group of old royal tombs at a little distance from the village. These burial memorials were arranged in several different ways, but they were all elaborately carved with patterns of considerable variety, and formed, together with numberless other similar structures throughout Betsileo, very interesting examples of indigenous native art well worthy of more examination and description than it has yet received.* About a mile and a half south of the present town is the site of old Ambositra, now, and for a long time past, a "deserted village," but still retaining unmistakable evidence of its former importance in its elaborate defences of deep fosses, with strong stone gateways, and its many large royal tombs, as well as the stone copings or pavements round the

* For fuller information about these Betsileo wood carvings, see *Antananarivo Annual*, No. II., for 1876, pp. 193—199; and No. IV., 1878, p. 412, and frontispiece.

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sites of the houses which have long since been removed or allowed to fall into ruin.

But to the Christian and philanthropic traveller Ambositra presents greater interest than that arising from any artistic or antiquarian tastes he may chance to possess. For, as a station of the London Missionary Society, it is one of the best examples to be found in Madagascar of faithful and persevering, as well as successful and encouraging, work. Some sixteen or seventeen years ago, the Rev. T. Brockway, with his wife and family, settled at Ambositra to form a new station there, it being the centre of a considerable population as well on the high road from the capital and Imerina to the south of the island. As we approach the town from the north, a group of buildings on the nearer side of the place comes prominently into view.* First is the long bungalow-like mission-house, with deep verandahs; a little further on is the church, and close to it the school-house, while in the rear are several other buildings, all made use of in teaching the schools, or as temporary homes for those who come up from the country for instruction. The mission-house is well-named "The Traveller's Rest," and many a wearied traveller, whether naturalist or explorer, military officer or missionary, going either north or south, has found there a hearty welcome from Mr. and Mrs. Brockway, and hospitable entertainment during his stay.

Let me try and describe a Sunday spent at Ambositra about two and a half years ago. My wife and I were on our way home from a visit to Fianarantsoa, and from attending the annual Congregational Union meeting of the Betsileo Mission there, and so had an opportunity of staying three or four days with our friends and breaking an eight days' journey. Mr. and Mrs. Rowlands, from the southernmost L.M.S. station in Betsileo, Ambohimandroso, also joined us there on the Saturday evening. They, with their five children, were on their way to the capital, *en route* for England, after a period of nine years' successful work; so we made a large party that Sunday at "The Traveller's Rest."

Early on Sunday morning, the people were assembling in the

* These lie to the left of the view of Ambositra given in the frontispiece, and do not there appear.

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church and holding a preliminary meeting for prayer and praise before the regular service commenced at about nine o'clock. The church is a long building of sun-dried brick, neatly finished and coloured, with glass windows, and seated with open benches. We were escorted for the short distance between parsonage and church by a number of young folks, pupils in the school, and many of them a kind of voluntary body-guard of Miss Brockway, their teacher. The building was well filled with an orderly and reverent congregation, mostly dressed in clean white *lambas*.

It is unnecessary here to describe more minutely the service, which resembled in most respects the form of worship followed by all the L.M.S. congregations in Madagascar, with this exception, that the people mostly *stood* to sing, instead of sitting, as the Malagasy usually do when praising God. But a very noticeable feature in this Ambositra congregation was the large proportion of those present who had brought their Bibles and hymn-books with them, so that, when I announced the hymns and the Old and New Testament lessons, there was a considerable noise from the rustling of the leaves as the people turned them over to find the passages. Probably about 500 people were present, including the Governor, Rarivo (of whom more presently), and his officers, as well as most of the Hova residents in the town. But besides this congregation, one of nearly equal size was assembled in the large school-house close by, where service was being conducted by Mr. Rowlands. This second assembly consisted more exclusively of Betsileo. As soon as the morning service was concluded, I was asked to conduct an adult Bible-class in one of the class-rooms, and here I had the pleasure of talking for an hour or so to a group of forty or fifty men, young and old, including the Governor and his staff, who listened with interest, and questioned me with intelligence, on some subject from the Gospel story. Meanwhile, a large women's class, usually taught by Mrs. Brockway (see illustration), was being addressed by my wife and Mrs. Rowlands; and the large Sunday-school, superintended by Miss Brockway, was being taught by Mr. Rowlands. And so, on every Sunday, a large amount of work is always being carried on in this busy mission station.

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1. Ambositra Day Schools. Miss Brockway in centre of group.
2. Mrs. Brockway's Sunday Morning Bible-class. Mrs. Brockway and Miss Graham in the centre.

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The afternoon congregation was not sufficient to fill the two buildings, as many of the people come from a distance and can only attend the morning service. But the church was, nevertheless, well filled by a large company, who listened with close attention to an earnest address from Mr. Rowlands, to which the fact of its being his farewell sermon gave special interest. We have no services after sunset in Madagascar; there are no lights in the streets, nor are the people accustomed to go about much after dark, so an evening of conversation and the singing of some favourite hymns concluded our pleasant Sunday at Ambositra.

The week-days at this mission home were equally as full of work as was the Sunday. All day long the hum of the children's voices learning their lessons in the school-houses close by was heard, or their cheerful singing as school opened or closed. Bible-classes are a prominent feature in this as in all properly worked mission stations, and the preachers, the women, and the school teachers are all cared for and systematically instructed. At four o'clock each day, the bell rang for evening prayers in the smaller school-house, when forty or fifty children, with their teachers and others, chiefly those living in and near the mission compound, would assemble for a short service. On our way south, I had a large congregation on the Tuesday, to whom I preached; and on the return journey, I had a good audience for a lecture on "Books and Reading," illustrated by sketches on the blackboard. Another afternoon I had the pleasure of addressing the society of young folks called the Christian Band ("*Fikambanan, ny Kristiana tanora*"), and telling them about a few months' missionary experiences in India. This little society was formed in order to keep together and encourage mutual help among the more earnest young Christian Malagasy connected with the schools and congregation.

We were specially pleased at Ambositra to see how Mr. and Mrs. Brockway and their daughter lived among the Malagasy, and were thoroughly their friends and helpers. They seemed to have open house for all who wished to see them, and their people—young and old, but especially the former—were always about their house and coming in to talk with them. And Mr. Brockway was not only the

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pastor and teacher of his people, we found that he was also their physician. His stock of medicines was constantly in request, and a considerable portion of his time was regularly employed in receiving the sick and prescribing for the ailments of all who came to seek his advice.

Another feature of Mr. Brockway's work interested us greatly. The nearer part of the district around Ambositra is divided into a number of little centres for holding religious services in regular rotation. The Betsileo do not live so much in villages as do the Hova and other Malagasy tribes, but they are scattered about in numbers of *vala*, or small homesteads, of three or four to half-a-dozen houses enclosed in a ring of bright-green prickly shrubs. At many such places a simple service, a sort of Bible-class, is held every week, conducted by the missionary or the evangelist or others; and in this way numbers of people, who will not go to a distance to hear the Gospel preached, have the glad tidings brought to their own homes. The sound of the singing soon brings out most of the people in the homestead to hear what is going on, and so the good seed is sown in many hearts. Amid the care for the educational and religious progress of the people at Ambositra their physical health and vigour has not been forgotten. Until Mr. Fred. Brockway left to take a college course in England he was an active helper of his parents in their varied work, but he also strove, and with much success, to teach cricket and other athletic games to the boys and young men, and so succeeded in overcoming a good deal of that inertia which is almost as marked in the Malagasy as it is in most tropic-dwelling peoples.

Before concluding this sketch of Ambositra and the work done by English missionaries, a few words must be added about valuable service done by native Malagasy. For several years an excellent evangelist named Rarivo, who had received full training at the L.M.S. College at Antananarivo, was stationed here by the Palace Church, and worked very heartily with Mr. and Mrs. Brockway in all their plans for benefiting the people. After several years of service Rarivo was recalled, and, as has been done in many other cases, he was raised in rank, military "honours" being given to him,

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and then he was sent back to Ambositra as governor of the town and district, the Government deeming that his knowledge of the people and influence with them would fit him for such service. It is pleasant to know that wordly advancement did not, as is so often the case with Malagasy (and other) Christians, spoil Rarivo's character or diminish his desire to promote all good work. Mr. Brockway found him still a valuable helper and fellow-labourer. His increased influence was exerted to second the missionaries' efforts to benefit the people, and his power as governor was used to promote education and to prevent the manufacture or introduction of intoxicating drink, so that his district was free from drunkenness, and, consequently, almost wholly from crime. But about two years ago this good governor was removed by death, a heavy loss to the station, and a great grief to the missionaries labouring there. And to add to the loss the Mission thus sustained, the governor subsequently appointed, an officer named Rainisoavahia (see illustration), is a Roman Catholic, and his influence is thus naturally thrown in favour of the Jesuit Mission; while things are often done in his name (frequently without his knowledge) which cause divisions among the village congregations, and hinder the good work for so long carried on in the district. Of the labours of other good men as evangelists and pastors, preachers and teachers, we cannot here speak, but a goodly band of Malagasy Christian workers has been raised up, and are doing a great deal to help their fellow-countrymen.

The Mission at Ambositra has, as just mentioned, been deprived, but only temporarily, of the services of Mr. Fred. Brockway, and more recently of the equally valuable help of his sister, who has been appointed to assist in the Central Girls' School at Antananarivo. But the Mission has also been strengthened by the addition of Miss Graham, as a trained nurse, to carry on medical work, especially among the women and children. From the excellent service done by Miss Graham for several years past, first at Ambohimanga and then at the Mission Hospital at the capital, we may be sure that her work at Ambositra will be of great value to the people.

Long may the mission station there be a centre of light and blessing to the Northern Betsileo!

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NEW CHURCH AT TAUNG.

LAST Sunday we opened the third church in which I have ministered at Taung, and the second new one which the development of God's work here during the last twenty years has made necessary.

It would be impossible to describe the pole and mud building which I found in use as a church on my settlement here in 1867. Its condition was such that I had to get it re-roofed as soon as possible. It was small, and seemed full when about sixty people were squatting in it. It has an abiding place in my recollection, but, happily, no trace of it remains.

In 1873, after much difficulty and delay, we thankfully moved into a much larger church built of burnt bricks and thatched with reeds. This had actual doors and windows instead of the mere openings in the wall of the other building. It held about 250 people, in the way a Bechuana congregation can accommodate itself; and for some time it has been full, not only to overcrowding and overflowing, but almost to suffocation.

Two years ago we began to make an effort in the direction of a larger and still better church. To recount the difficulties met with would take much more space than the editor could give me; and, after all, the recounting of them would help nobody. When I think of them, I don't wonder that I feel old; at the same time the recollection of them never fails to awaken a deep feeling of gratitude to God who has, in His own way, removed them one by one, and enabled us to dedicate to Him a new building without a penny of debt resting upon it. In the accomplishment of this work we have literally had to wrestle against the principalities and the powers; and on more than one occasion I retired from the conflict, thinking that it was a hopeless one. All such difficulties, however, were removed by a grant of the site in trust for the native church and congregation.

And then there were the difficulties in connection with money matters. How could I tell them so as to make them understood and appreciated? A man must live among the Batlhaping of Taung for over twenty years, as I have, before he will be able to realise what is involved in raising a large sum of money among them for God's work. To begin with, my people are not rich, and wants and fancied wants are fast becoming more numerous. They all have to pay the hut tax now to Government, and that is a yearly demand. They could get money by working for Europeans, but they don't like such work. I often wish that they could somehow be compelled to work; and yet I have to acknowledge that the longer I live in this climate the less I like work myself; and of not a few Europeans whose experience I have watched I think the same could fairly be said. The difficulty of raising money to build a large church, for the roof of which timber nd corrugated iron had to be bought, was considerable. But this difficulty

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too has, in one way and another, been overcome. Friends at a distance as well as others nearer have kindly helped us. The Administrator of British Bechuanaland and the Resident Magistrate of Taung each gave us five pounds. The storekeepers and other inhabitants of the town contributed. The Board of Directors sent us a grant in aid from London. But, of course, the bulk of the responsibility rested upon the people themselves; and with all their poverty, both as regards means and willingness to give, I am thankful to say that they have done well. The stone quarrying and hauling, and the brick making and burning, did not cost anything, being done by the people themselves. The people of the town—non-church-goers for the most part—helped the chief with money to build the walls and buy some of the doors and windows. The church people at the out-stations all gave a contribution last year. All the church members at Taung contributed to the fund both last year and this. This year we have had five monthly collections averaging three pounds each month, and last Sunday the concluding or thanksgiving collection amounted to sixteen pounds. Of this sum eight gave a half-crown, thirty gave two shillings, three hundred and eighty gave one shilling, one hundred and nine gave sixpence, and twenty-two gave threepence. (Coppers, fortunately, have not yet begun to circulate here) So that even as regards money I am able to thank God and take courage.

The church stands in a very conspicuous position on rising ground in the midst of the town, and is visible to travellers while still far away. By a little crowding 500 people found room on the seats, all of which, except a few, are made of sun-dried bricks and plastered. About 100 more found places round about the platform—which is also of brick—and in the aisles. In this connection I was much interested in noticing the effect of good wholesome customs. When we opened our little church in 1873, the people complained sadly of the brick seats which were an innovation of my own. Of course they have no backs, and the women especially objected to them, saying that they made their backs ache, that they were not used to sitting up in the air, and would much prefer sitting on the ground as at home.

Last Sunday as I was going to church, a deacon met me to say that the church was crowded, and they thought there would have to be an overflow meeting in the old building. When I reached the church, however, I found that there were very few people in the aisles, which, being four feet wide, would accommodate a good many; and I was told that the women said that if they could not find room on the seats, they would not go in!

We had the native teachers from the out-stations with us, and some of them spoke at the afternoon meeting. We finished the Sunday's services around the table of the Lord, and I believe that all felt it good to be there. On Monday morning the missionary prayer-meeting was held, and special petitions were also offered for the rain, which must fall quickly if a year's hunger is to be prevented; and then the visitors went away to their villages, and the town people also scattered. All are much pleased with

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their new church, and thankful to God for His help in building it. My heart seems as if it had just had a load lifted from it, and I can scarcely yet realise that the work is really finished. "The Lord hath done great things for us; whereof we are glad."

Taung, December 10th, 1890. JOHN BROWN.

THE CHURCH OF CHRIST AMONG THE LEPERS.

LAST Sunday was a deeply interesting day at the Almora Leper Asylum. Mr. Bailey, the secretary of the Mission to Lepers, was with us, and, as we had been expecting him for some weeks, we delayed till he came the giving of baptism to eight candidates who had been for some time seeking the privilege of joining the Christians by this outward sign. They have been receiving instruction for a considerable time, and have shown great eagerness in trying to understand the things of the Kingdom of God, and have been very attentive to and appreciative of the efforts on their behalf. Poor creatures! none of them have any reason to hope to get rid of the leprosy of their bodies, so far has the disease ravaged their systems; but, I believe, they have experienced something of the hope of being rid of the leprosy of the soul caused by sin, and which bears such a remarkable analogy in many respects to that terrible scourge of the physical system. One poor fellow—Mangaluwa—who came up for baptism was so helpless that he could not come to church; but another Christian leper, who is not so helpless and has taken a considerable interest in Mangaluwa, volunteered to carry him to church that he might be baptized there along with the others, rather than have it done in his barrack room. It was indeed a deeply touching sight to see Bijua hobbling along, for his own feet are toeless, with his friend Mangaluwa on his back, along the shady paths of the Asylum grounds to the church. Just behind them was another group of three, two of whom were helping a third one between them up to the house of prayer. Another unfortunate was painfully crawling along on all fours, and obliged every few steps to call a halt in order to get relief; for, besides being terribly crippled, he

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was suffering from asthma, one of the afflictions which often accompanies leprosy. All of the eight candidates had several times given a clear account of the hope that was in them, and just before the service Mr. Bailey asked them several questions to see how far they realised their position, and each and all were clear on the points of their own sinfulness and helplessness and need of a Saviour, and of their entire dependence on the Lord Jesus Christ for salvation. After I baptized them Mr. Bailey gave them a short address, reminding them of the Saviour's tenderness and love, and how anxious He was that they, though lepers and outcasts from men, should respond to His love and become inheritors of the kingdom of purity. Dilated eyes and eager faces drank in most greedily the oft-repeated, but ever new, message of the love of God to fallen man and it would be difficult to find a more interested or attentive audience than that which can be got in the church of the Almora Leper Asylum.

At the close of the baptismal service, thirty-three communicants surrounded the table of the Lord to commemorate His love. Of these four joined with us for the first time, each one of whom had given full evidence in their conduct of their fitness to assemble in the church and be called Christians. A fifth candidate, Jai Krishna, had been looking forward for some time to the enjoyment of the privilege of this fellowship; but he, poor man, was too ill in his barrack to be able to come to church. Still he realised the presence of the Redeemer in his hut, and we trust he may yet recover sufficiently to be able to assemble with us at the table of the Lord on earth; but, if not, then he has the hope of sitting down with the Master in our Father's Kingdom. I am sure that if some of the more favoured of the household of faith could have but joined us in this feast of love with these helpless lepers, they must have had their hearts moved for their deeply-afflicted brethren and sisters in Christ. So helpless is their state, they cannot take the bread in their hands, for they have none; but with their stumps of hands they hold up a portion of their *chaddar*, or body cloth, to receive the bread and thus pass it into their mouths; and there is no possibility of passing the cup from hand to hand as is the custom in most churches, but Bond, my assistant,

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who also acts as deacon in the leper church, passes round amongst them and pours the wine into their open mouths. Solemn and touching is the way in which these people take the cup, and it has often reminded me of the spiritual attitude we are counselled to adopt by God in order to receive His blessings: "Open thy mouth wide and I will fill it." The utter helplessness and dependence of these folks on others is a continual picture of the way sinners have to come to God and get His blessing.

On Monday we also spent two or three hours amongst them, translating to some letters which had been brought by Mr. Bailey from persons in England who support individual lepers; also appointing others to take the place of some specially-supported ones who had died, and presenting *chaddars* to some of the women who had been fairly regular in their attendance at Miss Budden's Bible-class held on Fridays. Markus is one of those who has been specially supported by a devoted Christian Bible-woman in England. She had written a deeply affecting and interesting letter to him, which, on being translated to him, completely broke him down, and he, poor lad, expressed his heartiest thanks for the interest taken in him by this lady, and said how his sole desire was now to live for and serve Jesus as far as he could amongst his fellow-sufferers and be to them a missionary from Jesus. He is very useful in helping Bond, the Christian native doctor, in the work of the dispensary, and in doing many helpful services for those who cannot help themselves. He is the son of leper parents, and as a boy had no signs of leprosy about him, and was brought up in the Orphanage; but unfortunately, after seven or eight years, the disease made its appearance and he had to be sent in to the Asylum, where, notwithstanding the careful and constant use of the best known remedies, the disease has continued to develop. He is now about eighteen years of age.

Kamuli, a girl of some twelve or thirteen years, and yet very wild and untrained—she has not been long in the Asylum—had a doll given to her; but the poor child did not understand it, and thought it a goblin or some other evil thing. It was with some difficulty she could be persuaded to take it, and even then she kept it at arm's length, until some of the women explained to her that it was a play-

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thing sent to her by a loving friend in England who wished to give her a little happiness.

One little boy of about three years, not a leper, but the child of a leper, and who was taken down to the Asylum for his mother to see him, was much more intelligent over his doll, probably because of his association with other children in the Orphanage, for he took it readily and fondly hugged it in his little arms. It was quite a pleasure to see the little chap's delight. I am sure the friends who so lovingly cut and sewed the garments for the women, and took pleasure in sending the dolls for the children, would have been greatly delighted had they seen the joy of the recipients and heard their expressions of gratitude.

We have at present 112 inmates, of whom 79 are Christians, all of whom have embraced Christianity since entering the Asylum. Of these 41 are communicants. There have been 16 deaths during the year, it having been a specially trying year owing to the influenza epidemic, from which not a single inmate escaped. One of the admissions of the year was a woman with a little baby, the latter a bonnie, bright, happy scrap of humanity, with no sign of disease at present about him. The mother, Saduli, who is suffering from a very violent type of leprosy, has consented to her child being removed from her and taken care of in the Orphanage, where there is some chance of the little fellow being saved; for there are some now living in Almora who, having been early removed from their leprous mothers, have grown to maturity without developing any sign of the disease. We have just begun to use the new remedy so strongly recommended by Dr. Unna, a supply of which has been sent to us by the Government of India for experiment upon special patients. It is earnestly to be hoped that it may be successful, if not in permanently eradicating the disease, in at least alleviating some of the more terrible aspects of it. There are many things we could write about this truly Christ-like work; but these may suffice for the present to keep up the sympathy which we are so glad to see has been elicited of late on behalf of our unfortunate fellow-creatures, some of whom have become, through God's goodness, members with us of the Church of Christ, and fellow-heirs of His Kingdom.

Almora, December 13th, 1890. G. MCCALLUM BULLOCH.

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THE REV. S. J. HILL, OF BERHAMPORE.

ANOTHER of our veteran missionaries has passed from the scene of his labours to the presence of his Lord. Samuel John Hill may not be well known to our friends in this country. During the whole of his missionary career he was in England but once, and he was a man without a trace of ambition to be known. To us, however, who had to do with him in India, he was well known as a missionary, with rare qualifications for his work and of singular devotedness, "a workman that needed not to be ashamed." In his knowledge of the native language, and his acquaintance with native life and habits, there were few, if any, English missionaries of his time equal to him.

Twenty-seven years have passed since Mr. Hill was in England. So long a stay in the exhausting climate of India without the change which, for an Englishman, is necessary to prevent the entire collapse of health, did undoubtedly enfeeble our brother's constitution and probably shortened his life. He lived, however, for sixty-five years, and, of these years, about fifty-six were spent on the burning plains and malarious marshes of Lower Bengal. For many years his home life was lonely, his wife and children being in England. But about eight years ago he had the pleasure of welcoming to India his second son, who was with him in his last illness. He passed away in January of this year.

Mr. Hill was born at Berhampore, Bengal, in 1825. His father, the Rev. Micaiah Hill, was the founder of the Berhampore Mission, and there the subject of this memoir died. There is something pathetic and beautiful in the fact that on the same spot where the old missionary, a few days ago, closed his eyes on the world, there his mother, sixty-five years before, prayed over her new-born babe and consecrated him to the Lord's work to be a missionary somewhere in the Master's broad fields of service. How encouraging to faith and prayer is such an instance! It is a sweet and hallowing reminder of hidden spiritual forces that are within our reach—a reminder before which the doubting and uneasy spirit may be hushed into comfort and hope.

Sixty-five years ago, or a little earlier, Berhampore was very different from what it is now. Then it was a great military station. The noble and extensive barracks, built by Lord Clive, and said to be the finest in India, with commodious residences for officers, were filled with English soldiers. The vast grassy square, skirted on three sides by these buildings, was alive at daybreak each morning with troops on parade. On the broad promenade along the bank of the river, English ladies and gentlemen, riding or on foot, enjoyed the cool evening air, while military bands played their music. There were large silk factories, too, in the neighbourhood. The English chapel was often filled with soldiers and civilians, to

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many of whom the earnest ministrations of Mr. Hill, sen., were greatly blessed. Now, the barracks are silent and empty. The great square is deserted. The promenade is no longer a scene of life and gaiety. The reason for this standing camp and for the change is easy to understand. A few miles distant along the river is the Mohammedan city of Moorshedabad, the old capital and court of the ruler of Bengal, a place and power once hostile to British rule. The city had to be overawed, and troops kept in readiness for exigencies. It was a Nawab of Moorshedabad who perpetrated the horrors of the Black Hole in Calcutta. The Nawab is no longer formidable to the British Government. His power to do harm is gone. His great palace is not used, except on rare state occasions or as a sight to the few travellers who can turn aside to see out-of-the-way places. Moorshedabad has sunk into insignificance and decay. It appears to the passing traveller as little more than a palace, a few dilapidated mansions, and a crowd of huts. The population, however, is still large. As to Berhampore, though its glory as a military station and the scene of a busy European life has passed away, the importance of the place as a centre for missionary operations among large native populations has not diminished.

Mr. Hill, in his boyhood, was sent to England for education, and at the age of sixteen returned to India with his parents. While in secular employ, in places far away from English stations, where he saw no white face for months together, he gained his perfect freedom in speaking Bengali. In his early manhood he was living in Calcutta and serving as a clerk in Government employ. At the same time he was a useful member of Dr. Boaz's church at Union Chapel, and devoted much of his leisure time to preaching. His missionary friends advised him to offer himself to the Society for work as one of its agents, and he decided to do so. About the same time he received the offer of the head-accountantship in the Commissioner's office, with a salary of £840 a year and a free house. But his mind was made up. He declined the offer and joined the Society. He had not received a collegiate training for the ministry; but such were his natural gifts and his qualifications for immediate work, and so great was the need of men, that it was thought undesirable to keep him back from the work for years by sending him to England for a college course. Accordingly he was ordained at Union Chapel in September, 1853, when he was twenty-eight years of age. Among those who took part in the services were the missionaries Mundy, Lacroix, Mullens, Parker—a worthy company long since departed—and his eldest brother, now the much-respected minister of the Congregational church at Faversham, Kent.

In the same year he married Miss Leonora Muller, a lady in full sympathy with his work and his aspirations, and proceeded to Berhampore, his birth-place, where his father had laboured, and which was to be the scene of his own work for the greater part of his life. There he preached in Bengali,

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Hindustani, and English, taught in the Mission School, and translated, for the Bible Society, part of the New Testament into Mussulman Bengali.

When Dr. Mullens returned to England in the year of the great Mutiny, Mr. Hill came to Calcutta again for a time, and took charge of the native church. While there he organised the Family Pension Fund for native Christians, an institution which has been an unspeakable boon to the native Christian community.

THE LATE REV. SAMUEL JOHN HILL.

On his return to Berhampore, he threw himself with enthusiasm into the work of Anglo-vernacular education, feeling the importance of getting hold of the youth of India at the period of their life when the mind is most open to deep and lasting impressions. He also conducted Bible-classes in his own house, and had great influence with young men. We know some in Calcutta and at Berhampore who look to him as their veritable "father in God." Now that he is no more, there will be many, both among Christians and Hindus, English and natives, who will realise

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how largely he has entered into their life and become part of it, and that for good and not for evil. The good he did is not "interred with his bones." He worked well at the foundations of the spiritual temple that is rising in India.

Mr. Hill was great in gentleness. The sick, whether European or native, could send for him at any time of the day or night; and as he had a good knowledge of medicines, he became both nurse and doctor to them, and ministered to them with the patience and gentleness of a woman. It was like him to bring into his house a lonely neighbour, an aged Government pensioner, who was timid and nervous lest sickness and death should overtake him in his own house with no friend near him. The delight he took in helping others made him strong to bear his own solitary life. If a missionary brother in sickness visited him for a change, his devotion and tenderness to the invalid went beyond all expectation. "To be sick or sorry," as one said, "was a sufficient recommendation to Mr. Hill." Indeed, he would befriend and defend people with whom others, with good reason, had lost patience. He was a great favourite with mothers and children, and when his kindly voice was heard on the threshold, the little ones would leave their toys and run to meet him. His mastery of Bengali would have enabled him to render great service to the Mission as an examiner of young missionaries. He did this once, never again. He shrank from the possibility of having to mark a young brother "failed." And to deter us from urging him to this service, he warned us jestingly that "if he were an examiner no lady missionary would ever fail." Such an assurance of success would of course have its due effect with a "committee."

During his illness Bengali friends showed extreme solicitude about his condition, coming repeatedly to inquire about him. They begged to be allowed to carry his remains to the grave—an appropriate tribute of respect and affection to one who had sacrificed worldly position and fortune, and spent his life for the good of the people of the land.

His work was on his mind to the end—this, and the thought of his wife and children, who, in wanderings of mind, he sometimes fancied were with him. He sent to the Committee in Calcutta, strongly urging them to grant a request he had to make, "the last, it might be, he should ever make to them," namely, that one of the brethren in Calcutta might be sent at once to take up his work. He had concluded that, even if he recovered, he must give up his work. The thought of this seems to have preyed on his mind, and increased the prostration to which he finally succumbed.

As to his human frailties, this is not the occasion for referring to them. We knew them, and we know that they were not such as to detract from the truthfulness of this notice of his devoted life.

Along the banks of the mighty Ganges, in quiet little English burial-grounds, are the graves of men and women, not a few, who counted not

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their lives dear unto themselves in the service of their Lord. They took up their work in the spirit of obedience. They desired to save men. They read aright, and with glad hearts, the Lord's gracious purposes: "For from the rising of the sun, even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of Hosts." Those silent graves awaken in us thoughts of duty and obedience. India is to be "full of the knowledge of the Lord." W. J.

Welcomed Back to their Stations.

BRIEF letters, announcing their safe arrival—the one at Nagercoil, Travancore, the other at Salem, South India—have been received from the Rev. J. Duthie and the Rev. W. Robinson. Mr. Duthie writes, on January 6th, as follows:—"We arrived safely at Nagercoil on the morning of New Year's Day. We landed at Tuticorin and came on *vid* Palamcotta. Our native friends came out to meet us in great force, and we had the pleasure of finding Mr. and Mrs. Fletcher,* the Hackers, Fry, Allan, and others, all waiting to receive us. At noon we held a meeting in the church. Altogether it was a 'Happy New Year' to us and to all here. On Sunday we had a United Communion of all the church members in the Nagercoil district. About 800 were present—a smaller gathering than we usually have, owing to the prevalence of cholera in many of the surrounding towns and villages."

Mr. Robinson, in a letter dated four days later, says:—"Our friends in Salem were glad to see us, and gave us a right hearty welcome. We commenced the New Year with a meeting of the Salem Native Christians' Prayer Union. It was held in our church, and, besides our people, there

* The Rev. W. Roby Fletcher, M.A., of Adelaide, South Australia, now on a tour of inspection in South India.

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were the S. P. G., Salvation Army, and even the Unitarians. Short speeches, frequent and fervent prayers, singing, and a 'testimony' from Captain Deva Sundram, brought to a close one of the happiest meetings I have ever known. Great grace was upon all the people, and the Master's presence with us was an earnest of His promise, ever fresh and ever true: 'Lo, I am with you alway.'"

The Tripatur Missionary at Work.

From a somewhat extended report written to the Foreign Secretary by the Rev. C. G. Marshall, missionary in charge of Tripatur and its thickly-peopled district, we extract the subjoined descriptions of plans and future prospects:—

"Visuvasam is doing a good work in and around Harur," writes Mr. Marshall. "I was extremely pleased during my stay (of six days) there to see the way in which he was respected everywhere and by all classes. He is not an educated man, but in a humble, earnest, loving manner goes in and out amongst the people and thus wins their confidence and esteem. May he be the means of leading very many of them into the fold of the Good Shepherd! We had big audiences here and the people listened well. Every evening we assembled in the same spot in the bazaar, and at last the people began to expect us and to come to the place in readiness to hear more of the 'Word of Life.' The audiences were varied, people came and went, but we were pleased to notice a few who came every evening and listened attentively throughout. I believe in concentration. Continuous effort in one place is, I think, more likely to meet with success than that which is scattered over a wide area. We have not only to sow the seed broadcast, but to harrow it in, weed it, water it, and protect it from injury. Much of the seed we sow is, we are afraid, lost for want of this after-attention. There are so many agencies abroad to scorch and choke and destroy it, and so few to cultivate. Our prayer still is that the 'Lord of the harvest' may send forth more labourers into His harvest.

"It is my custom generally, when camping in a large town, to have service in the bazaar every evening and to visit the villages in the morning early, before the people go out to the fields. In this way due attention is paid to the larger needs of the town, and the villagers are 'caught napping.' As the latter do not return from their fields till sunset, it is impossible, in the busy seasons, to get good audiences in the evening. But in the morning, if we go early, we catch them, and, although they are generally in a hurry to get to work, they stand round us for a little while, at least, and hear something which they can think about during the day.

"Palcode and Pennagram are both large towns. We stayed some days in each, and had exceptionally good audiences. In several villages round Pennagram we were told by the people that this was the first time they

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had heard anything about Christianity. 'It is a good way,' they said; 'and if you come often and teach us we shall all become Christians. Give us schools, in order that our children may learn to read the Christian vedas.' We really ought to go in for village schools. I know many large villages where there is no school of any sort, where the people have asked for them, and promised to send their children and even to pay an anna or two in the way of fees. It would cost money and men; but we must do it if we are to get any hold upon the villages.

"In Pennagram (town) there is a widow of the Vamyar caste (oil-mongers) who has been led to embrace Christianity through the influence of the apothecary's wife of that place. She attends prayers regularly at the apothecary's house, and embraces every opportunity of learning more of Christ and of His salvation. She is happy in her new faith, but as yet she is only a 'secret disciple.' She would gladly confess her Saviour before the world, but the moment she did so she would become an outcast, homeless and friendless, and she fears to take the decisive step, or trembles lest, having done so, she should turn back again and deny her Lord and Master. She has many relations in the town, some of whom give her work, and thus she supports herself. The apothecary will probably be transferred at the end of the year; she will then have no one to teach her or help her, and how will she be able to stand alone in that heathen place? On Sunday she joined us in Christian worship, and at the close spoke to us of her hopes and fears. It was truly touching to be there. She had come secretly. Her relatives or neighbours might be within hearing, might hear from her own lips words which would shut her out from all further intercourse with them. A door creaks; she starts. A footfall is heard; she shrinks back. Her voice is hushed to a whisper scarcely audible, even in that small room; and thus with fear and trembling, yet with some degree of courage, she confesses her love for Him who loved her and gave Himself for her. Poor soul! She is but one of many such, whom the bigotry and hateful institutions of men are keeping, or trying to keep, from the Saviour's side. Let her remain longer a 'secret disciple'; the Master will take charge of her, and by and by, perhaps, under the impulse of a growing love and a stronger faith, she will come forth and take her right place.

"This reminds me of another want. We need a magic lantern with a good supply of slides in Scripture subjects. I have said that in the cultivating seasons it is almost impossible to get an audience in the evening. That is quite true as referring to the time just before sunset. But after the people have washed themselves, rested a little, and eaten their evening meal, they are in the best of moods for listening. As a rule, if it is very dark, it requires a greater attraction than preaching to bring them together in anything like numbers; but a magic lantern will 'fetch them' at any time, keep them listening with eyes, ears, and mouth—for they

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open them all pretty widely at such times—and give them something to remember and talk about for the rest of their lives.

"'Seeing greatly assists hearing.' This is true generally, but especially is it so in dealing with the very ignorant. Pictures illustrating Bible scenes and Bible teaching, accompanied at all times by an earnest address, would be sure to have good effect. If you happen to know a friend of the Mission who is constantly expressing his faith in magic lanterns and his eagerness to present one to any needy mission, will you be good enough to mention the needs of Tripatur?"

A Member of the Y.M.M.B. in South Africa.

The Rev. H. Williams, of Molepolole, in the Bechuanaland Protectorate, states that he had the pleasure of meeting a member of the Young Men's Missionary Band when he was at Mafeking for a few days. This was Mr. H. C. Hurry, son of the Rev. N. Hurry, a Director of the Society. Mr. Williams says that it seemed to bring Blomfield Street very near to see Mr. Hurry in the native congregation on the Sunday he preached there.

More May Meetings in New Guinea.—Immense Heaps of Food.

Last month we gave an account of a remarkable gathering, and yet more remarkable collection, at Port Moresby. We now record from the pen of Rev. E. B. Savage the story of other meetings. Writing, on November 5th, Mr. Savage says:—

"I am writing from Motumotu, where I am staying till Mr. Chalmers returns from Rarotonga. Before coming here, I visited all the stations in the Western Branch of the Mission from Mabuiag to Kiwai. I had previously arranged for our annual 'Mei' at Mabuiag, Saibai, and Murray Island, and for a gathering of all the teachers at the first-named place. There seems to be a growing interest in these 'Mei' meetings, which is truly gratifying. The people look forward to them as the one great event of the year, and enter so heartily into everything connected with them, that it does one's heart good to see them.

"Both at Mabuiag and Saibai immense heaps of food were prepared for the visitors, measuring 36 ft. in circumference at the base, and rising to a height of 9 ft. A ring of cocoanuts, packed close together, formed the base. The enclosure thus made was filled up with sweet potatoes several feet high. Then came a pile of yams, upon which were placed bunches of bananas of all sizes and pumpkins. The sides were then decorated with cooked dugong and fish. God's blessing having been asked upon the food thus provided, and a few words of exhortation given by one of the teachers, the whole heap was shared out among the visitors, to whom it exclusively belonged.

"The public meetings and collections were no less heartily entered into. At Mabuiag I must confess to being most agreeably surprised when I made

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up the total of their contributions. Last year they gave just over £30, being the largest sum they had ever contributed. But what was my surprise to find they had made a clean jump of £26 over this amount, reaching a total this year of £56 16s. 6d. Surely their hearts must have felt something of the power of Christ's Gospel, or they would never give so freely to help forward its propagation. When I said, 'Thank God!' they said, 'Yes, we thank Him, too. He has given us many good things we knew nothing of before.'

"At Saibai, where they had scarcely any chance of getting money, they gave £12 7s., being an increase of £1 over last year. This is going in the right direction. They would be quite as glad to give, I believe, as the people of Mabuiag, but they have not the money.

"The Murray Islanders were not ready for the 'Mei' when I left for the other places, so I had to return there for this purpose. I had taught them the hymns for the 'Mei' before starting, and William kept them well up to the mark in my absence. He also displayed a great deal of taste in decorating the church, which was very prettily done. There was also a pleasant surprise for me at Murray with regard to the collection. They said they would try hard to get as near as possible to Mabuiag; but although they were not able to reach this sum, they managed to contribute £9 or £10 more than last year. (I am not quite certain about this.) This year the collection amounted to £40 4s. 9d. This gives a total of £109 8s. 3d., the largest, I believe, ever taken in the New Guinea Mission. To me this is exceedingly gratifying, and I am sure it will be so to you."

The Financial Year.

THE Society's accounts will close on Tuesday, the 31st of this month. All contributions to be included in the year's account must be received at the Mission House on or before that day. In making this communication, the Directors desire to intimate that the present income is still far below the expenditure which is absolutely necessary for carrying on the present work of the Society, whilst at

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this moment many of its most important mission stations urgently need additional workers. The amount obtained from legacies up to this date is much under the average received from this source.

The Directors therefore entreat the officers of Auxiliaries, and the friends of the Society generally, to make very earnest efforts to obtain new and even such largely increased contributions, that the year may not only close without a deficit, but with a clear indication that the supporters of the Society wish the Directors to go forward in the glorious work of giving the Gospel to the heathen.

The Society's Anniversary.

The arrangements for the Anniversary are not yet complete, but on the last page we give the details as far as they have been definitely fixed. Principal Edwards, a preacher of great reputation, comes to the Society's aid from Wales, the land of preachers, and his appearance in the pulpit of the City Temple will awaken much interest. From Scotland comes the Rev. Professor Lindsay, who not only fills the responsible office of President or Convener of the Foreign Missions Committee of the Free Church of Scotland, but who has recently returned from a visit to India, which extended over a year. References to that visit, and to the exceedingly valuable Report on Indian Missions which is the outcome of it, appeared in our last issue. From Scotland also comes the Rev. George Gladstone, one of the leading ministers of the Evangelical Union, an able and eloquent speaker, who has not infrequently appeared in London pulpits. In Mr. Woodall, M.P., the Annual Meeting will have as its chairman a man of business capacity, and one who never fails to spare time from business and politics for the furtherance of direct Christian work. Mr. A. J. Shepheard, the indefatigable President of the Young Men's Missionary Band, will be the right man in the right place as chairman of the Meeting for Young Men, and with the popular minister of Allen Street, Kensington, and missionaries as speakers, that meeting ought to be, as in previous years, a marked success. The arrangements for the Ladies' Meeting and for the Breakfast (which are in the hands of the Ladies' Committee) promise well, and are sure to issue in large and deeply interested gatherings.

Anti-Opium Convention.

In the belief that this country is entering upon a crisis as regards the opium traffic, and that God is calling the churches of Great Britain to arise in His name and by a grand united effort overthrow that great iniquity, it has been decided to convoke in London a large convention for prayer and consultation. Meetings will be held in the Friends' Meeting House, Bishopsgate Street, on Monday, Tuesday, and Wednesday, March 9th, 10th, and 11th. There will be sittings mornings, afternoons, and evenings: the

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four first meetings for prayer, then four for conference, and a final meeting for speeches. Appeals and information are being sent to 40,000 ministers of religion all over the kingdom.

We commend this Conference to the prayerful consideration and sympathy of all friends of missions, and to all lovers of national righteousness. Missionaries of different sections of the Church of Christ tell us in mournful tones of the frightful havoc the opium makes and of the oft-repeated taunts of their Chinese hearers, that it is Great Britain that sends the opium. The native Christians of China are appealing to us to deliver them from its curse. How much longer is this blot to remain upon our escutcheon?

Reception of the Rev. J. A. Houlder.

On Monday, January 26th, the Foreign Secretary introduced the Rev. J. A. Houlder, of Tamatave, to the Board. In doing this, Mr. Thompson stated that Mr. Houlder had arrived a few days before, and reminded the Directors that he had come from a station exceptionally trying, and after an experience of a very varied character. He was placed in a position of great delicacy and difficulty. The social condition and moral corruption of the port of Tamatave, where licentiousness and riot abound, exert a most pernicious influence upon the degraded tribes of the east coast of Madagascar, among whom Mr. Houlder's work lies. It has required peculiar strength of moral endurance and fibre to carry on missionary operations in such circumstances, added to which there has been the physical difficulty, the missionary's constitution being sapped by constant attacks of fever and other tropical maladies. He had, therefore, a strong claim for special sympathy from the Board. The Foreign Secretary proceeded to congratulate Mr. Houlder upon the excellence of his report upon the Society's East Coast Mission, that report having completely changed the views of the Board, and induced them to continue the Mission. He sincerely hoped that his visit to England would thoroughly re-establish his enfeebled health. The Chairman (W. S. Gard, Esq.) then cordially welcomed the missionary home in the name of the Directors. Mr. Houlder briefly replied, thanking the Directors for their sympathy and for their confidence. He had found the difficulties to be much greater than he had anticipated. Still church life was not dead, the work was not in vain, and he trusted that none would feel discouraged. The natives were very backward in helping, but we must be patient with them, and "in due season we shall reap, if we faint not."

Presentation of the Livingstone Gold Medal.

The annual re-union of college students at the Mission House took place on Friday evening, January 30th, when nearly forty responded to the invi-

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tation of the Directors. Prior to the speech-making, tea and coffee were served in the Museum, which now presents an attractive appearance due to recent renovation and re-arrangement.

W. S. Gard, Esq., Chairman of the Directorate, presided over the meeting in the Board-room, and, after prayer by the Rev. W. Roberts, B.A., gave the students a cordial welcome on behalf of the Directors. The Rev. J. Sibree, of Madagascar, spoke of the varied work which a missionary of the Society had to do in that country as guide, philosopher, and friend of a large circle of churches. When he thought of the intense joy which mission work had been to himself from the very first, he could not understand why there was not a superabundance of men coming forward for the work. Grand things were being done in Madagascar, but grander things still were to be done before the entire island was brought to Christ.

An exceptionally interesting item in the proceedings was the presentation of the Livingstone Gold Medal, designed and offered by A. Wyon, Esq., F.S.A., F.R.G.S., through the medium of the Society, to the ten Independent colleges, for an essay on Mission Work. The examiners (Rev. Dr. Conder, Rev. Dr. Green, and Mr. Wyon) had awarded the prize to Mr. G. P. Ferguson, of Mansfield College. In introducing Mr. Ferguson, the Rev. R. Wardlaw Thompson spoke of the rapidity with which Africa had come to the front since his earliest recollections of Livingstone, when he was himself living in Cape Town, and was invited by the great explorer to join his caravan—the brave, quiet, patient Livingstone, with his undying love for the African, and burning desire to have the African delivered from the slavery of sin and of man. Mr. Thompson said that, although only four students had competed for Mr. Wyon's beautiful work of art, he hoped more would compete annually after this first start. The successful competitor, strange to say, came from Wellington, Cape Colony, being one of the few students who had as yet come to this country from the South African churches.

The Chairman handed the medal to Mr. Ferguson with warm congratulations, and expressed the hope that he would win still greater trophies in the bringing of souls to Christ.

Mr. Ferguson, in responding, remarked that Livingstone had ever been one of his heroes, and he felt proud of being the possessor of the medal. Nothing had stimulated his interest in missions so much as the preparation for the contest.

The Rev. R. F. Horton, M.A., said he felt nothing to be more full of promise and of interest to himself than the addressing of students, and he wished to speak on the present occasion about their settling at home as ministers. Missionaries on returning home often felt how indifferent the churches were to their mission work and message, and, when they discovered that, they sometimes wished themselves back

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among the heathen. Let those who were called to be ministers at home see that the churches over which they presided were missionary churches through and through. If they could get all the students present that evening to maintain the missionary interest right through their churches, it would probably accomplish more than if they could induce half-a-dozen of them to promise to go out to be missionaries. In reference to his visitation of the churches in Scotland and America, Dr. Pierson had said that he had never found a church apathetic to missions if the minister was informed about the work. As a Congregational church was constituted, the peculiar impulse to work came through the pulpit, and whatever did not come through the pulpit was never likely to reach the Church as a whole. How then were ministers to fulfil their task of stimulating the churches? First, by making themselves acquainted with facts. The Acts of the Apostles were being written to-day in the unpretentious missionary magazine, and in the simple continuation of God's great story of the preaching of His Gospel through the Apostles. If that was the right view of the case, ministers were more justified in being ignorant of movements on social and political questions than of the continuation of the Acts of the Apostles. If they had not time for that, what in the world had they time for? What was it that claimed their first thought and care as ministers and preachers? Surely their first duty was to see that they were following carefully and understanding clearly the progress of the Gospel through the world. Directly a revival in missions began in a church, a revival of every other interest commenced, with a keener instinct for social questions. Unless they first lifted up their eyes to the nations, they could not understand the people around their doors.

Mr. Wyon, the donor of the medal, in proposing a vote of thanks to the Chairman and speakers, manifested his keen interest in mission work; and the resolution having been seconded by Mr. J. Sharman, of Hackney College, the proceedings were brought to a close.

Children's Missionary Evening.

The Rev. J. A. Hamilton, of Saltaire, is trying an interesting experiment, by devoting one Wednesday evening (his week-night service) a month to the children. A good beginning was made on Wednesday, February 11th, with a gathering of 200 children and 150 adults. The service was missionary in character and aim, and consisted of hymns, prayer, an address from Mr. Hamilton, solos and choruses, with an interval, during which missionary curios were shown, and Mr. Arthur R. Byles exhibited a selection of missionary scenes with his magic lantern. The evening was pronounced a distinct success.

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Monthly Prayer Meeting.

We again bespeak interest in this gathering, and earnestly beg our friends to attend. The next meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, March 2nd, from 4 to 5 p.m. The most recent information from the mission-fields will be communicated. The Rev. Edward H. Jones will preside.

Young Men's Missionary Band.

The meetings for the month, which will be held in the Board Room of the Mission House, from 7 to 8.30 p.m., will be as follows :—

Friday, March 6.—Members' Night.—Papers by Mr. A. Burns on "The Missionary Outlook in Central Africa"; by Mr. G. Daubney, on "The Geography of Missionary Progress"; and by Mr. G. Batten, on "Henry Martyn."

Friday, March 20.—Monthly Meeting.—Address by F. Marcus Wood, Esq., of the China Inland Mission.

ANNOUNCEMENTS.

ARRIVAL IN ENGLAND.

The REV. J. A. HOULDER, from TAMATAVE, Madagascar, per Messageries steamer *Amazone* to Marseilles, thence overland, January 23rd.

BIRTHS.

REES.—November 25th, at Chi Chou, North China, the wife of the Rev. W. Hopkyn Rees, of a daughter.

BRYSON.—November 29th, at Tientsin, North China, the wife of the Rev. T. Bryson, of a daughter.

THORNE.—December 16th, at Antananarivo, Madagascar, the wife of Mr. J. C. Thorne, of a daughter.

TAYLOR.—December 17th, at East St. Kilda, Melbourne, the wife of the Rev. Edward Taylor, formerly of Madagascar, of a daughter.

PARKER.—January 19th, at Benares, North India, the wife of the Rev. Arthur Parker, of a daughter.

MARRIAGE.

DOTHIE—ASHTON.—December 19th, at the London Mission Chapel, Hastings, Calcutta, by the Rev. W. R. Le Quesne, assisted by the father of the bride, J. E. Dothie, son of Rev. E. Dothie, of Greenock, to Ellen Mary, eldest daughter of Rev. J. P. Ashton, M.A., of Bhowanipore, Calcutta.

DEATH.

HILL.—January 20th, at Berhampore, North India, the Rev. Samuel J. Hill, aged 65.

Erratum.—In the memorial notice of the Rev. J. B. Coles, which appeared in our February number, reference was made to Mr. Cecil, of Turvey (page 38). The name by mistake was given as the Rev. John Cecil. It should have been the Rev. Richard Cecil.

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ANNIVERSARY ARRANGEMENTS.

THE following arrangements have been made for the forthcoming Anniversary of the Society :—

SUNDAY, MAY 10TH,

MISSIONARY SERMONS

Will be preached on behalf of the Society at various Chapels in London and its vicinity.

MONDAY, MAY 11TH,

A MEETING FOR SPECIAL PRAYER will be held in the BOARD ROOM of the Mission House, Blomfield Street, E.C., at Ten o'clock.

TUESDAY, MAY 12TH,

A LADIES' MEETING

Will be held in the Lower Hall, EXETER HALL. The Chair will be taken at Three o'clock, by Miss SAVILL, of Bristol. Mrs. HAINES, of Bellary, and Miss CRAVEN, of Madagascar, have consented to speak.

WEDNESDAY, MAY 13TH,

THE ANNUAL SERMON

Will be preached in the CITY TEMPLE, Holborn Viaduct, by the Rev. PRINCIPAL EDWARDS, M.A., of University College, Aberystwith. The Service to commence at Eleven o'clock.

A PUBLIC MEETING FOR YOUNG MEN

Will be held in the CITY TEMPLE. The Chair will be taken at Half-past Seven o'clock by A. J. SHEPHEARD, Esq. The Rev. C. SYLVESTER HORNE, M.A., and Missionaries, will speak.

THURSDAY, MAY 14TH,

THE ANNUAL GENERAL MEETING

Of the Members of the Society will be held in EXETER HALL, to appoint a Treasurer, Secretaries, and Directors, and to receive the Annual Report with Audited Accounts. The Chair will be taken at Eleven o'clock by W. WOODALL, Esq., M.P. Rev. Professor LINDSAY, D.D., Convener of the Foreign Missions Committee of the Free Church of Scotland; Rev. GEORGE GLADSTONE, Glasgow, and others, will speak.

FRIDAY, MAY 15TH,

A BREAKFAST MEETING,

On behalf of the Women's Work of the Society, will be held at EXETER HALL, to commence at Nine o'clock. ROBERT WHYTE, Esq., in the Chair.

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City Temple	25	0	0
Clapham, Lavender-hill	6	9	0
Clapton, Lower	10	10	0
Clapton Park	17	11	6
Craven Ch.	9	2	0
Croydon—			
George-street (addl.)	1	0	9
South	4	14	3
Thornton Heath	0	8	6
Dulwich—			
Barry-road	2	14	6
West	6	18	1
Ealing	17	19	2
Edmonton and Tottenham	4	4	0
Eltham	3	3	9
Enfield, Christchurch	17	2	5
Epsom	8	13	7
Erith, Avenue Ch.	1	10	0
Finsbury Park Congl. Ch.	10	18	6
Hammersmith, Broadway	2	0	0
Haverstock Hill	10	10	0
Holloway Congl. Ch.	10	0	0
Islington—			
Hare Court Ch.	7	0	0
Offord-road	1	17	2
Kensington, West	3	16	6
Kent-road, Old, Marlboro'	0	5	0
Kilburn, Greville-place	3	2	0
Kingston-on-Thames	7	9	1
Lewisham High-road	20	0	0
Norwood, South	2	10	3
Paddington	12	17	3
Poplar, Trinity Ch.	4	11	4
St. Mary Cray	4	19	4
St. John's Wood—			
Terrace Ch.	1	16	0
New College Ch.	5	2	6
Staines	2	5	0
Stamford Hill	23	18	2
Streatham Hill	12	0	0
Tollington Park, New Court	18	12	5
Twickenham	2	10	0
Upton	5	0	0
Uxbridge, Providence Ch.	4	18	11
Walthamstow—			
Marsh-street	4	5	4
Trinity Ch.	4	3	6
Wanstead	5	5	0
Wimbledon	5	0	9
Woodford, Congl. Ch.	30	0	3
Wood Green, Congl. Ch.	3	14	9

COUNTRY.

Accrington, Oak-street	2	2	0
Alnwick, Sion Ch.	1	14	6
Alresford	1	12	6
Alton	1	7	2
Arundel	2	12	7
Ashton-under-Lyne Aux.—			
Dukinfield, Crescent-road	0	12	6
Denton	1	0	0
Mossley	3	3	0
Stalybridge	7	3	7
Albion Ch.	18	0	0
Banbury, South Bar Ch.	1	12	0
Barnsley, Regent-street	5	0	0
Barnstaple, Cross-street	4	4	0
Barry	0	11	0
Barton-on-Humber	0	10	0
Bath—			
Argyle Ch.	5	5	0
Percy Ch.	10	0	0
Bedworth, Old Meeting	1	9	0
Bideford, Lavington Ch.	3	0	0
Bingley	2	1	6
Bishops Stortford	12		
Blackpool, Alexandra-road	0		
Blackburn, James-street	3		
Bolton, Rose Hill Ch.	2		
Boscombe, near Bournemouth	1		
Boston—			
Grove-street	0		
Red Lion-street	1		
Bradford District Aux.—			
Ryan-street	0		
Frizinghall	0		
Greenfield Ch.	6		
Horton-lane	10		
Lidget-green	1		
Rawdon, Benton Ch.	3		
Ilkley	5		
Saltaire	5		
Keighley	5		
Salem Ch.	5		
College Ch.	2		
Utley	1		
Wilsden	2		
Morton	6		
Bridgewater, Fore-street	6		
Bridport	1		
Brigg	0		
Brill	0		
Brompton, New	1		
Bromsgrove	1		
Bradford-on-Avon	1		
Bristol—			
Highbury Ch.	38		
Pembroke Ch.	4		
Bungay	2		
Burnley Aux.—			
Salem	5		
Bethesda	3		
Westgate	1		
Nelson	2		
Barrowford	0		
Burslem, Queen-street	1		
Bury St. Edmunds, Whiting-street	2		
Byfield	0		
Calne and Goatacre	6		
Cambridge, Emmanuel Ch. (moiety)	3		
Cavendish	1		
Cheadle, (Staffs)	0		
Cheadle Hulme, 1890	1		
Do., 1891	1		
Cheriton Fitzpaine	0		
Chertsey	2		
Chesham	1		
Chester—			
Queen-street	2		
Northgate Ch.	5		
Gt. Boughton	1		
Chesterfield	2		
Chester-le-Street	1		
Chigwell, Mrs. W. C. Gellebrand	1		
Chorley, St. George's-street	1		
Cleckheaton, Providence-place	1		
Cockermouth	1		
Colchester, Lion Walk Ch.	9		
Corwen, English Cong. Ch.	0		
Coventry, West Orchard Ch.	5		
Cowes, West	2		
Crondall	1		
Cuckfield	1		
Darwen, Duckworth-street	5		
Dawlish	0		
Deal	2		
Dean	0		
Debenham	1		
Deddington	0		

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Derby—			
Normanton-road	2	0	0
Victoria-street	10	18	9
Dorchester	1	8	0
Douglas, Finch Hill Ch.	3	9	0
Dover, Russell-street	5	0	0
Eastbourne, Pevensey-road	3	12	10
East Budleigh, Salem Ch.	0	10	0
East Grinstead, Moat Ch.	1	0	0
Eastwood (Notts)	1	6	3
Egham	1	5	0
Elswick	1	10	0
Fakenham	1	0	0
Fareham	2	0	0
Farnham	5	1	2
Farnworth, Market-street (moiety)	2	18	5
Forton	0	10	0
Frome, Zion Ch.	5	0	0
Gomersal, Grove Ch.	3	3	0
Grimsby, Spring Ch.	1	1	0
Guestwick	1	5	0
Guildford	9	3	9
Tangley District Ch.	2	1	1
Halifax—			
Aux.	7	1	1
Stannary Ch.	3	16	0
Halstead, New Ch.	2	10	6
Hambledon	1	0	0
Harleston	1	10	0
Harrogate	8	10	0
Hartlepool, Congl. Ch.	2	2	0
Haslingden	1	0	0
Hastings, Mount Pleasant Ch.	2	10	0
Haverhill, Old Independent Ch.	1	1	0
Hayling Island	0	12	0
Haselgrove, "B."	0	4	0
Hereford, Eignbrook Ch.	1	10	0
Hoddesdon	3	7	6
Holt	1	3	4
Horncastle	0	8	0
Huddersfield—			
Milton Ch.	5	0	0
Ramsden-street	5	5	0
Huyton	2	0	0
Ilkeston	0	14	8
Ilminster	1	0	0
Ingress Vale	1	1	0
Ipswich, Tacket-street	9	2	8
Keswick	1	1	0
Kettering	5	0	0
Kimberworth	1	0	0
Kingsbridge	2	6	0
Knowle Green	0	13	0
Lancaster—			
Centenary Ch.	9	17	6
High-street	1	9	0
Launceston	1	0	0
Leeds Aux.—			
Queen-street	15	17	4
Oak-road	1	0	0
East Parade	10	10	0
Burmantofts	1	1	0
South Accommodation-road	0	6	3
Belgrave	3	0	0
Headingley Hill	6	9	9
Kirkstall	0	11	1
Leicestershire and Rutland Aux.—			
Leicester—			
Bond-street Ch.	5	10	6
Clarendon Park	4	0	0
Emmanuel Ch. (moiety)	1	1	0
Gallowtree Gate	7	0	0
Hallaton	3	6	10
Lincoln, Newland Ch.	11	15	6
Littleborough	1	1	2
Little Lever	2	19	6
Liverpool, Stanley Ch.	9	2	6
Long Melford	1	10	0
Looe	0	7	0
Loughborough	1	1	0
Ludlow	0	10	3
Luton—			
Congl. Ch.	8	15	6
Union Ch.	1	0	0
Lymington	2	5	0
Lytham	2	0	0
Macclesfield, Park Green Ch.	6	0	0
Malmesbury, Westport Ch.	1	4	0
Malvern, Holly Mount Ch.	3	0	0
Manchester, Hope Ch., Salford, Mrs. G. Wood, sen.	5	0	0
Manchester and Salford Aux.—			
Rusholme, Congl. Ch. (addl.)	1	0	0
Richmond, Congl. Ch.	5	0	0
Chorlton-cum-Hardy	5	0	0
Broughton	3	0	3
Longsight and Stockport-road United Communion	1	16	6
Chorlton-road	28	2	1
Bowdon	32	4	6
Zion	3	1	6
Stretford	2	17	7
Greenheys	1	3	0
Mansfield	1	2	8
Market Harborough	4	12	0
Marlborough	2	0	0
Marple	3	0	11
Maryport	0	10	0
Mevagissey	0	9	10
Middlesborough, Queen's-terrace	1	10	6
Moor Green	0	10	0
Nairn, Congl. Ch.	0	10	0
Newcastle-under-Lyme	2	17	0
Newhaven	1	0	0
Newton Abbot	2	3	10
Northampton, King-street	1	14	10
United Communion at Doddridge	8	7	3
Northfleet	1	5	0
North Walsham	2	0	0
Norwich, Princes-street	10	0	0
Nuneaton, Bond-street	0	6	5
Oakhill	9	11	9
Oldham, Regent-street	1	5	0
Ormskirk	1	5	0
Oswestry, Christchurch	3	9	0
Otley, Salem Ch.	4	0	6
Ovenden, Providence, Ch.	1	1	0
Pateley Bridge	0	12	0
Pembury, Union Ch.	1	1	0
Penryn, New-street	2	2	0
Pickering	0	18	5
Plymouth, Sherwell Ch.	11	11	0
Poole	1	1	0
Poyle	1	11	6
Redhill	6	17	10
Reigate	6	13	9
Repton	0	15	0
Retford	1	3	3
Rhyl, Christ Church	0	15	0
Ross	0	13	3
Royston, Kneesworth-street	2	4	2
Rugby	1	12	7
Ryde, George-street	2	2	0
Ryton-on-Tyne	1	18	7
Saffron Walden, Abbey-lane Ch.	3	10	0
St. Helen's, Congl. Ch.	6	14	3
St. Leonards-on-Sea	2	0	6
Salisbury	3	13	10
Sandown	1	6	2
Saxmundham	0	17	2

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Scarborough—			
Bar Church	8	14	10
Eastborough Ch.	2	10	0
Selby	1	0	0
Sheffield and Attercliffe Aux.—			
Nether Ch.	11	1	10
Burngreave Ch.	3	3	0
Tabernacle Ch.	2	2	0
Cemetery-road Ch.	5	0	0
Queen-street Ch.	6	6	3
Abbeydale Ch.	1	17	8
Shepton Mallet Independent Ch.	1	1	0
Shrewsbury—			
Castlegate Ch.	1	5	5
Swan Hill Ch.	2	3	0
Silloth	0	15	0
Sligo Congl. Ch.	1	0	0
Sittingbourne, Free Ch.	1	3	5
Southampton, Albion Ch.	5	0	0
South Petherton	1	1	0
Southport, West End Ch.	10	0	0
South Shields, Ocean-road	1	1	0
Stalbridge	0	13	2
tockton-on-Tees—			
Norton-road, 1890	1	8	6
Do., 1891	2	0	0
Stone (2 years)	4	18	5
Stony Stratford	0	11	6
Sunderland—			
Grange Ch.	6	0	0
Dene-terrace Ch.	0	11	0
Sutton-in-Ashfield	0	15	8
Sutton Coldfield	3	5	10
Swansea, Castle-street	1	10	0
Takeley	0	13	0
Taunton—			
North-street	15	9	1
A Friend	3	0	0
Paul's Meeting	10	0	0
Tenby	1	10	0
Tewkesbury	2	0	0
Theddingworth	2	10	0
Mowsley	0	10	10
Tiverton	1	1	0
Trowbridge, Tabernacle	12	0	0
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Urmston	1	2	0
Uttoxeter	1	14	6
Wakefield, John-street (2 years)	7	2	1
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Ware, High-street	2	11	7
Wareham	2	2	0
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Weldon	1	0	0
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For Miss Browne, Shanghai.—To the Burnley Ladies' Auxiliary, for a box of Mission gifts.

For Dr. and Miss Roberts, Tientsin.—To Miss Cave, Manchester, for a case of workboxes, sewing materials, and dolls.

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For Rev. F. P. Joseland, Amoy.—To Mrs. Bourne, Worcester, for a case of haberdashery, beads, &c.

For Miss Miller, Amoy.—To Mrs. Lord, Liverpool, for a case of Mission gifts.

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For Mrs. Duthie, Nagercoil.—To the Hayes' Working Party, Stone, per Mrs. Harris, for a box of dolls, &c.

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THE CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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JOHN TATPATI SHIVALINGAPPA, BELGAUM.

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THE CHRONICLE

OF THE

London Missionary Society.

WHAT WE ARE DOING IN TREVANDRUM.

EVERY reader of missionary literature ought to know that Trevandrum is the capital of the native State of Travancore, in the extreme south of India, but not with n the limits of British territory. This circumstance was formerly disadvantageous to our work, from the bigoted opposition of the early rulers of the land to the entrance and spread of the Gospel; but it is now rather a help, as, in a small kingdom like this, the few European missionaries are better known and can exercise greater influence in favour of righteousness and reform, and are granted probably more freedom than even in British India.

The Maharajah, an educated and courteous ruler, and his Government help us with grants in aid of school and medical work, and with kindly recognition in various ways.

Trevandrum is a pretty town, embosomed in trees and verdant foliage, situated on undulating land within a couple of miles of the sea, and adorned with various handsome public buildings, all erected within the last thirty years. The population numbers about 60,000.

Here the London Missionary Society has been working for fifty-two years past. At the commencement we could only obtain a site

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for mission house and chapel on a waste hill quite out of the town, but for the last half of that period we have had an admirable position and property in the Cantonment, or Christian quarter, where we are fronted by the wide parade ground, the English church, and our own church. We are also contiguous to the museum and public gardens, which contain a large collection of wild animals, and are the resort of great crowds on gala and procession days, giving us good opportunities for open-air preaching, free distribution of tracts, and sale of vernacular Scriptures. The moving crowds in holiday attire can be addressed at our own gate under the shade of the avenue trees.

The home congregation, which is the centre of our pastoral work, comprises about 400 souls of very various castes, occupations, and social position. Some are Tamilians from the south, others Malayalies from the north, or Syrian Christians, but Divine service is usually conducted in Malayalam, which is the stated language of the district. The congregation meets in a neat church about half a mile from the Mission House, further into the town, but this building is now much too small, in fact, quite useless for united and special meetings. Funds are being collected to enlarge it to double the present size. The Sunday-school is attended by about 100 children and adults, and managed by our teachers and some members of the congregation. Week-night services are conducted, and here the Young Men's Christian Association meets on Saturday mornings. The Communion is administered once in two months.

There are several schools in our large and beautifully planted Mission compound. Near the gate the Anglo-vernacular School is held, with a strength of eighty-two boys of various classes, all of whom read the Bible for the first hour in the day and receive careful religious instruction. In a farther corner is the Pulayar (or former slave caste) School, endowed by a philanthropic friend of the Mission, Dr. Waring, formerly physician to His Highness the Maharajah. For this School, and for the sick and poor of the same caste, a grant of rice is daily received and distributed, which appears to come from the great temple of the god Patmanabhan, in the Fort, and on Sunday morning an interesting and remarkable service is held with the recipients of this charity.

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Nearer to the bungalow, on opposite sides of the road, stand respectively the boys' and the girls' boarding schools for the training of Christian teachers under the more immediate superintendence of the missionary family. Here, for the last six years, our dear daughter has diligently taught singing on the tonic sol-fa system with considerable success. Several teachers are now out in the villages teaching others, and the church singing has vastly improved.

We used to regret that there were no little congregations round about the town or in the suburbs where one could go when not able to undertake longer journeys or heavier work. Within the last few years several have been established in such localities. There was one, indeed, at Valiatora, or Great Port, with a neat little chapel on the sandy plain where only palms can grow, extending to the sea-shore. This congregation was formed in 1823, long before the capital itself was allowed to be occupied by our Society. It comprises Tamil people, Shanars—cultivators of the palmyra palm—but is merely kept alive by visits from Trevandrum, and cannot increase unless we could afford to appoint a special catechist and teacher.

Two or three miles north-east of us, on the side of a hill overlooking Trevandrum, and close by a country palace of the Rajah, the little congregation and school at Tirumala (Holy Mount) were formed in 1885.

Right north, on a small hill commanding a beautiful and extensive view, stands our little chapel of Tumbaikonam.

Then in the populous artisan suburb of Karamana, south-east of the town, and on the high road to the south, we have a little school and congregation at Tamalam, half a mile on this side, and a school and catechist and Bible-woman right in the centre of the Chalipper weavers' streets, where several devil temples exercise their terrifying and debasing influence on the neighbourhood. We have not yet secured a large attendance at the day school, as the parents are afraid of the Christian teaching. But a most interesting and well-attended Sunday-school is held here, composed entirely of Hindu and Mohammedan children, the only one of this class which we have been able to establish in this district, as children of various castes

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cannot be induced to enter the same building or come into contact with one another.

Christian work was commenced in the jail in 1863. Before that, a couple of Christian prisoners were permitted out to church on Sundays, and attended our chapel with their clanking chains and guarded by a warder; but when other nominal Christians were confined, we were permitted to hold services amongst them inside, a much better arrangement for evangelistic purposes. This sphere of labour is most interesting and productive, and, spite of occasional

TREVANDRUM BAZAAR.

opposition, has been steadily occupied. Our little congregation there numbers between twenty and thirty, of whom, at present, two are from our own Mission, four from the Church Mission, and the remainder Syrian Christians. Eight are communicants, converted in the jail. Tracts are gratefully received by all the prisoners, who number about 500. The female convicts are visited by the Bible-women, who also visit the hospitals and lunatic asylum.

As a settled base for evangelistic work amongst Hindus and Mohammedans, our reading rooms are most helpful, indeed, quite

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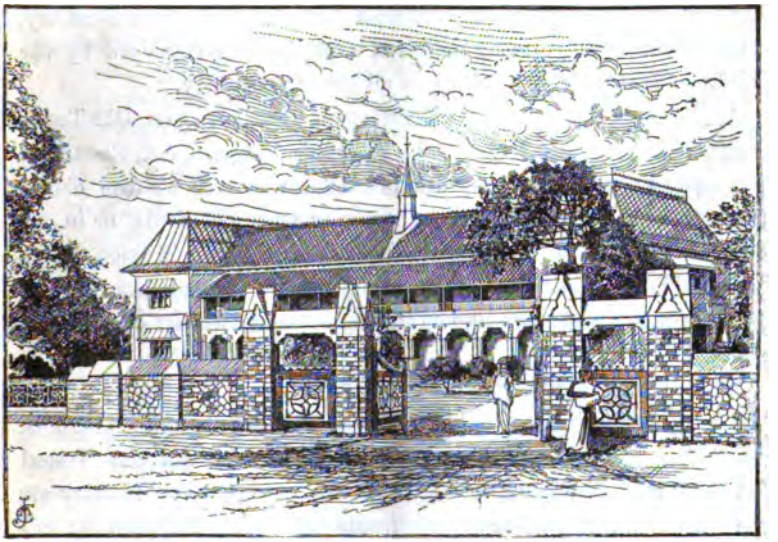
indispensable in these days. The free reading room is well situated on the populous main road from the Fort and Temple to the Government offices and Cantonment, and is in charge of a talented ordained evangelist, who devotes his time to meetings here and visiting caste Hindus. Readers number 800 per month, of whom one-fourth are Christians, and a few Mussalmans. Attached to it is a depôt for Bibles, school books, and tracts, of which about Rs.1,100 worth were sold in the past year. An engraving of the



THE MAHARAJAH'S COLLEGE, TREVANDRUM.

interior of this reading room was published in the CHRONICLE for July, 1888.

Most valuable meetings for Hindus and Mohammedans are held on Sundays and Wednesday evenings, and attended by from ten to fifty, as the interest varies. Some Hindus are very regular in their attendance. The depôt clerk helps in the meetings, and also converses with inquirers who may come to purchase. A Bible-woman visits in this neighbourhood.

As to general efforts for the evangelisation of the heathen, open-air preaching is regularly conducted at the Cantonment,

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Karamana, and elsewhere, and especially on the occasion of royal birthday and other processions, State levées, the bathing of the god, royal hunting ceremony, and other festivals, when thousands of tracts in Malayalam, Tamil, and English are distributed and Scriptures sold. Last week, on such an occasion all listened attentively, and 150 Gospels were disposed of, a good many to Sudra women, who are anxious to get books to read. The district catechists when in town for report, or when specially called in, help in this work, and the boarding school boys push the sale of Scriptures, besides the regular colporteur of the Christian Vernacular Education Society, who labours chiefly among students, and the one employed by the Madras Bible Society, who travels all over the country.

Lectures on the Life and Teaching of Our Lord, on Old Testament Characters and History, the Pilgrim's Progress, &c., illustrated by magic-lantern pictures, are delivered wherever we can obtain permission, in native schools or houses or marriage sheds, or in our own buildings, and draw crowded audiences. Our Mission Band, with fiddle, tambourine, &c., accompany the explanation of the pictures with illustrative hymns to English tunes, or lyrics to native airs.

These varied efforts, and the general enlightening influence of the age, are beginning to tell on the Hindu population. There is, indeed, occasional opposition, and some hate the Gospel. Vested interests and Government patronage of Brahmans and idolatry are very powerful, and atheistic sentiments are loudly professed by one English professor, which, however, will only damage the Maharajah's College, driving away Christian students, and compelling the missions to provide a more complete and religious education at Nagercoil and Cottayam. Christian knowledge and sentiments are becoming increasingly powerful, and some are secretly favourable to Christianity who dare not show it. We confidently look for a period not far distant when large numbers of the higher castes shall encourage one another to flock boldly into the liberty and light of the Christian religion.

S. MATEER.

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BRITISH BECHUANALAND.

FROM a correspondent of the *Leeds Mercury* (Monday, March 9th), we cull the following satisfactory report of the results of British rule in Bechuanaland :—

"With reference to the progress of the colony of Bechuanaland, it is pleasing to find that the Administrator says his report shows 'greater prosperity and reasonable grounds for brighter hopes as to the future of this territory than in any previous year since its annexation to Her Majesty's dominions.' This cheering view is borne out by the reports of his subordinate officers. The Master of the Chief Magistrate's Court tells us there have been no insolvencies during the year in the colony. The Civil Commissioner of Vryburg reports that 'the farming community (whites) have undoubtedly done well during the last five years. At the time the present Government was established most of them were poor and had little stock ; now, in a short time, many of them are prosperous and, comparatively speaking, well-to-do. The principal means of the improvement in their position are cattle breeding and transport riding.' The magistrate of Taungs reports that 'the state of the natives is most prosperous, and he believes that, with the exception of the chiefs and their immediate families, who do not like finding their power and influence lessening every year, the rest of the people are contented and happy ; for through our protection, not only from their enemies, but from themselves, by the restrictive laws on liquor, they cannot poison themselves with brandy, or waste their flocks and herds to purchase it. . . . It is marvellous how changed the natives are for the better since the establishment of our Government. When he came here, six years and a half ago, they were thoroughly demoralised from excessive drinking, stealing, and associating with the low class of white men living among them. They would sell anything they had for liquor ; no cattle in the neighbourhood were safe from stealing. They were starving, and were a tribe of paupers —now a pauper is not to be seen among them.' So much for British rule, as a deliverance from freebooting and filibustering, both in the case of whites and of blacks.

"The making of the Bechuanaland Railway, which was welcomed by all, had brought an influx of labourers into Bechuanaland, chiefly from the Eastern Province of the Cape Colony, and the police cases had accordingly increased. But the magistrate of Taungs reports that only about one-tenth of the charges or convictions had been against the Bechuanas of his district. The magistrate of the Mafiking district is glad to report that from a judicial point of view he has little or no trouble with the natives, there being very

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little crime in proportion to the population. The magistrate of the Kuruman district 'is pleased to report that crime is hardly known in that district. During the whole year he had only fourteen criminal cases to deal with, and these were all for very minor offences.' Our temperance friends will emphasise the remark of this district magistrate, which immediately follows that which we have quoted: 'No liquor license has yet been granted in this district;' while friends of the missionary cause may well be gratified with this state of things at Kuruman."

LETTER FROM MALAGASY MISSIONARIES.

SOME earnest friends of the Society, living in Kendal, generously support a native evangelist and a school-teacher, who, under the superintendence of the Rev. J. Peill, of Ambohimanga, are working in an out-station. These native missionaries have written a letter to their kind patrons, a portion of which we give below:—

"In the month of June we had a holiday, and we went for a short visit to the forest, and a very delightful time we had. That was the first time I (Rantoanina) had been there, and I remained a little over a week about thirty miles from Ambohimanga. Antsahambavy was the name of the part of the forest I visited. I first went to the village of Antsampandrano, where there is a congregation, and on the Sunday I preached there and taught some hymns. The people were delighted, because they know very few hymns, and there are not many go who can or will teach them. Some of the churches direct east of this village, but on the other side of the forest, were the originators of the saying: 'Like the worship of the Tankay people. Let us go home, for we have all done our duty.' This is how that saying arose. Formerly on Sundays these Tankay people all assembled to pray, but there was no one to teach them at all; but they had heard the word praying, and that people who do that meet together in one place. There was no one able to read, no one able to teach them to sing God's praises. They had a New Testament, bought in Imerina, but that lay unopened, since no one could read it. On Sunday they met in one house, they placed the Testament in their midst; no one could read, no one could sing or pray, and so they sat for a time in silence. When all were assembled, one of the chief men stood up and asked: 'Have all come from the North?' 'Aye,' answered they all. 'Have all come from the South?' 'Aye.' And so on from the East and the West. 'Then let us break up, for we have all done our duty,' said the chief; 'but be sure and come early next Sunday.' And so these people were glad that we

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came among them and taught them singing, even though they were not Tankay.

"After this we went into the forest, and many wonderful things we saw there. As we entered the forest we heard the sound of falling trees cut down by the woodcutters, for some of the trees are as much as 180 ft. high, and it takes three people, stretching their arms full length, to reach around one tree; and when a big tree like that falls it carries with it all the smaller trees and bushes it falls on, so that its fall sounds like a thunderclap.

"When we had advanced further into the forest we saw the encampment of the woodcutters, and what was our surprise and astonishment to see big blocks of wood, parts of the trunks of trees, used as firewood, not chopped up at all, but used as they were for warming and cooking purposes as well.

"We each followed our own sweet will after this, and wandered wher each chose, and many were the delightful things we saw—bamboos as thick as the calf of one's leg; beautiful blue birds with sweet voices; bright, clear, sparkling water; straight sticks, suitable for walking sticks big trees of all kinds. But if we wandered far afield, and left our guide any distance, we could not tell at all which was east and west, and were soon quite lost. Then we called both long and loud until we were hoarse, till our guide heard us again and came to our rescue. 'You were nearly lost, indeed,' said he, 'if I hadn't happened to hear your calls.' That made us think of our Great Leader, and reminded us that those who refuse to call on Him will indeed be lost for ever, and their souls will die, for they cannot rescue themselves, do what they will.

"When we got safely out of that place, however, we were greatly astonished to see a great many woodcutters come seeking us, for they thought something dreadful must have happened to us that we were shouting so loudly. As they emerged from among the trees, all big, brawny, strong men, each with his huge axe, naked except for a small dirty ragged loin cloth, covered with sweat and dirt, just for all the world like wild men, we were somewhat startled at the sight of them. We asked them: 'Why do you wear only this small loin-cloth, narrow as a fowl's entrail?' They replied: 'You are bold people to dare to bring good apparel and lambas here. No wonder you were nearly lost. Don't you know that spirits of the wood inhabit this place; that you bring good clothes and show yourselves off in this style before the lords of the forest? You should humble yourselves as we do, or you will indeed not find a place to turn round in. In future, if you come here again, don't bring money or fine clothes.' With this they left us, and each one went to the tree he was felling, and such a sound of blows from their axes and crash of falling trees arose on all sides; and as they struck the trees they murmured: 'I pray, O God, O spirit of this wood, I do not use force, I

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do not oppose thee, nor boast myself before thee, but I beg and ask as a favour, therefore, grant me good success.' If they do not thus humble themselves, they say they will obtain nothing at all—that is, they think all their labour will be in vain, and the trees they cut will be spoiled and useless.

"When they have got the piece of wood they want, they carry it on their shoulders. Some of these are 21 feet long, and 8 inches broad, 24 inches thick, yet the man can carry it twelve miles, though it cannot be less than 150 lbs. in weight. Some are even more than this. The way they walk is amusing, for they move along by leaps and jumps, and yet a person carrying nothing at all cannot keep up with them.

"In the evening we reached a house where we were to spend the night. The cold was piercing that night, so we slept round the fire; but little sleep could we get on account of the grunting of the wild boars all round us. The house, too, was but like a rat's house, only a little bigger.

"If we had had a camera, you would have seen things that would have astonished you—things which we cannot express in words, but which pictures would have helped you to realise, and then the accounts of them would have amused you.

"When the Sabbath came round again I preached at a different village.

"On Tuesday, August 2nd, there was a great meteor rushed across the sky just about sunset, and some of the people exclaimed: 'There's a meteor; something dreadful is going to happen.' So they are in a state of terror and great dread now, waiting for this dreadful thing to take place, it is said a great many of them. Alas, how many are yet sitting in darkness, although the light has shone in upon them!

"When our photographs were taken on the 20th August, some of the people here said: 'The white man has taken the shades (or ghosts) of those people; not one of them will live long.' And even one of Mr. Peill's servants had to be besought a great deal before he would consent, and when he went away after the photo had been taken he felt quite ill; the taking of his photo made him poorly, he thought.

"The mass of the people among whom we live here are yet foolish and full of superstition like this."

TANGANYIKA SKETCHES.

THESE are sketches of the Niamkolo station, which is situated at the south end of Lake Tanganyika, and were drawn from photographs sent home by Mrs. Swann. In "Our House" we see her with her husband at her side, and Mr. Carson standing a little way off. The little steamer *Good News*, having met with an accident,

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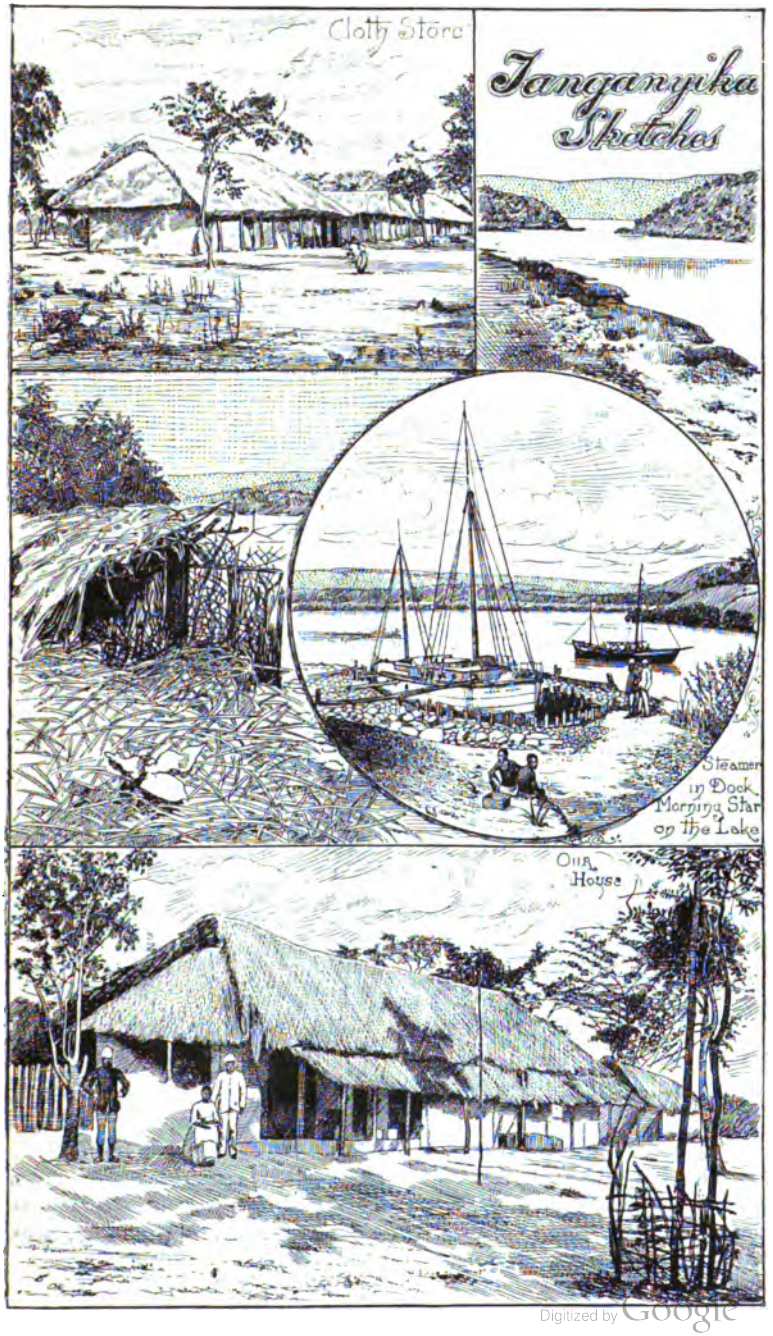

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had to be docked and thoroughly repaired, which accounts for one of the sketches. Cloth (calico) takes the place of money in Central Africa. Porters and workmen of all kinds have to be paid in cloth. Hence the need for a "Cloth Store" at each station.

PRIZE-GIVING AT COIMBATORE.

London Mission,
Coimbatore,
January 28, 1891.

DEAR MR. COUSINS,—I enclose an account of a prize-giving which took place recently at the larger of our two girls' schools in Coimbatore.

It was written by Mrs. Roby Fletcher, of Adelaide, and I thought you might like to insert it in the CHRONICLE.

There are over a hundred girls reading in this school. It owes its present success very largely to its late manager, Mrs. Monk Jones, who was indefatigable in her endeavours to improve it. Amongst other things, her exertions secured, as mission property, a really fine building, admirably adapted for a school. With large numbers, suitable accommodation, and an effective staff of teachers the Institution is in enviable circumstances.

It is mostly attended by caste children, in fact, until recently, it was called "The Caste Girls' School," but I am glad to say we have both Christians and a few low-caste Hindus studying there now.

Two of the teachers are Christians; the headmaster, though not a Christian, is, I believe, one of a large class in India saturated with Christian teaching and influences, and "not far from the Kingdom of God."

The presents and prizes which afforded such pleasure to the children were sent by kind friends connected with Trinity Congregational Church, Reading. Those given to the teachers were very generously supplemented on the occasion by the Rev. W. Roby Fletcher, M.A., whom also we were glad to have with us.

I am, dear Mr. Cousins,
Yours truly,
SIDNEY LONG.

[COPIED FROM MRS. ROBY FLETCHER'S ACCOUNT.]

Coimbatore, January 22nd, 1891.

It has been my good fortune to spend a few days in Coimbatore, and, with my husband, to stay in the pleasant mission home of our friends, Mr. and Mrs. Long, of the London Missionary Society; and it may perhaps interest some to hear of a prize distribution among the better-class native children attending a school under the mission care

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We had visited many mission stations, and were always interested in attending any school gathering, but I had never been at a more attractive assembly than the one I had the pleasure of seeing in Coimbatore. In the first place, I must say I was present at the opening of the box from England which contained the prizes, and which the kindness of friends there had furnished. I think people in England and other lands would feel fully rewarded if they knew how much pleasure their efforts to send out help gave, but, unfortunately, you need to be on the spot to fully realise it. Every little trifle is acceptable, and, in the way of hardware, nothing gives the children so much pleasure as knives, scissors, and tiny hand-glasses. Dolls, too, they are all greatly delighted with, and if you give a girl a choice between a doll and anything else, she will always select the former. Bright-coloured cotton skirts, too, they always like, but many ladies send them out rather long, as the majority of children in the schools are little, being under twelve, for in this part they leave school earlier than in some other places.

Mr. Long asked me to give away the prizes, and it was a great pleasure to perform such an agreeable duty. Accordingly, at 8.30 a.m., we entered the schoolroom, where the children were assembled impatiently awaiting us. As we entered they all rose and said "Salaam," at the same time touching their foreheads with their *right* hands. Returning their greeting, we walked to the other end of the room, and for a minute or two I could only gaze in admiration on the scene before me. In the centre of the schoolroom was an open, narrow court ornamented with pot-plants, &c., and around the court sat in two rows about one hundred children, all dressed in their best. Most of these were children of well-to-do parents, so their *best* meant jewels galore!

Each little maiden's ears were a mass of ornaments, and many wore nose-rings and ornaments, as well as valuable ornaments in their hair, and bangles on wrists and ankles. The first part of the performance was a few drill exercises, and the jingle from their ornaments made quite a pretty tinkle as they rose and moved about.

After asking a few questions and hearing the report of the work, &c., the all-important part of giving the prizes and presents commenced. The former were all earned for proficiency in Scripture, and the latter were given to the pupils to encourage attendance. It was a pretty sight as each child came up and gracefully made her "salaam" for the gift.

Many of these children are really pretty and would grow up quite Eastern beauties, also some are very clever and intelligent. One little tot of under four said the English alphabet, besides counting up to seventy in Tamil quite correctly. We were all very delighted with her proficiency. Some of the presents for the smaller girls were two-anna bits, which Mary Long's little white hands put into the dark little hands stretched out to receive the coins.

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A MOHAMMEDAN INQUIRER.

A. W. was a Mohammedan doctor in Mirzapur, practising according to what the natives call the "Greek method." He had called on Mr. Insell, who told me about him, and one of our catechists had been to see him from time to time. As I was often over on the side of the city where he lived, and as he had not been near the Mission for some time, I thought I would pay him a visit. I did so one morning, and was most politely received. He seemed gratified at my calling on him, and before I left another visit was arranged for when we could have more leisure for conversation. I was only able to see him once or twice before leaving town for my winter's camping work, but had become much interested in A. W. He was a well-educated man, of pleasing address and manners, and it was encouraging to find that he had obtained a Bible and was reading it. The difficulties he brought forward were such as any intelligent seeker after the truth might be expected to meet with, and were not the stock quibbles that we get so weary of in the street preaching.

In his reading he was taken up somewhat largely with the prophecies of the Old Testament, and, as eminent Hebraists possessing both acumen and piety do not always reach a very clear interpretation, it was hardly to be wondered at that he was sometimes involved in difficulties which my attempted explanations failed to remove.

He had ambitious plans about his investigations, and I felt he would have great difficulty in carrying them out, as he was not acquainted with English, and would hardly find all the information he needed translated into Urdu. He wanted to read Early Church History, and Mr. Insell supplied him with an Urdu copy, I believe.

When I returned from camp some months later I found him in much the same position. He was not strong in health, and had neither the energy nor the materials necessary for working out his plans. I told him very plainly that I feared he was struggling too much to enter the Kingdom of Heaven by intellectual might, and that some of his difficulties had not been solved by any man. With sufficient light to justify our faith we must be content to wait for the clearing up of many of these deeper questions till we pass behind the veil. I exhorted him to study the Gospels more, that, with a fuller view of the person of Jesus Christ and His teaching, he might feel warranted in venturing his whole trust upon Him who is *The* Truth.

Again I was away from home for some six weeks. On my return I renewed my visits and was grieved to find A. W. feeble in health and troubled in mind. He had a trying cough, and his face told but too plainly that he was in consumption. He welcomed me very heartily, but

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was not easy to deal with. His health and strength would not permit him to carry on his search after the truth so eagerly as he wished, and prejudice and pride would not permit him to become a humble learner at Christ's feet, and so he was impatient and restless. He found his strength failing him, and had no sure foothold in either Mohammedanism or Christianity. As he grew worse he seemed more and more disposed to give up his quest and find such comfort as he might in the faith of his forefathers.

At times he would try and prove to me that Mahomet was the true prophet. One of his attempts, grounded on the Christian Scriptures, may not be without interest to the readers of this account. In the Urdu translation of the Bible that he was using, Zech. vii. 12 reads: "By His spirit, by the former prophets." He strained this to mean that God's Spirit and the prophets are identical; that God's Spirit is another name for a prophet. Working on from this he argued that the promise of the Spirit given by Christ was really a prophecy of the coming of the Prophet Mahomet. I looked up various versions and translations, and also the original, to show him that the very text on which he built his unsound arguments would not bear the meaning he wanted to force into it. He had to yield, but it was very much a case of "a man convinced against his will is of the same opinion still."

I cannot refrain from giving here another illustration to show how anxious Mohammedans are to get a proof text out of the Bible to establish their claims for Mahomet. A certain Mohammedan hafiz (*i.e.*, one who commits the Koran to memory) assured me that he had read a most clear prophecy of the coming of Mahomet in the Gospels. I challenged him to produce it He brought forward triumphantly John xiv. 30: "The prince of this world cometh and hath nothing in me." I could only smile and tell him he was welcome to his prophecy, but we refrained from applying to Mahomet a text so clearly referring to the devil.

But to return to A. W. He grew rapidly worse, and he soon felt himself that his end was near. I visited him constantly, and he always appeared pleased to see me. Anything like discussion was out of the question, and I could only seek to leave him each time some simple statement about Jesus, the Way, the Truth, and the Life, with the hope and prayer that a flood of heavenly light might scatter the darkness from his mind. I besought him to pray more, and to look up for that heavenly guidance by which alone he could be led into the way of truth.

One day I was not a little surprised to find a goat tied up by his bed. "Whatever have you got this here for?" "Oh, sahib," he said, "I have had such a night of it. All my friends believed that if I would have this goat here, on the understanding that it should be dedicated to God on my recovery, I should get better." "But do you believe this?" I asked. "No, sahib; but what could I do? My friends were so persistent and I

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could not resist them; but oh! I have had such a night of it, sometimes the goat tugging at the leg of the bed, sometimes getting underneath and almost pitching me out. But what can I do? If the goat is not allowed to worry me, I must bear the worry of my friends."

A part of one morning's conversation is very vividly impressed on my memory. I had been speaking of our sin, and our need of pardon, and therefore of Christ. He answered solemnly and calmly: "Friend, I *am* a sinner, I know it. I have no holiness to commend me to God, no good works that can save me. My only, my simple trust is in the mercy of God; this is my hope, this is my confidence."

A. W. grew weaker and weaker, and my anxiety for him was great. I used to go round hoping to hear him say that the light had come, and that he could now trust in Jesus Christ, but my hope was not fulfilled. One day as I was going up to the house his servant met me, and told me that his master was dead and had already been buried, and I had to turn away sad and thoughtful.

I have no theories to contend for, but in the presence of such a case as this certain cut-and-dried dogmatisms do not satisfy. How can *we* know what it means to break away from the faith of centuries and accept a doctrine which *appears* to cut away the very central truth of Mohammedanism: "God is one"? There is so much which seems to us easy, which is, in fact, only familiar. A. W. is in the hands of God; we may leave theories, and trustfully leave him there.

EDWIN GREAVES.

FROM I-CHANG TO CHUNG-KING.

NOTES BY THE WAY.

DR. CECIL DAVENPORT, who, as our readers may remember, has gone out to join Mr. Wilson in the Sze-chuan Province of Western China, has sent home to his personal friends some interesting notes of the difficult and dangerous voyage up the Yang-tse from I-chang to Chung-king. From these notes, through the courtesy of these kind friends, we have been permitted to select a few extracts:—

"Nan-Ten! Here we are tied up on S. bank for the night. Made 48 li = 16 m. to-day. That is fair. In places had fair wind. They whistle and call out for a wind. No very great sensation to-day apart from the novelty of tracking. While the leaders go ahead with the rope, one or two stay behind to clear it of rocks and other boats. One man is naked, and constantly in and out the water. The boats and tow ropes get

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mixed up finely. They pass the ropes under the flat bottoms—catch hold of each other to pull on. The row is endless. All the trackers ashore, all the boats jumbled up, all the head men yelling and gesticulating to their trackers. The noise echoes up and down the rocks. We have passed several caves to-day—one a nice stream was running out of and over a smooth, slippery rock. It looked so pretty. The boats have to cross and re-cross to get the tracking path. I got carried down a good way in crossing. In our walk this morn I came across a waterwheel working six treadle things pounding rice. It looked quite homely.

"Later to-day has been somewhat sensational. Soon after starting, when rounding an abrupt point, I heard a row amongst the oars and bamboos at the side. Looked, and saw a man overboard hanging aft. Rushed there, and came just in time to find our captain hauling up my boy dripping and spitting! The fact that he had swallowed two mouthfuls of cold water seemed to affect him most. It might have been serious though. He apparently was getting water in a bucket and went. We have been passing these projecting granite corners all day.

"*Monday, 13th October.*—I dined at home last night, and afterwards had prayers with Mr. Li and my boy. Slept well. Up and off before six, entering the gorge at once. A lovely, grand scene. We in a kind of loch, behind the sun rising between the spurs in a triangular space with a pink glow. Fleecy clouds above pink, the water reflecting pink, with boats coming behind sails up. In front the gorge of deep gloom, while its entrance of perpendicular rocks was lit up with rosy pink. Little caves were plentiful and very pretty—ferns most lovely. Under the huge towering rocks, too, are planted little houses. They look so minute! At times we had rock over us 80 ft. to 100 ft. high, and we were yulohing under it. I had a turn at yulohing this morn, and feel stiffish. My boy does well at cooking; he turned out a bread pudding, minus currants, in a salted butter tin yesterday. It was very nice. We are just going to go up the worst rapid at this time of year, Taing-tan, so if this story ends here you'll know what has happened. Passed all right. Very strong rush of water issuing from Mi Tan Gorge; had forty men to drag us.

"*Tuesday, 14th October.*—We have sailed and tracked up to the Yeh Tan rapid. Nothing much to note—bumped against the hidden rock. Seen coal-mining in the hills. Hurrah! for the big man's flag. About forty to fifty boats are waiting here to be pulled up and we take precedence. This is a rapid, if you like. Roaring down. F. uses my big ropes as well as his own. Then I use his. It will take us the rest of the day, I expect, with a hundred men or so on. F.'s washerman (Chinese) has toddled ashore in fear lest he and his things be washed *nolens volens*. It seems most of the folk are clearing out. I mean to stick to my vessel and its goods. Got safely through; a tremendous

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struggle between right and might. Waves splashing up over the bow, ropes straining, men on all sides shouting. A nervous person there I pity. The whole river, in broken and unbroken waves, seems to be running from under you. The rapid is caused apparently by a stream entering and washing boulders out into the river. We are now in peaceful waters—such a contrast! Even F.'s captain went ashore, and left the bow-sweep man to direct her course. At all these places there is a village. They live on tracking fees and spoil from wrecks. At this one they have built a big stone platform to pull from. I paid 850 cash = £2 3s. I think about 100 men.

"We are now under the most magnificent cliff scenery we have yet seen. Red perpendicular or overhanging cliffs towering above us on either side, I should say, over 1,000 feet—fretted, waterworn, caved, until one could not wish for more. They look very soft. The men's voices ring to and fro like in a huge long case. The sun has just come out to beautify the scene still more. This perpendicular rock cliff runs along some way, and on north banks cut the path along its face. The whole scene is too grand and impressive to put into words. In creeping along north bank we get right under these overhanging mountains of rock, while the trackers look mere specks in the face of the cliff. One of our poor trackers came aboard after that stiff corner with his foot cut on the rocks. I washed and dressed it with an old sock, so there's another gone. On the opposite side is an unfortunate junk, moored with all her cargo, drying on shore. F. just fired off his gun and the resoundings were wonderful. We have tied up under the walls of Kwei Chow Foo city—got here at 3 p.m.

"*Wednesday, 5th November.*—Chung King! We arrived safe and sound yesterday at 3.30. Under the month—good!

"The corner I spoke of above turned out to be a difficult one—in fact there were two—called Wild Mule rapid. That sounds suggestive. Then the river opened out, except for one short, rather pretty, gorge, and was quite easy.

"I forgot yesterday to say when we were walking at one place—a mud flat—I attempted to cross a creek. The sand was quite hard till the very end, when down I went far above my ankles floundering about. The others did laugh, and a lot of Chinese, too, who were hoeing near by. Such a mess my boots and trousers were in!

About 10.30, I saw a small wu-pan ahead crossing the stream leisurely, and says I: 'There's Wilson.' Sure enough he hailed me, and we were soon paw in paw. He came with two converts and was in native costume. Then followed the packing, and the looking out for the first glance of Chung-king; rather hazy it was, but gradually cleared as we got near. A most splendid situation for a city. Meanwhile, four more had met us in a small boat, and presented their cards. Mr. Wong—our preacher here, the

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last convert, a man who is to be my teacher—not a Christian, but a very good fellow. Well, we got out and walked up steps and down steps innumerable till we landed *here*. Mrs. Wilson gave me a very hearty welcome, as did Mrs. and Mr. Murray and Cady. My things came up later, and we had a dinner party of ten in the eve. So the journey ended and the new stage began.

Chung-king.

"After four days in this city, I will describe it and its people: the commercial centre for this the best province in China, with 200,000 to 300,000 people, over 14,000 miles up the Yang-tse. Water on all sides but one, and that a narrow neck. Built mostly on rock. Walled, of course. Two gates open on the land side, and several on the water sides. Densely packed, except in a small corner, the land side. It consists of an upper and lower town. We are on the upper, quite close to the wall, which runs at some considerable height along the small river bank. The steps from the water, and about the town, to mount are terrible in number and condition. Coolie hire is dear, and water carriage is, too, as all comes up from the river, and this makes the steps very wet and dirty. The missionaries here are—Mr. and Mrs. Wilson (London Missionary Society); Mr. and Mrs. Lewis, and Messrs. Cady and Smith (American); Mr. and Mrs. Davidson, Miss Southall (Friends); Dr. and Mrs. Cameron, Miss Webber, Miss Hook, Mr. Foyers (China Inland Mission); Mr. Murray (Scotch Bible Society). An American M.D. and another Friend are now *en route*."

Evangelistic Work in a Mission Hospital.

FROM time to time we have called attention to the Alice Memorial Hospital, Hong Kong. The progress of that admirable Institution is highly encouraging, and we heartily congratulate Dr. Thomson and all who are working with him on the success they have achieved. Especially is it a joy to us to find that the Hospital has become

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the centre of earnest evangelistic work. In a letter now to hand Dr. Thomson says :—

"The Hospital work, I am thankful to tell you, has developed on every side. On the professional side of it every list shows a decided advance on last year, with the solitary exception of the list of deaths, which happily, even with the larger work, is a shorter one than last year's. In the financial aspect of our work a larger balance than ever before (over 2,000 dols.) is carried to the New Year's account. But most marked of all is the development of the evangelistic work. The permission accorded me to appoint a second evangelist has allowed a re-arrangement of the work with the beginning of the year that will, I am sure, be productive of rich results. Besides the regular evangelists, I have a considerable number of volunteer workers from among the theological and medical students, and from early morning till late evening active evangelistic work is now in progress in the Hospital almost continuously. At 7.45 a.m. a bell rings; all work stops, and a brief family worship, if I may so describe it, is conducted in each of the five wards by five different men simultaneously. At ten there is a public service for the out-patients daily, followed by personal work among them during the rest of the forenoon. In the afternoon the evangelists, and occasionally Pastor Wong, work in the wards, and Miss Field and a Bible-woman, with often Mrs. Kwan, the matron, similarly in the female ward. At 4.30, on Tuesdays and Fridays, there is another out-patient service for the eye patients, who assemble then; and every evening there is a public service for the in-patients. Thus, besides the vast amount of personal dealing in the intervals, there are now every week-day two public services in the hospital, and on two days a week three services. Sabbath work remains as I have before described it to you."

First Impressions.

Dr. Mackay, who left England at the end of November, is now happily settled at Hankow, where he is studying the language and seeking to become acquainted with the people. In a letter to a friend he gives a few of the details of his voyage and early impressions which may interest our readers. He writes :—

"There were about forty second-class passengers, and, as the majority were Christians, we were able to have a short service every morning and singing in the evening occasionally. This continued until we reached Colombo, where we were transferred from the *Chusan* to the *Ganges*. We asked permission to do as we had been doing in the *Chusan*, but the captain could not see his way to allow us. Two of us, however, had a fine large cabin and we were able to meet there. I was very thankful to have the company of four China Inland missionaries all the way to Shanghai, and I hope we may be spared to meet again.

"Hankow has quite an imposing appearance from the river with its fine

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row of European houses on the 'Bund.' I feel quite at home here already, and I congratulate myself on being sent to join such a fine set of men and noble workers.

"I spent two days last week with Mr. Owen in Wuchang. The city is in some ways more interesting than Hankow, as the Viceroy lives in it and two large colleges are in course of construction. Outside the walls the foundations have been dug for a cotton mill. Mr. Dickinson, the engineer, showed us the plans and pointed out the sites for the different buildings. Wuchang is divided into two by a ridge. The wall is seven miles right round. In dry weather it makes a capital walk. Fortunately I got my first impressions of the city in beautiful weather.

"Last Saturday morning there were three candidates for baptism, or rather I should say six, but three were considered very satisfactory. One of these confessed to having thrashed his cousin when he became a Christian some years ago. Dr. John suggested that perhaps someone would now beat him, and asked what he would do if such a thing happened? 'I would take the beating quite willingly,' he replied. He also admitted that he felt sorry after he had thrashed his cousin, so it is comforting to know that they have got some conscience. Will our friends pray for this man that he may be able to bear persecution if he is called upon to suffer?"

A High-caste Hindu becomes a Christian.

The following narrative comes to us from the Rev. G. M. Bulloch, Almora:—"There has been quite a little excitement amongst the inhabitants of Almora again. News arrived the other day that one of their number, Jai Datt Joshi, a member of one of the high-caste families here, had embraced Christianity down at Moradabad. He is a relative of Raghubar Datt's, over whom we had such a terrible commotion two years ago. He has been a clerk in the kutcherry at Ranikhet for some years and you may remember my having written about him to you when I was in Ranikhet. He is another of the Ramsay College youths. His friends say of him now that he was everything that is bad, yet they never put him out of caste. Now that he has publicly embraced Christianity, of course he is, and has always been, an unworthy Hindu! Should their story be true, we may now reasonably hope that his faith in Christ will save him from all that Hinduism was ineffectual to do. But I must say that all the two years I knew him in Ranikhet I never heard a whisper against his character, or saw anything in his conduct that would lead one to suppose that he was not in downright earnest in his search for the truth.

"You may be more interested in seeing what he has to say for himself in a letter I received from him a few days after his baptism at Moradabad. He writes: 'You know that religious subjects have for some time past

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greatly attracted my attention. I have felt convinced of the truth as contained in the Christian doctrine. I was not inclined to accept the truth in the full terms of it, as I felt it very hard to make so many personal sacrifices which a high-caste Hindu has to make. But my prayers continued that I may follow the truth which God has graciously revealed. The answer to my prayers distinctly warned my spirit: "Go to Christ Jesus, truth is in Him only. He only can take up a vile, wretched sinner like thee, and pardon thee for thy past transgressions, and give strength for the future." Again and again the same answer aroused my dull spirit. Still I drew back from giving myself to Him at the risk of my reputation, life, and property. After a long-continued struggle between life and death, thanks be to the Lord of Glory, life prevailed over death—the allurements of this frail world lost their power. But I could not persuade my family to follow my course. I then thought it proper to send my family away to Almora and take a month's leave. I did this and left for the Plains in the hope of confessing the Lord publicly at some mission station.'

"He then describes his journey and some of his feelings on the way, and how he was in a most remarkable manner met by a Christian friend at the Moradabad railway station on the last night of the year 1890, and taken by him to a watch-night service being conducted by the Rev. E. W. Parker. After this, he writes: 'In the course of the service, when the Rev. Parker was calling from each present to give his independent testimony for Christ, I could not help crying out, being moved by the Holy Spirit, "Jesus Christ is without doubt the Lord and Savour of the whole lost world. I have been ashamed of confessing Him publicly through fear of the world, now I can boldly assert that He is my Lord and Saviour." On being asked if I was ready to receive baptism, I still hesitated to do so. Soon a hint warned me that God had heard my prayers, and no better opportunity than this could possibly be available hereafter; that I must look up to the Lord only, and do His will as He has has ordered. I then expressed my consent to baptism, and was forthwith baptized before the congregation at the beginning of the New Year.'

"He describes some of his after experiences in the following way: 'Now and then the idea of my being separated from home, family, friends, relations, troubles me much, but I get comfort in reading the Scriptures and prayer. . . . The journey before me yet appears long and weary. I feel the necessity of asking for the mercy of our Lord Jesus Christ at every moment as you have told me. There appears no other way of passing the journey safely. I also find that my love to Jesus is not yet enough as it ought to be. I have been offending the Lord through my whole life, and yet the loving Saviour would not leave me. Oh, what a blessed Saviour! I wish I could have loved Him more than anything nearest and dearest in this world. Oh, what should I do to please my

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Lord! . . . Pray for me to receive more strength and to prove a true follower of the Lord Jesus Christ.'

"I have given you his own words, for he writes in English, thinking that they would speak more to the heart than my rendering of them. I have not even ventured, as you will see, to correct any of his mistakes in the misuse of words. We do hope and pray that the Spirit of the Lord has taken hold of him, and will pervade him with the Divine power he feels he is so much in need of. We believe that his experiences before baptism are similar to the experiences which numbers of young men around us are passing through, some of whom would fain have the courage to confess Christ.'

Work amongst Women.

"Our female work," writes Miss Hewlett, of Mirzapur, "is most important. Would that there were ten more workers in the place of each *one* spreading the news of the Gospel in these dark places! You will be pleased to know that a woman was baptized on January 25th at the early morning Hindustani service. She is a relation of the woman who was baptized in August, 1890. Though they are both ignorant and slow to learn, yet they have grasped the idea of Christ as their personal Saviour, and have placed a strong and intelligent faith in Him."

In a similar strain, Miss Robinson, of Berhampur, says:—

"Although I can sometimes write about the encouragements and hopeful aspects of our work, those hopes are very often made dim by the way in which we are *so merely* touching the borders of the great work open to us. I find it so difficult to increase my number of workers; those trained efficiently at Calcutta are generally unwilling to come to the Moffusal. The three teachers I have are working well, in a good, Christian spirit; two are rather young, which necessitates constant care on my part to protect them from many harmful influences in some of the zenanas. This keeps me working closely with them, and prevents a further extension of visits. We are doing all we can for our Christian girls, hoping they will be good workers with us in a few years.

"An incident I met with a few weeks ago assured me that it is the 'patient continuance' that will bring forth fruit. In a house we have visited regularly for a long time I overheard two women talking of another elderly woman, who always listened most attentively to our teaching, and, judging from some of her conversations, I believe she realises that Christ is her Saviour. They were saying with some fear: 'She has become a Christian,' and were wondering if we should provide for her if her friends turned her off. I did not see this woman that day, and the next time I went to the house I was told she had been sent to some relatives in the North-West.

"I have had very much encouragement in my efforts to gather the boys of Gora Bazaar School together on Sunday afternoons. Between forty and

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fifty little ones who cannot read attend. I take a class of between fifteen and twenty boys who read attentively from the Gospels with me. Besides these very often men saunter in from the bazaar and form a class with the Pundit. I am wanting now to collect some money to buy a good number of Testaments and hymn-books. I have only leaflets at present."

Getting to a New Station.—White Ants.

The Rev. A. E. Hunt and Mrs. Hunt, formerly of Murray Island, New Guinea, have removed to Samoa to reinforce the Mission in that group of lovely islands. They have settled down at Matautu, on the Island of Savaii, the largest island of the group. Mr. Hunt thus describes their early experience:—

"We left Leulumoega on October 1st for Savaii, accompanied by Mr. Newell and his daughter Dora, who came to remain with Mrs. Hunt during our absence at the out-station. Starting from Leulumoega at 2 a.m., we reached Tuasivi in time for breakfast at 7 a.m. Here we were welcomed by Dr. Davies in his batchelor quarters. We spent a day and night at Tuasivi, and then set out for Matautu. The boat journey from Tuasivi is a very nasty one, rock-bound coast all the way nearly, and often a very nasty sea. We therefore decided that I should go on in the boat, with Dora and our own little girl, and that Mrs. Hunt should be carried by natives through the bush to Matautu (about twenty miles), accompanied by Mr. Newell. My wife was, therefore, carried by bearers, in an arm-chair tied to a pole, and carried on the shoulders of two men. There was no lack of bearers, and it was exceedingly interesting. As the party passed through the several villages, the natives rushed out and begged to be allowed a share in the honour of carrying the 'tamaitai' (lady). They would carry Mrs. Hunt a little way, and then return to their homes satisfied at having had a small share in the labour of love.

"We reached Matautu in the boat about two hours before the inland party arrived, and so were able to get a little refreshment ready for them. All our goods had been sent over before, and were stored away in the house. In a couple of days we had unpacked, and were beginning to feel at home.

"We like our house and its position very much. The house is certainly substantial, and the natives have put a good roof on. It has, however, one very serious fault; it swarms with white ants. Although the walls were whitewashed just before we came, they begin to assume the appearance of a railway map of England with the ant tracks. We have tried everything we can think of, but nothing seems to get rid of them. Unfortunately the stone walls have wooden posts *inside*, and there the ants have their nests and cannot be got at. The carpenter at work here says that nothing short of burning the house down would get rid of them. To give you some idea of their depredations, I will tell you that I brought from Sydney a new

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pair of doors for the study. Before putting them up, I had the door-posts and all the wood-work and some of the masonry taken down and soaked in kerosene, and then painted with arsenical paste. In less than a week after the doors were put up I pushed my thumb right into one of them. I have had a book-case made for my study. It was put up one afternoon; the next morning there were two ant-tracks about eighteen inches long inside one of the cupboards. All that we can do is to watch carefully, and, directly we see the beginning of a track, drop some powdered arsenic into it; that seems to check them for a time at least."

The Massacre in Madagascar.

The news of an atrocious massacre by a Hova governor reached this country at the beginning of March. With shame and sorrow do we state that, in the main, this news is only too true. In the district of Belanona, which lies about a hundred miles E.S.E. of Antananarivo, on one of the chief routes to the coast, stands a Government town called Nosibe, the governor of which, though an educated man, has grievously oppressed and ill-used the people of his district. Formerly he was connected with one of our own mission churches. Then he became a student in a Church of England college, but, proving a disreputable character, was dismissed. Notwithstanding this, by fair means or foul, he contrived to secure the favour of the Prime Minister, and got appointed as a governor. Hova governors receive no salary for their services. This arrangement naturally leads to extortion, bribery, and oppression, a fact fully recognised, and within moderate limits connived at by the Central Government. This man, however, Ramiakatra by name, seems to have cast prudence to the winds, and after first fleecing his people, has finally brutally butchered a number of them who ventured to protest against his unjust and tyrannical conduct. They sought to lodge a complaint against him in the capital, but, being poor diplomatists, made but little impression. On their return, the governor, who was well informed of their failure to injure him at headquarters, allowed his savage disposition full play, and, on a mere pretext, indulged in wholesale slaughter of men, women, and children. The details are too horrible and disgusting for report. Bulgarian atrocities and Bashi-Bazouks at once occur to one's thoughts. The Rev. C. Jukes writes in evident distress respecting this wholesale slaughter. He knows the people well, and says that eleven of those whose heads were fixed on poles in the middle of the town of Nosibe were in his study a few weeks before, asking for teachers. Several of the children in his school have been killed. A little girl who was to have gone up to the capital for instruction in a higher school had written to say that she could not go, as her father and two brothers had all been beheaded.

An outburst of public indignation followed the publication of the news in Antananarivo. The foreign residents were greatly moved, and, through

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the *Madagascar News*, spoke out clearly and strongly. The accounts were sensational and exaggerated, but, in essence, accurate and true. An investigation has been ordered by the Queen, and a new governor sent to take the place of the bloodthirsty Ramiakatra.

The fair fame of the Hova sovereign, who is a professing Christian, and of the Hova people, is seriously tarnished by this outrage. In the old heathen days such massacres were sadly too common, and the details of Hova conquest and Hova rule make one blush for humanity; but for many years now, juster and more humane methods have characterised their government. Latterly signs of retrogression have, unfortunately, been appearing. Robber raids and general lawlessness have been the order of the day, nor can the Central Government be acquitted of blame for this state of things. Let us hope and pray that Ramiakatra's fury may lead the rulers to consider their ways, and that, without delay, a radical reform of the methods of government may take place. It is high time that it did.

Federation of the Metropolitan Churches.

THE metropolitan constituents of the London Missionary Society have long felt that their churches have not been represented on the Board with the same federal precision which characterises the provinces, and this feeling found definite expression in the Report of the Special Committee of Investigation. The Board itself has (to quote the terms of their recent invitation to the churches to unite in considering the matter) "frequently had under consideration the very indefinite and anomalous position of the metropolitan contributors in relation to the management of the Society's affairs, and also to the entire absence of any means of obtaining united action by the contributing churches in the metropolitan area in matters relating to the progress of Foreign Mission work, and the maintenance and increase of interest in Foreign Missions. The provincial Directors are all the chosen represen-

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tatives of auxiliary associations and recognised public bodies; but the London Directors are chosen by the Board itself, without any reference to the churches in London, ... and consequently the churches and the Society alike have suffered from the loss of that sustained enthusiasm and that wise counsel which come as the result of united action." The formation by the Board of a Metropolitan Auxiliary Council bids fair to remedy this defect at last, judging by the cordial spirit which pervaded the inaugural meeting at Devonshire House on Monday evening, which was attended by about 200 delegates, including several ladies. The scheme had previously been explained in detail at nearly thirty divisional meetings, and out of the total of 250 churches 176 have already deputed representatives—their pastors *ex-officio*, and one lay representative. The names of twelve ladies appear on the list, for ladies are eligible for election.

Albert Spicer, Esq., J.P., was voted to the chair at the united meeting, and after prayer by the Rev. R. F. Horton, M.A., the secretaries of the Society were appointed *ex-officio* members of the Council, and the Rev. George Cousins was asked to act as Secretary for that meeting.

The Chairman said he rejoiced exceedingly on account of the present gathering, interpreting it as the inauguration of a new interest in the great missionary enterprise on the part of the London Congregational churches. Speaking as a Director, he thought that at no former period had the demands from the mission-field been so strong or so claimed their attention. There was a movement of such a kind going on in South India, that if they could only set to work an increased staff of trained native agents, they might look for an ingathering similar to that which took place in Travancore some forty years ago. He hoped that the Directors would have no need to hesitate as to what their course should be.

The Rev. R. Wardlaw Thompson regarded the present as one of the most important meetings the Society had held in London since he became Foreign Secretary, and said it was the consummation of hopes which had been in his mind ever since he came to London. The Directors had long desired to do something by which the churches might be made to understand that they had an important direct interest in the Society's affairs, and by which the strong churches might help the weak in the work. The Metropolitan Auxiliary would nominate a certain number of Directors; but it was tenfold more important that they should consider how they could best advance their Redeemer's Kingdom in the world in connection with the London Missionary Society, how best diffuse that information which was the beginning of interest, and how best quicken zeal in the cause. Letters were coming in from the mission-fields which showed openings in every direction—not to new work in new spheres, but to work which was the result of the labours of their predecessors suddenly giving signs of response. Vast populations, numbered by millions, were beginning to recognise that

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Christianity had a claim upon them; for, utterly ignorant though they were of its real nature and great principles, they had learned enough to see that their own old systems were useless in spiritual matters, and that they needed light from Heaven. They were putting themselves into the hands of the missionaries to be instructed, and from right and left came appeals which the Society could not respond to. In London, the centre of the activity of the English people, they needed a new awakening of the missionary spirit, and a new and deeper consecration to the Saviour's cause, and it was felt that the only way to accomplish this was by gathering the burning sticks into one fire, and bringing the churches into touch with each other on the subject of Foreign Missions. The stimulating of interest in the work would be one of the most profitable of occupations for increasing the spiritual life and power of the churches in their various home enterprises.

After a full and frank discussion, more especially upon the principle of dividing the metropolis into smaller groups, in order to secure the direct representation of the churches interested, it was decided that, as the time at the disposal of the Council before the date fixed for the election of the new London Missionary Society Board was so short, it should at once proceed to nominate its forty-five directors, dividing for this purpose in different parts of the room into the five following groups:—(1) S.E.; (2) S.W.; (3) E. and E.C.; (4) N. and N.E.; (5) N.W. and W. The nominations handed in, read out, and unanimously adopted, were as follows:—

S.E. District.—Revs. C. Wilson, M.A., J. Geddes, S. T. Williams, George Martin, and H. J. Perkins; Mrs. Arnold Pye-Smith; Messrs. Frederick Link, William Lockhart, F.R.C.S., and J. C. Pillman.

S.W. District.—Revs. D. Bloomfield James, J. G. Rogers, B.A., R. Lovett, M.A., Herbert Arnold, J. P. Gledstone, and J. Lawson Forster; Mrs. Evan Spicer, Miss C. M. Spong; and Mr. A. Ridley Bax.

E. and E.C. Districts—Revs. Thomas Grear, Colmer B. Symes, B.A., R. Partner, and R. Nobbs; Mrs. Skinner, Mrs. H. J. Cook, Miss Scrutton; Messrs. D. Dear and W. E. Whittingham.

N. and N.E. Districts.—Revs. W. Spensley, J. Ellis, H. Simon, W. J. Woods, B.A., and W. Pedr Williams; Mrs. Dowd; Messrs. W. G. Wilkins, H. Ledger, and J. Goodman.

N.W. and W. Districts.—Revs. J. Byles, Joseph Adams, and H. Coley; Mrs. Curwen; Messrs. Leonard T. Horne, S. F. Starkey, W. S. Gard, A. Hubbard, J.P., and H. G. Holmes.

The following Committee was appointed to prepare by-laws and a plan of work to be submitted to the Council at its next meeting, after which, the Benediction having been pronounced, the Council separated:—Revs. R. A. Redford, M.A., LL.B., Thomas Hooper, John

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Onley, J. J. Goundry, J. Stockwell Watts, Thomas Grear, W. Skinner, James Johnston, E. Griffith-Jones, W. Edwards, and H. Le Pla; Messrs. George Hardy, C. A. Hindley, J. J. Messent, John Hennell, H. Skeats, C. Robottom, Alfred Conder, Alfred Giller, E. H. Mayo Gunn, and H. G. Holmes.

A Hants Church.

"Only a village!" Yes, but well-to-do-people driving round from the fashionable watering-place might well note the respectability of this village; its attractive British school of refined children; the modernised chapel; and the honoured minister and his wife. It is the missionary anniversary. There is exceptional earnestness shown in extensive hand-bill advertising; also friendly invitations to the missionary meeting are personally given in all directions, both to old and young. Missionary boxes are called in. Christmas cards are duly considered, and the prizes prepared. Venerable deacons appear at the pastor's house, and also grace the occasion on the platform.

There is but a membership of some forty persons, but they have faith in their pastor and his wife, and are moved by their personal and public dealing concerning the importance of the occasion; and the good of helping the grand old Society. From a distance round, young and old gather. There is a spirit of fervour in the meeting. It is seen that, spite of losses, interest is yet increasing. Attention has been given to the appeal to add a fourth to contributions. One good woman earns money at a wash-tub, specially for gratifying her spirit of benevolence. Her daughter has caught the spirit and brings in the missionary-box more than full. Inquiries are put concerning matters of Christian progress in the mission-field. There is hearty singing and prayer. The interest deepens, so that at the close of the meeting all the extra missionary-boxes are taken up; even *two* persons in one family making applications, and some very unlikely persons being moved to zeal. Truly good leaders make good followers. A most amusing fact is told of the time when the Society formerly made an appeal to meet a deficit of £5,000, the young son of the minister, fired with his father's zeal, went off with his subscription card, and when asked what he wanted, replied: "£5,000!" The happy result was a gift of £100 as a special offering in the time of need.

The Blackheath Mission School.

The results of the examinations of pupils in the School for the Sons of Missionaries, Blackheath, as given by the Rev. Edward Waite, M.A., the headmaster, are as follows:—Matriculation, First Division—H. Brockway, W. Coppard, W. Payne; Second Division—J. Thomson, A. Peill, G. Houlder. Cambridge Junior, Third Class Honours—E. T. Price, W. H. Sobey. Satisfied the Examiners—A. E. Hewlett, B. A. Helm.

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Monthly Prayer Meeting.

We welcome the signs of a reviving interest in this gathering and are cheered. May the interest prove permanent; may it grow both deeper and wider! The hearts of the workers in the distant fields turn with confidence to this monthly meeting, and set great store upon our faithful remembrance of them. At the last meeting there was an improved attendance, but there was room for more. The Board Room should be full. The next meeting will be held in that room in the Mission House, 14, Blomfield Street, E.C., on Monday, April 6th, from 4 to 5 p.m. The Rev. R. Wardlaw Thompson will preside, and will communicate recent information from the mission-fields.

Young Men's Missionary Band.

The meetings for the month, which will be held in the Board Room of the Mission House, from 7 to 8.30 p.m., will be as follows:—

Friday, April 3.—Members' Night.—Papers by Mr. G. Batten on "Henry Martyn" (postponed last month), and by Mr. C. Hands. A letter will also be read from an old Y.M.M.B. man, the Rev. C. W. Abel, of New Guinea.

Friday, April 17.—Monthly Meeting.—Address by Rev. A. J. Wookey, recently arrived from Bechuanaland, entitled "A Talk about the Bakhalabadi."

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

The REV. A. J. WOOKEY, MRS. WOOKEY, and six children, from KURUMAN, Bechuanaland, South Africa, with two children of REV. JAMES GOOD, Kanye, per steamer *Athenian* March 9th.

MASTER ALBERT HARRIS, son of the REV. G. A. HARRIS, from MANGAIA, Hervey Islands, South Seas, per steamer *Cuzco*, March 9th.

BIRTHS.

WOOKEY.—January 7th, at Kuruman, Bechuanaland, South Africa, the wife of the Rev. A. J. Wookey, of a daughter.

CAMPBELL.—January 29th, at Cuddapah, South India, the wife of the Rev. W. H. Campbell, M.A., B.D., of a son.

GOFFIN.—February 4th, at Madras, South India, the wife of the Rev. H. J. Goffin, Kadiri, of a son.

COOPER.—February 9th, at Sydney, N.S.W., the wife of the Rev. E. V. Cooper (late of Huahine, Society Islands), of a daughter.

THOMAS.—March 4th, at Whitland, South Wales, the wife of the Rev. Morris Thomas, of Vizagapatam, South India, of a daughter.

DEATH.

THORNE.—January 9th, at Antananarivo, Madagascar, the infant daughter of Mr. J. C Thorne.

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Sevenoaks—			
Mrs. Devitt, for Chipa	2	2	0
Walthamstow Hall..	5	0	0
Sheffield. "Forward for Christ"	30	0	0
Sherborne	20	0	0
Shipley. Geo. Knowles, Esq.	50	0	0
Somerleyton. Union Ch.	2	13	3
Southport. Aux.	120	0	0
Stafford. Aux.	6	14	1
Stockport—			
Aux.	220	16	1
Hazel Grove Ch.	1	0	0
Stockton-on-Tees	4	18	2
Stone	15	10	0
Eccleshall Ch.	0	16	6
Sunderland. Aux	36	15	1
Sussex. Aux.	70	0	0
Tadley	1	1	0
Tamworth. Mrs. Dyer	1	1	0
The Quinta	28	2	10
Tiptree Heath	7	7	1
Torquay. Belgrave Ch.	92	8	7
Totnes. Aux.	11	16	6
Tunbridge Wells. Aux.	13	6	0
Ulley. Whitecourt Congl. Ch.	1	9	3
Upway	14	10	0
Victoria (Mon.). Bethel Ch.	4	8	10
Wakefield—			
Aux.	4	9	6
Zion Ch. Bewing Society	20	0	0
Weldon	4	13	6
Welford	3	9	8
Westerham	1	12	0
West Malton	6	12	4
Western District, per Rev. Thos. Mann.			
Avebury	6	4	4
Bradford-on-Avon ..	16	6	2
Bulford	1	3	1
Codford and Wylye..	5	15	0
Horningsham	1	15	6
Malmesbury	0	9	0
Ramsbury	4	3	2
Westbury, Upper Ch.	1	10	1
Wheatley. Miss Sadler (box)	0	13	0
Whitchurch (Hereford)	0	14	1
Whittlesford	8	19	6
Wickhambrook	6	4	1
Wimborne	16	0	6
Wingham	2	18	8
Wolverhampton	2	0	5
Workington	6	0	9
Yapton	4	1	0

WALES.

Aberdare. Bethel Ch.	11	2	0
Abernant. Bethesda Ch.	3	5	9
Blaenau Festiniog. A Friend	25	0	0
Brynammon. Gibea Ch.	13	3	0
Brynmawr. Rehoboth Ch.	9	0	3
Cardiff—			
Aux.	19	17	1
Ladies' Aux. for Female Missions	15	0	0
Castleton. Providence Ch.	2	4	9
Cwmdare. Elim Ch.	9	4	6
Cwmrhos and Tretwer	5	12	0
Groes Wen, &c.	13	16	5
Hirwain. Nebo Ch.	17	3	9
Llandissilio. Pisgah	15	10	10
Llandulas, nr. Abergele	1	5	10
Llanelly. Mrs. Ruth Walters	0	10	0
Llansamlet. Saron Ch.	3	14	0
Llwynpia. Salem Welsh Ch.	1	9	4
Melincrythan. Siloh Welsh Ch.	1	5	8
Neyland	6	9	7
Pembrokeshire. Welsh Aux.	113	1	0
Penire Estyll. Siloam Ch.	21	14	6
Pontardawe	11	10	10
Pontypridd. Rhydfelan Ch.	1	17	0
Swansea—			
Mrs. P. G. Marler	0	10	0
Ladies' Aux.	21	3	7
Talhirion. Addl.	0	3	3
Tenby. Mr. W. Phillips (home box)	2	10	0
Tiers Cross	0	15	0
Tredegarn	11	1	5
Tresorky. Bethania Ch.	3	0	0
Troedrhiwgwair. Bethania Welsh Ch.	5	10	8
Tymawydd. Ebenezer Ch.	9	7	6
Ynysbwl. Tabernacle	2	2	1

SCOTLAND.

Dalmellington	1	9	4
Edinburgh—			
Aux.	107	2	8
Mrs. Ed. Baxter	128	0	0
Mrs. Edmond	1	0	0
A Well Wisher for Female Missions	0	10	0
Glasgow—			
Aux.	420	0	0
Mrs. Robt. Leslie	1	0	0
Greenock. Aux.	78	8	6
Whithorn. Miss Dickson	1	0	0
Per Rev. E. A. Wareham.			
Anstruther	0	7	0
Dalkeith	5	12	0
Dreghorn	0	14	0
Edinburgh	33	1	3
Glasgow	4	7	10
Haddington	6	8	0
Hamilton	11	8	6
Hawick	4	10	0
Helensburgh	12	10	0
Kilwinning	6	16	2
Lanark	7	17	10
Leith	14	0	4
Linlithgow	3	16	5
Newport	6	7	0
Peterhead	8	19	1
Portobello	10	1	4
Port Glasgow	3	5	6
St. Andrews	2	8	5
Sanquhar	5	12	6

IRELAND.

Bray. Wm. Glenn, Esq.	1	0	0
Dublin—			
Miss Sophia Butler	0	10	0
Dr. Duncan	5	0	0
St. Johnston. Congl. Ch.	2	0	0
Per Rev. E. A. Wareham.			
Bray	0	11	6
Carlow	0	12	5

FOREIGN SOCIETIES.

Chesley, Ontario. Miss Mickle	1	10	6
Whitefield, Porus, Jamaica. For Central Africa	14	0	0

NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS', &c., FUND.

To March 12th, 1891.

LONDON.

A. J. Lloyd, Esq.	5	0	0
Camberwell-green	3	14	2
City, New Tabernacle	3	0	0
Silver-street	2	2	0
Deptford, High-street	5	0	0
Finchley, North	8	1	0
Forest Gate	4	19	0
Greenwich, Maze-hill	2	2	0
Hackney, Cambridge-heath	5	5	0
Hampstead, Lyndhurst-road	22	9	2
Highgate	11	0	0
Kensington, North, Golborne-road	1	1	6
Lee, Burnt Ash	3	12	7
Mile End New Town, Trinity Ch.	1	16	6
Romford, Congl. Ch.	2	17	6
Stepney, Latimer Congl. Ch.	2	2	0
Stoke Newington, Raleigh Memorial Church	2	0	4
Stroud Green, Mount-view Ch.	5	13	8
Tolmers-square, 1890	2	12	0
" " 1891	2	15	0
Walworth, York-road	3	3	0
Whitechapel, Sion Ch.	1	1	0
Woolwich, Rectory-place	4	10	0

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NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS', &c., FUND.

COUNTRY.

Alston	0	15	6
Andover	0	12	6
Appledore	0	14	6
Ashford	2	0	0
Bassingbourn	1	0	0
Beaconsfield	1	2	2
Bedford, Bunyan Meeting (moiety)	6	0	0
Howard Ch.	2	0	0
Birkenhead, Hamilton-square	1	10	0
Birmingham, Lozells Ch.	7	0	0
Smallheath Ch.	1	2	0
Soho Hill Ch.	5	5	0
Blakeney, Tabernacle	1	1	0
Bocking	5	14	11
Brampton	1	3	6
Brigstock	0	11	4
Bristol, Clifton Down Ch.	3	3	0
Stapleton-road	7	1	0
Burton-on-Trent, High-street	2	3	0
Cardiff, Charles-street	5	14	3
Chelmsford, London-road	10	0	0
Chorley, Hollinshead-street	2	3	9
Daventry	1	1	0
Darwen, Belgrave Ch.	3	0	0
Derby, London-road	2	0	0
Dewsbury, Ebenezer Ch.	3	17	5
Dorking, West-street	4	14	0
Dudley, King-street	2	0	0
Durham	1	14	7
Eastwood	1	1	0
Edinburgh, Mrs. E. Baxter	10	0	0
Exmouth, Glenorchy Ch.	1	2	9
Fordham	0	10	6
Four Elms	0	12	0
Frome, Rook-lane Ch.	1	2	6
Gravesend, Princes-street	5	0	0
Greenock, George-square	6	0	0
Harrold	2	2	0
Hemel Hempstead	1	1	0
Huddersfield Aux.—			
Dogley-lane	0	10	0
Highfield Ch.	17	10	0
Holmfirth	0	15	5
Mold Green	1	10	0
Hull, Mr. G. Seller	1	0	0
Ipswich, Ed. Grimwade Meml. Ch.	1	2	6
St. Nicholas-street	2	2	0
Jersey, Halkett-place	2	8	6
Congl. Ch.	1	10	6
St. John's Independent Ch.	1	4	0
St. Aubyn's and St. Peter's Independent Ch.	0	10	7
Lavenham	0	16	6
Leeds, Salem Ch.	4	0	0
Headingley-hill, Nether-green	0	8	6
Lewes, Tabernacle (balance)	0	4	6
Littlehamptom, Yapton Branch Ch.	1	18	7
Little Lever	0	14	6
Lutterworth	2	0	0
Macclesfield, Roe-street	2	2	0
Manchester, High Town Ch.	0	12	8
Middlewich, the late Mr. W. Egerton	2	0	0
Milton-next-Gravesend	3	19	0
Nantwich	0	11	0
Newmarket	2	0	0
New Mills	1	2	7
Newport (Mon.), Victoria-road	3	5	0
Newport (Salop)	2	0	0
North Tawton	0	12	6
Oakham	1	0	0
Parkstone	3	15	7
Patricroft	1	2	0
Philadelphia, "L.M.S."	2	0	0
Pontefract	1	10	0
Reading, Broad-street	5	0	0
Ripley	0	16	4
Romsey	3	5	0
Sandon	1	1	0
Scunthorpe	0	10	6
Sherborne	2	0	0
Shrewsbury, Abbey Foregate Ch.	7	0	0
Somerleyton, Union Ch. (moiety)	0	6	0
Stafford Aux.	3	0	0
Stansfield	0	7	6
Stockport, Tabernacle	1	4	7
Stockton-on-Tees, Christchurch	0	17	0
Stoke-sub-Hamdon	1	1	0
Stubbins	1	0	0
Thaxted	1	1	0
Torquay, Belgrave Ch.	5	6	0
Totnes	2	0	0
Tunbridge Wells	12	6	4
Ullesthorpe	0	10	0
Ventnor	5	0	0
Wakefield, Zion Ch.	3	10	7
Watton, J. T. Mills, Esq.	35	0	0
Welford	0	13	4
Westbury-on-Severn	0	15	0
Westerham	1	0	0
Westgate-on-Sea, Christchurch	1	5	0
West Melton	1	5	2
Mr. T. Clarke	0	10	6
Wickhambrook	1	0	0
Wimborne	1	8	9
Wollerton	0	15	0
Wolverhampton, Queen-st. (addl.)	5	0	0
Snow-hill	2	2	0

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances for Periodicals, and other Payments, be made to the REV. EDWARD H. JONES, *Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed* BANK *of England, and Post-office Orders made payable at the General Post Office.*

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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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MAY, 1891.

LONDON:

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MAY 12 1891

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LETTERS FROM MISSIONARIES, FEB. 13 TO APRIL 12, 1891.

CHINA.

Rev. Dr. Chalmers, Jan. 31; Feb. 12, 19.
„ G. H. Bondfield, Feb. 17.
Dr. Thomson, Jan. 14; Feb. 11 (Report).
Miss Rowe (Report).
„ Davies, Feb. 23.
Rev. T. W. Pearce, Jan. 28; Feb. 27; Mar. 6.
„ J. Macgowan, Jan. 31; Feb. 23; Mar. 2 (Report).
Miss Miller (Report).
Rev. R. M. Ross, Jan. 13; Feb. 28 (Report).
„ F. P. Joseland, Jan. 5, 15, 24.
Dr. Fahmy, Jan. 10.
Miss Ashburner, Jan. 20 (Report).
Rev. W. Muirhead, Jan. 16, 30 (Report).
„ J. L. Rees, Jan. 31.
„ Dr. John, Dec. 30; Jan. 10, 12, 14; Feb. 12.
„ A. Foster, Feb. 16.
Mrs. Foster (Report).
Rev. A. Bonsey, Dec. 31; Feb. 3 (Report).
Dr. Gillison, Jan. 27 (Report).
Rev. C. G. Sparham, Jan. 5, 6, 20.
Dr. Mackay, Jan. 26.
Rev. W. Owen, Jan. 12.
„ J. W. Wilson, Jan. 6, 12, 28.
Dr. Davenport, Jan. 24.
Rev. J. Lees, Feb. 7.
„ T. Bryson, Jan. 14; Feb. 5.
Dr. Roberts, Jan. 10; Feb. 28.
Mrs. Morrison, Feb. 4.
Miss Roberts, Jan. 23.
„ Winterbotham, Feb. 16.
Rev. W. H. Rees, Jan. 2, 10, 13.
Dr. McFarlane, Jan. 14.
Mrs. McFarlane, Jan. 14.
Rev. G. Owen, Jan. 20, 26.
„ S. E. Meech, Dec. 31; Feb. 2, 7 (Reports).
„ J. Stonehouse, Dec. 31; Jan. 6; Feb. 3, 5 (2).
Miss Smith (Report).
„ Pearson, Jan. 19 (Report).
„ Moreton (Report).
Rev. J. Gilmour, Dec. 8; Jan. 7, 11 (Report).
Dr. Smith, Jan. 6 (ss. *Caledonia*) April 7.

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„ W. B. Phillips, Feb. 16.
„ A. P. Begg, Feb. 12; Mar. 11.
„ W. R. Le Quesne, Feb. 17.
„ F. F. Longman, Jan. 29.
„ J. N. Farquhar, Feb. 23.
„ W. G. Brockway, Mar. 11.
Miss L. G. Robinson, Feb. 3.
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„ A. Parker, Feb. 12.
Miss Marris, Mar. 17.
„ Gill, Jan. 5.
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Miss Hewlett, Feb. 16.
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„ E. S. Oakley, Feb. 23.
„ J. A. Lambert, Feb. 7, 24.
„ J. G. Hawker (Report), Feb. 19.
„ J. Smith (Report), Feb. 19.
„ E. Lewis, Feb. 26 (Report).
„ B. Lucas, Feb. 26.
„ W. W. Stephenson, Jan. 29; Mar. 5.
„ F. L. Marler, Feb. 19; Mar. 5, 12.
„ J. R. Bacon, Feb. 5 (Joint Report).
„ W. H. Campbell, Feb. 4.
„ H. J. Goffin (Report), Feb. 5.
„ G. H. Macfarlane, Jan. 28.
„ G. O. Newport, Jan. 26; Feb. 4, 10, 25 (2); Mar. 11.
„ J. H. Walton, Jan. 28 (2); Mar. 4.
„ E. P. Rice, Jan. 26; Feb. 11.
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„ C. G. Marshall, Feb. 11, 18, 26.
„ A. A. Dignum, Feb. 4.
„ S. J. Long, Feb. 21; (Report), Mar. 11.
„ E. Hawker (Report), Mar. 4.
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„ Brown, Jan. 29 (Report), Mar. 19.
„ Gordon (Report), Feb. 11.
„ Barclay, Jan. 26; Feb. 2.
Rev. J. Knox, Feb. 27.
„ J. Duthie, Jan. 27; Feb. 24; Mar. 17.
„ A. Thompson, Feb. 6.
„ I. H. Hacker, Jan. 20; Feb. 9.
Mrs. Thomson, Jan. 12; Feb. 26.
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„ S. Mateer (Report), Feb. 14.
„ J. Knowles, Feb. 17; Mar. 17.
Mrs. Knowles, Jan. 26.

MADAGASCAR.

Rev. J. Richardson (Report).
Mr. J. C. Thorne, Jan. 20.
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„ S. Ashwell, Feb. 2.
Miss Bliss, Feb. 12.
Rev. R. Baron, Jan. 20; Feb. 19.
„ W. E. Cousins, Jan. 16.
„ C. Jukes, Jan. 21.
„ W. Huckett, Jan. 21.
„ J. H. Halle, Feb. 12.
„ T. Rowlands, Feb. 7.
„ E. H. Stribling, Feb. 10
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Rev. G. A. Shaw, Jan. 26; Feb. 9 (Report).

AFRICA.

Mr. D. Mudie, Feb. 4, 11, 18; Mar. 4, 11.
Rev. R. E. Anderson, Feb. 9.
„ T. D. Philip, Mar. 7.
„ H. Kayser, Feb. 12.
„ W. Ashton, Jan. 24, 31; Feb. 28; Mar. 14.
„ R. Price, Feb. 24.
„ J. T. Brown, Jan. 7; Mar. 3.
Mr. A. J. Gould, Jan. 17, 19; Feb. 16.
Rev. J. Brown, Jan. 15; Feb. 20; Mar. 6, 13, 14.
„ H. Williams (Kimberley), Jan. 31 (Report); Mar. 3.
„ J. D. Hepburn, Jan. 10, 22.
„ W. A. Elliott, Feb. 14.
„ D. Carnegie, Feb. 10.
„ T. F. Shaw, Nov. 22; Dec. 23; Jan. 12.
Dr. Wolfendale, Jan. 8.
Mr. W. Draper, Nov. 22.
Rev. D. P. Jones, Nov. 27.
Mr. A. Carson, Oct. 26 (Naples); Mar. 31.

WEST INDIES.

Rev. J. L. Green, Jan. 23—7.

SOUTH SEAS.

Rev. E. V. Cooper (Sydney), Feb. 9, 23.
„ J. J. K. Hutchin, Dec. 9; Jan. 14; Feb. 6.
„ W. N. Lawrence, Dec. 18, 20; Jan. 13.
„ F. E. Lawes, Dec. 20.
„ J. E. Newell (Report), Jan. 26; Feb. 20 (Sydney).
„ A. E. Claxton (Auckland), Jan. 22.
„ J. W. Hills, Feb. 23.
Miss Schultze, Jan. 26, 28.
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Rev. A. B. Hunt, Jan. 9.
„ S. M. Creagh, Jan. 9.
„ W. G. Lawes (Sydney), Jan. 11; Feb. 9, 17.
„ J. Chalmers (Avarua) Nov. —; (Auckland) Jan. 15; (Dunedin) Feb. 17.
„ H. M. Dauncey, Dec. 12, 15.
„ F. W. Walker, Dec. 17; Jan. 16, 30.
„ C. W. Abel, Dec. 26.
„ J. King, Feb. 24.
Mr. T. Pratt, Jan. 12, 19, 24; Feb. 2, 9, 23; Mar. 9.
Rev. J. Jones, Jan. 26.
Captain Turpie, Jan. 12.

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SERMONS ON BEHALF OF THE SOCIETY WILL BE PREACHED ON LORD'S DAY, MAY 10TH, &c.

N.B.—All Services commence at 11.0 and 6.30, unless otherwise stated in list.

CHURCH.	MORNING.	EVENING.
ANERLEY	Rev. P. T. FORSYTH, M.A.	Rev. P. T. FORSYTH, M.A.
BARKING, Broadway . . .	,, THOMAS DAVIES.	,, THOMAS DAVIES.
BARNET (HIGH)	,, J. MILNES, M.A.	,, J. MATTHEWS.
BARNET (NEW)	,, J. A. DAVIES, B.A.	,, J. A. DAVIES, B.A.
BATTERSEA BRIDGE-ROAD .	,, T. JARRATT.	,, T. DAVIES, M.A., PH.D.
BAYSWATER, Craven-hill* .	,, J. W. PAULL, M.A.	,, J. W. PAULL, M.A.
BECKENHAM*	,, J. SADLER.	,, J. SADLER.
BELVEDERE	,, F. C. SELFE.	,, F. C. SELFE.
BERMONDSEY, Jamaica-row .	,, J. FARREN.	,, T. ROGERS.
BETHNAL GREEN-ROAD . .	,, J. PEILL.	,, J. PEILL.
BEXLEY HEATH	,, J. GEDDES.	,, J. GEDDES.
BLACKHEATH*	,, W. G. LAWES.	,, C. WILSON, M.A.
BOROUGH-ROAD		,, W. MOTTRAM.
BOW, Harley-street* (May 31)	,, J. SADLER.	,, W. E. HURNDALL, M.A.
BOW AND BROMLEY INSTITUTE		,, W. E. HURNDALL, M.A.
BRENTFORD	,, M. RICHARDSON.	,, W. EDWARDS.
BRIXTON	,, R. VEITCH, M.A.	,, H. VARLEY, B.A.
BRIXTON, Loughboro'-park .	,, JOHN BIORDAN.	,, JOHN BIORDAN.
BRIXTON, Trinity, Church-rd.	,, W. HERBERT.	,, W. MONK JONES.
BROMLEY, Kent	,, R. H. LOVELL.	,, R. H. LOVELL.
BROMPTON, Trevor-square* .	,, C. COLLINS.	,, C. COLLINS.
BUCKHURST-HILL, Palmerston-road	,, J. R. LEGGE, M.A.	,, J. R. LEGGE, M.A.
CAMBERWELL GREEN . . .	,, J. PILLANS.	,, T. HOOPER.
CAMBERWELL NEW-ROAD . .	,, J. T. MAXWELL	,, J. T. MAXWELL.
CAMBERWELL, Albany . . .	,, J. BRYANT FRENCH	,, J. BRYANT FRENCH
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CATFORD BRIDGE, Trinity* .	,, S. T. WILLIAMS.	,, S. A. TIPPLE.
CHELSEA, Markham-square .	,, J. L. FORSTER, LL.B.	,, D. B. JAMES.

* Service at 7 p.m.

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CHISWICK, High-road	,, W. C. PRESTON.	,, W. C. PRESTON.
CITY-ROAD	,, C. T. PRICE.	,, E. STORROW.
CITY OF LONDON—		
Bishopsgate-st. Without.	,, T. GREAR.	,, T. GREAR.
City Temple*	,, J. PARKER, D.D.	,, J. PARKER D.D.
New Tabernacle, Old-st.	,, THOMAS MANN.	,, THOMAS MANN.
Silver-st., Falcon-sq.	,, E. STORROW.	,, C. T. PRICE.
Weigh House	,, A. SANDISON.	,, A. SANDISON.
Whitefield's Tabernacle.	,, J. ELLIS.	,, M. DUFFILL.
CLAPHAM, Grafton-square		
CLAPTON, Chatsworth-road	,, J. MCLEOD BAIN.	,, J. MCLEOD BAIN.
CLAPTON, LOWER	,, W. PEDR WILLIAMS.	,, W. PEDR WILLIAMS.
CLAPTON PARK	,, W. J. WOODS, B.A.	,, W. J. WOODS, B.A.
CLAPTON, UPPER†	,, J. PATE.	,, J. PATE.
CRAVEN CHAPEL, Foubert's-place, Regent-street*	,, THOMAS EVANS.	,, THOMAS EVANS.
CRICKLEWOOD*	,, J. P. LANSDOWNE.	,, J. P. LANSDOWNE.
CROUCH END, Park Ch.	,, A. ROWLAND, LL.B.	,, J. M. GIBBON.
DALSTON, Middleton-road	,, J. TAIT SCOTT.	,, J. TAIT SCOTT.
DEPTFORD, High-street	,, S. SABINE READ.	,, S. SABINE READ.
DULWICH-GROVE	,, C. F. W. WOOD, M.A.	,, HENRY J. HAFFER.
DULWICH, WEST*	,, HENRY J. HAFFER	Mrs. EDGE.
EALING (May 3)*	,, J. ADAMS.	Rev. J. SIBREE, F.R.G.S.
EDMONTON AND TOTTENHAM (May 24)	,, A. S. HUCKETT.	,, A. S. HUCKETT.
EGHAM HILL	,, T. HAINES.	,, T. HAINES.
ENFIELD, Baker-st. (May 17)	,, A. J. WOOKEY.	,, A. J. WOOKEY.
ENFIELD, Christ Church	,, H. STORER TOMS.	,, A. J. WOOKEY.
ENFIELD HIGHWAY	,, J. CROPPER.	,, J. CROPPER.
EPPING (May 17).	,, J. SADLER.	,, J. SADLER.
EPSOM	,, T. T. MATTHEWS.	,, T. T. MATTHEWS.
ERITH AVENUE	,, E. H. TITCHMARSH, M.A.	,, E. H. TITCHMARSH, M.A.
FINCHLEY, EAST	Supply.	Supply.
FINCHLEY, NORTH	,, THOMAS HILL.	,, SYDNEY T. COMER.
FINSBURY PARK, Seven Sisters'-road	,, T. EYNON DAVIS.	,, T. EYNON DAVIES.
FOREST HILL, Queen's-road*	,, T. GASQUOINE, B.A.	,, T. GASQUOINE, B.A.
FULHAM, Dawes-road	,, J. CALVERT.	,, J. P. PERKINS.
GOSPEL OAK (May 17)*	,, A. S. HUCKETT.	,, A. S. HUCKETT.
GREENWICH, Maze-hill	,, E. H. HIGGINS.	,, E. H. HIGGINS.
GREENWICH-ROAD, Tabernacle (May 3)	,, G. NORTON.	,, J. WILLS.
HACKNEY, Cambridge Heath	,, S. MACFARLANE, LL.D.	,, E. D. BRAIMBRIDGE.
HACKNEY, Old Gravel Pit	,, J. DE K. WILLIAMS.	,, J. DE K. WILLIAMS.

* Service at 7 p.m. † Service at 6.45 p.m.

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HIGHGATE	,, W. B. SELBIE, M.A.	,, W. G. LAWES.
HOLLOWAY, Camden-road	,, G. B. JOHNSON.	,, G. B. JOHNSON.
HOLLOWAY (UPPER), Junction-road*	,, P. H. DAVIES.	,, P. H. DAVIES.
HORSELYDOWN	,, G. ERNEST THORN.	,, A. W. JOHNSON.
HOUNSLOW	,, W. EDWARDS.	,, M. RICHARDSON.
ISLEWORTH	,, JOHN SHEWARD.	,, JOHN SHEWARD.
ISLINGTON, Britannia-row	,, MATTHEW SMITH.	,, MATTHEW SMITH.
ISLINGTON, Caledonian-road*	,, J. MUNRO.	,, G. E. THORN.
ISLINGTON, Hare-court, Canonbury*	,, G. S. BARRETT, B.A.	,, K. C. ANDERSON, [D.D.
ISLINGTON, Union Chapel	,, R. W. DALE, LL.D.	,, J. JEFFERIS, LL.D.
ISLINGTON, Upper-street	,, K. C. ANDERSON, D.D.	,, S. J. WHITMEE.
KENNINGTON, Esher-street	,, A. W. JOHNSON.	,, C. J. LIDSTONE.
KENSINGTON, Allen-street*	,, C. A. BERRY.	,, C. S. HORNE, M.A.
KENSINGTON, NORTH, Golborne-road	,, HENRY R. DAVIS.	,, HENRY R. DAVIS.
KENSINGTON, WEST*	,, J. A. MITCHELL, B.A.	,, J. A. MITCHELL, B.A.
KENT ROAD (OLD), Marlboro'	,, P. COLBORNE.	,, P. COLBORNE.
KENTISH TOWN*	,, J. WAYMAN.	,, J. WAYMAN.
KENTISH TOWN, St. Paul's, Hawley-road*	,, J. SPEDDING HALL.	Exchange.
KILBURN	Mr. JOHN H. CLEWS.	Mr. JOHN H. CLEWS.
KILBURN, Greville-place*	Rev. B. SCOTT, B.A.	Rev. F. SLOPER.
KING'S CROSS (Welsh), Tab.	,, D. C. JONES.	,, OWEN EVANS, D.D.
KINGSLAND	,, T. ROGERS.	,, M. H. LE PLA.
KINGSTON	,, W. J. WILKINS.	,, W. J. WILKINS.
LAMBETH, York-road	,, BEVILL ALLEN.	,, G. W. KEESEY.
LEE, Burnt Ash*	,, F. W. CLARKE, B.A.	
LEWISHAM*	,, G. GLADSTONE.	,, G. GLADSTONE.
LEWISHAM, Algernon-road	,, G. L. TURNER, M.A.	,, E. J. PENFORD.
LEWISHAM, High-road	,, I. MORLEY WRIGHT	,, R. F. HORTON, M.A.
LEYTONSTONE	,, C. B. SYMES, B.A.	,, W. PIERCE.

* Service at 7 p.m.

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CHURCH.	MORNING.	EVENING.
MALDEN (NEW)	Rev. EDWARD H. JONES.	Rev. EDWARD H. JONES.
MANOR PARK	Supply.	Supply.
MILE END NEW TOWN, Trinity	,, ISAAC HARTILL.	,, ISAAC HARTILL.
MILL HILL, Hendon . . .	C. A. VINCE, Esq., M.A.	C. A. VINCE, Esq., M.A.
NEW NORTH-ROAD, Barbican	Rev. S. J. WHITMEE.	Rev. W. R. WAUGH.
NORWOOD, UPPER	,, WILLIAM PARK.	,, JOHN PARK.
NOTTING DALE, Horbury Mission Church	,, HENRY HAGELL.	
NOTTING HILL, Horbury* .	,, W. ROBERTS, B.A.	,, R. VEITCH, M.A.
NOTTING HILL, Lancaster-rd*	,, J. S. RUSSELL, M.A.	,, JOHN STEVENS.
PADDINGTON, Marylebone-rd*	,, G. D. MACGREGOR.	,, G. D. MACGREGOR.
PECKHAM, Asylum-road . .	,, H. J. PERKINS.	Mrs. J. B. THOMSON.
PECKHAM, Hanover, High-st.	,, H. BARRON.	Rev. A. T. SAVILLE.
PECKHAM RYE, Linden-grove	,, J. C. POSTANS.	,, J. C. POSTANS.
PIMLICO, Eccleston-square*	,, H. VARLEY, B.A.	,, J. H. HITCHENS, D.D.
PLAISTOW, Greengate Church, Barking-road	,, G. T. ALLPRESS.	,, G. T. ALLPRESS.
PLAISTOW (Union)	,, P. BARNES.	,, R. PARTNER.
PONDERS END	,, R. J. SARGENT.	,, R. J. SARGENT.
POPLAR, Trinity	,, T. W. PINN, M.A.	,, T. W. PINN, M.A.
PUTNEY, Ravenna-rd. (Union)	,, R. A. REDFORD, M.A.	,, J. SIBREE, F.R.G.S.
RICHMOND, Vineyard Church	,, CHARLES JAMES.	,, CHARLES JAMES.
ROMFORD	,, H. WARD PRICE.	,, H. WARD PRICE.
RUISLIP (May 3rd)† . . .	Mr. ALFRED HALL.	Mr. ALFRED HALL.
ST. GEORGE'S-IN-THE-EAST	Rev. B. SACKETT.	Rev. B. SACKETT.
ST. JOHN'S WOOD TERRACE	,, C. SHERGOLD.	,, C. SHERGOLD.
ST. JOHN'S WOOD, New College*	,, S. PEARSON, M.A.	,, HENRY ALLON, D.D.
ST. MARY CRAY	,, MORRIS THOMAS.	,, MORRIS THOMAS.
SHEPHERD'S BUSH, Oaklands (May 17th)*	,, DAVID HUTTON.	,, DAVID HUTTON.
SIDCUP*	,, G. S. WALKER.	,, G. S. WALKER.
SOUTHGATE ROAD	,, R. H. NOBLE.	,, C. S. PEDLEY, B.A.
SOUTHGATE, NEW, Holly-park	,, C. S. PEDLEY, B.A.	,, R. H. NOBLE.
SOUTHWARK BRIDGE ROAD, Welsh Church	,, T. L. MARTIN.	,, D. C. JONES.
SOUTHWARK, Pilgrim Ch., New Kent-road	,, F. BARCLAY.	,, F. BARCLAY.
STAMFORD HILL*	,, J. M. GIBBON.	,, A. S. HUCKETT.
STEPNEY, Burdett-road . .	,, S. C. GORDON, M.A.	,, S. C. GORDON, M.A.
STEPNEY, Latimer	,, J. WILLS.	,, J. WILLS.
STEPNEY, Meeting	,, J. L. BROOKS.	,, J. L. BROOKS.
STEPNEY, Wycliffe	,, PERCY MARTIN, B.A.	,, PERCY MARTIN, B.A.
STOCKWELL-ROAD*	,, E. A. WAREHAM.	,, E. A. WAREHAM.
STOKE NEWINGTON (Abney) .	,, W. SPENSLEY.	,, S. MACFARLANE, LL.D.
STOKE NEWINGTON, Raleigh Memorial	,, A. S. HUCKETT.	,, J. JOHNSTON.

* Service at 7 p.m. † Service at 6.15 p.m.

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CHURCH.	MORNING.	EVENING.
STOKE NEWINGTON, Rectory-road*	Rev. J. CHATER.	Rev. J. CHATER.
STRATFORD	,, J. KNAGGS.	,, GEORGE COUSINS.
STREATHAM HILL*	,, J. P. GLEDSTONE.	,, J. P. GLEDSTONE.
SURBITON PARK	,, R. B. BRINDLEY.	,, R. B. BRINDLEY.
SUTTON (May 24)*	,, J. SIBREE, F.R.G.S.	,, J. SIBREE, F.R.G.S.
SYDENHAM, Church-in-Grove	,, W. C. WILLOUGHBY.	,, W. C. WILLOUGHBY.
THAMES DITTON	,, G. BURGOYNE.	,, J. HADFIELD.
TOLLINGTON PARK, New Court	,, W. PIERCE.	,, C. B. SYMES, B.A.
TOLMERS SQUARE, Hampstead*	,, H. ELWYN THOMAS.	,, H. ELWYN THOMAS.
TOTTENHAM COURT-ROAD*	,, T. GREEN, M.A.	,, T. GREEN, M.A.
TOTTENHAM HIGH CROSS	,, O. N. TRIBE, B.A.	,, O. N. TRIBE, B.A.
TWICKENHAM*	,, W. JOHNSON, B.A.	,, W. JOHNSON, B.A.
UPTON, Romford-road	,, Prin. CHAPMAN, LL.D.	,, R. NOBBS.
UXBRIDGE, Providence Ch. (May 3rd)	,, J. SIBREE, F.R.G.S.	,, J. BYLES.
VICTORIA PARK, Approach-road	,, THOMAS EVANS.	,, THOMAS EVANS.
VICTORIA PARK TABERNACLE	,, G. BAINTON.	,, G. BAINTON.
WALTHAMSTOW, Marsh-street	,, S. CHISHOLM.	,, S. CHISHOLM.
WALTHAMSTOW, Trinity	Supply.	Supply.
WALTHAMSTOW, Wood-street	,, J. WILLIAMS, B.A.	,, J. WILLIAMS, B.A.
WALWORTH, Sutherland†	,, G. W. KEESEY.	,, BEVILL ALLEN.
WANDSWORTH, East-hill	,, J. SIBREE.	,, G. MARTIN.
WANDSWORTH ROAD, Priory	,, W. J. HOLDER.	,, W. J. HOLDER.
WANSTEAD	,, G. FRANK CULLEN.	,, G. FRANK CULLEN.
WESTMINSTER BRIDGE-ROAD, Christ Church	,, CHARLES NEW.	,, CHARLES NEW.
WESTMINSTER, James-street*	,, A. GOODRICH, D.D.	,, A. GOODRICH, D.D.
WHITECHAPEL ROAD, Sion	Supply.	Supply.
WILLESDEN	Mr. J. FINCH, F.R.G.S.	,, R. STEWART WRIGHT
WIMBLEDON*	Rev. D. B. JAMES.	,, J. L. FORSTER, LL.B.
WINCHMORE HILL	,, G. W. WHITE.	,, JOHN JERMYN.
WOODFORD GREEN	,, W. E. ANDERTON, M.A.	,, C. A. BERRY.
WOODFORD (SOUTH), George-Lane	,, T. HAMMOND.	,, T. HAMMOND.
WOODFORD, Union Church	,, A. J. BAMFORD, B.A.	,, A. J. BAMFORD, B.A.
WOOD GREEN	,, W. G. HORDER.	,, T. E. SLATER.
WOOLWICH, Rectory-place	,, A. J. VINER.	,, A. J. VINER.

* Service at 7 p.m. † Service at 6.45 p.m.

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AFTERNOON SERVICES FOR THE YOUNG, MAY 10TH.

CHURCH.	MISSIONARY.	SCENE OF LABOUR.
Bow, Harley-street (May 31st) . .	Rev. J. SADLER	China.
BRIXTON (Trinity Church) . . .	,, W. MONK-JONES . .	South India.
BROMLEY, Kent	,, J. SADLER	China.
CAMBERWELL GREEN	,, A. T. SAVILLE . . .	South Seas.
CAMDEN TOWN	,, HENRY COLEY . . .	North India.
CITY (Bishopsgate-street Without).	,, T. ROGERS	Madagascar.
CITY TEMPLE	,, A. J. WOOKEY . . .	South Africa
CLAPTON (Lower)	,, A. S. HUCKETT. . .	Madagascar.
CLAPTON PARK	,, T. E. SLATER . . .	South India.
EPSOM	,, T. T. MATTHEWS . .	Madagascar.
HACKNEY (Cambridge-heath) . .	,, S. MACFARLANE, LL.D.	New Guinea.
HAVERSTOCK-HILL	,, R. STEWART WRIGHT .	Cent. Africa
KINGSTON-ON-THAMES	,, W. J. WILKINS . . .	North India.
LEWISHAM HIGH ROAD	,, E. A. WAREHAM . .	South India.
PECKHAM, Asylum-road	Mrs. J. B. THOMSON . . .	South Africa
PECKHAM, Hanover Chapel . . .	Rev. J. HADFIELD . . .	South Seas.
PIMLICO, Eccleston-square . . .	,, CHARLES COLLINS .	Madagascar.
RUISLIP	Mr. ALFRED HALL	
STEPNEY, Wycliffe Chapel. . . .	Rev. JAMES WILLS . . .	Madagascar.
STRATFORD	,, GEORGE COUSINS . .	Madagascar.
TWICKENHAM	,, W. JOHNSON, B.A. . .	North India.

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Rev. A. S. Huckett. Miss E. M. Pearse. Rev. G. Pearse.

Mrs Huckett Mrs. Pearse. Miss Fridous. Mrs. Johnson.

PIANARANTSUA MISSIONARIES.

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THE CHRONICLE

OF THE

London Missionary Society.

CONSECRATION OF CHILDREN TO THE MISSIONARY LIFE.

By Rev. J. F. T. Hallowes, M.A.

THE heathen countries of the world have been opening up to missionary enterprise faster than the Church of Christ has been waking up to the importance of evangelising them. There are certainly not more than eight thousand Protestant missionaries now at work amongst a thousand millions of heathen and Mohammedan lands or one missionary to a hundred and twenty-five thousand souls.

The question as to how this utterly inadequate supply of workers may be increased is a many-sided one. On one aspect only of it I would dwell; laying the more stress upon this, because in my opinion it has been comparatively little insisted upon in proportion to its importance.

It is the duty and privilege of Christian parents to do far more than they are now doing to give their children's lives an inclination towards a missionary career. How much parents may do in this direction! Certainly we would not call our children to this work apart from God; but is God so likely to call them apart from us? No one can doubt that Dr. Alexander Duff, whose labours in India represented such a series of victories, was Divinely called,

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but parental preparation was not wanting. His own words reveal it :—

"Into a general knowledge of the objects and progress of modern missions I was initiated from my earliest youth by my revered father, whose Catholic spirit rejoiced in tracing the triumphs of the Gospel in different lands and in connection with the different branches of the Church of Christ."

Certainly there can be a parental preparation of our children in view of their possible Divine vocation to missionary work.

What does such preparation include? First: The deliberate and whole-hearted consecration of our children to fulfil the purposes of God, whatever those purposes may be. The history of Samuel, who is typical of tens of thousands of children since, shows how successfully this may be done, and how God graciously accepts such consideration. Worldly ambition, that "last infirmity of noble minds," may be renounced for ourselves, while it is retained for our children, to the disturbance or even the defeat of God's plan for them.

Second: Let us commend the missionary cause to our children as a cause specially dear to Christ; and the missionary life as a life presenting a noble field of Christian activity. This should be done intelligently and enthusiastically. If as parents we cannot come up to Dr. Pierson's ideal of the pastor when he says: "Every pastor should be a student of missions and an authority on missions," at least we can make the subject interesting to our children.

Third: Such interest will be increased if we place in their hands suitable books on missionary topics. A considerable number of these, written expressly for children, have been published. Not a few of them are so cheap that they are within the means of poor parents; the others may be sometimes borrowed by their children from the Sunday-school libraries. And many works written for adults are yet well adapted to children of twelve years old, such as the fascinating volumes of Rev. J. G. Paton's "Autobiography."

Fourth: Let us bring our children into personal contact with missionaries, and if possible with their children. Those of us

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who can entertain missionaries in our homes will find such contact to be a direct stimulus to the sanctified imagination of our children, which will thus fashion to itself more vividly the actual situation of the herald of the Cross in some far-off heathen land. Many missionaries, I am sure, from experience, will delight to answer the eager inquiries of children about their work in unknown realms.

I can hardly lay too much stress on the importance of taking our children to missionary meetings, to hear men fresh from their fields of labour recount their experiences. I wish, too, that Christian parents were more ready to entertain the children of missionaries when they are liberated by their holidays twice a year from various schools, where they have been sent by their fathers and mothers, who may be thousands of miles away. Not only is great happiness given to such little exiles (who thus have a taste of home life, which the best-ordered school cannot supply), but they are able, as I have found, to give fresh interest in missionary labours to the children of the home that entertains them.

Fifth: Assuredly if our children are to be prepared by us for any call God may give them to labour for Him in the benighted lands of heathenism, we must be living lives of zeal and self-sacrifice; showing them that we think it to be an honour to contribute money, time, and labour to a cause which is truly near to our hearts. Words of commendation must be supported by lives of consecration, otherwise they will have little weight, and may be worse than useless, as suggesting unreality. Let us be, before our households, the visible embodiment of a high type of Christianity. Let our children see that we do indeed give our own selves to the Lord; that we regard ourselves as trustees of His property, lent to us; and that we shall be indeed rejoiced if, obeying God's call, they ultimately leave the comforts of home and the society of their dearest friends to carry the torch of Christian truth where the gloom is thickest.

God would greatly honour the well-considered efforts of Christian parents to bring their children into such an attitude mentally and spiritually towards Christian missions; and His call to them, if it came, would sound more clearly and more imperatively. If

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within the few remaining years of the century thousands of parents set themselves to this, would not hundreds of young volunteers be pressing forward by the beginning of next century to augment the ranks of the vanguard of the Church's fighting force, who had otherwise been content to stay at home? Seven years ago, Mrs. Grattan Guinness, who, with her husband, has succeeded in giving her children a practical interest in missionary enterprise, wrote the following words:—

"Have we not thousands, and tens of thousands, of Christian families, not one of which ever contributed one single labourer to the heathen field? Have we not parents who have reared sons and daughters, and seen them by grace converted to God, and who never yet trained or attempted to train one of them as a missionary to the heathen?"

It is not merely that some Christian parents do not encourage their children to become missionaries; they actually discourage them from such a life of self-denial and consecration. Mrs. Guinness remonstrates thus with such:—

"Say not 'I cannot part with my daughter.' Would you not willingly give her up if a suitable offer of marriage presented itself, though it involved going to India or China? Will you give her to man, and not give her to God? Say not, 'We cannot expose her to a bad climate, and all the risks and hardships of mission life.' What will you deprive your child of? Suffering with Christ, that she may reign with Him. Will you rob her of the opportunity of learning practically to rely on God's all-sufficiency?"

God expects that our Anglo-Saxon race, which has such enthusiasm for the colonisation of the world, should in its Christian representatives have a proportionate enthusiasm for the evangelisation of the world. Multitudes of our people have gone forth to distant realms to subjugate their native races to the rule of an earthly monarch; how few, comparatively, have undertaken the nobler mission of seeking to bring these same peoples under the more beneficent and more glorious sway of the King of kings!

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A CALL TO SERVICE.

I.

BROTHERS, toiling, planning, learning,
Prizes eagerly discerning,
Or earth's wages hardly earning,
In her weary strife,
Swiftly our few years are flying,
While we tarry men are dying,
Vainly out of darkness crying,
"Bring us words of life."

II.

Never thought nor execution
Brought of ill such sweet solution
As the peaceful revolution
Of the Son of Man.
Dim the eye it finds not single,
Cold the zeal it does not kindle,
Poor the joys that will not mingle
With the wondrous plan.

III.

Would you stand discrowned when hoary,
Sell the brightness of the glory,
Lose your place in heavenly story—
Least of saints above?
Perish rather Time's brief pleasure,
Pass untouched her choicest treasure,
All too small her largest measure
For the souls that love.

IV.

Theirs the zeal of Christly living,
Theirs the need of constant giving,
Blessèd rather than receiving,
For the wise and true.

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Ready they for costliest action ;
Grief's o'ermastering attraction
Holds their hearts in sacred paction
All with Christ to do.

V.

Little think these souls of trial,
Nothing know of self-denial,
Simply trustful, wholly loyal—
Christ and they are one.
Of the joy of His salvation,
Messengers to every nation,
Well they know the new creation
In themselves begun.

VI.

What but sunlight all-embracing,
Things of death and darkness chasing,
Life and love in beauty tracing,
Such can satisfy ?
Henceforth "Jesus only" knowing,
Fire Divine within them glowing,
Grace and truth from heaven bestowing,
They must live and die.

VII.

Wiser than all worldly sages,
Labourers for eternal ages,
Writing history's brightest pages,
Theirs is life indeed.
Brothers, can aught poorer please us,
If from self-life grace release us,
And to share the joy of Jesus,
Be our glorious meed ?

Good Friday, 1891. J. F. B. TINLING.

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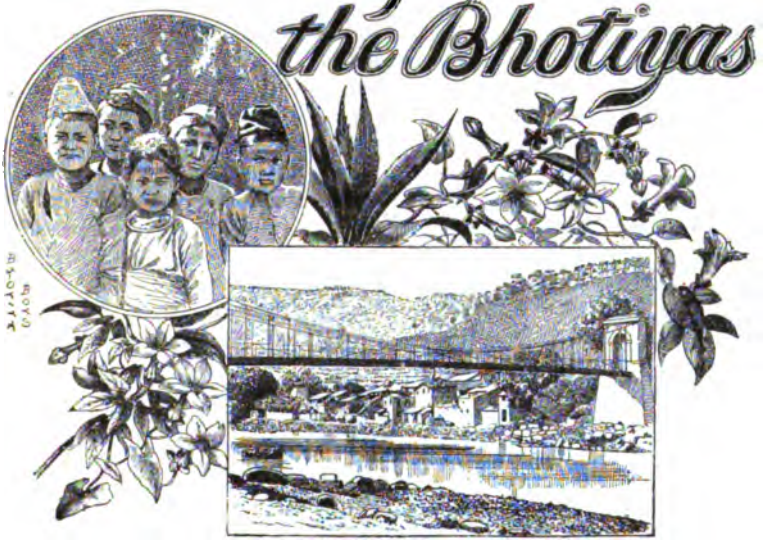
Bhot & the Bhotiyas



BHOT is the name given to that tract of land which comprises the valleys of the snowy range, by means of which valleys access is obtained to that part of Tibet called Hundes. There are five such valleys or passes, forming great trade routes for the Bhotiyas. The one along which we have been is called Johar, and is inhabited by the most wealthy and advanced of the clan. The two great explorers, Pundits Nain Sinha and Kishen Sinha, who received medals from the Royal Geographical Society, and the titles of Rai Bahadur and C.I.E. from the Indian Government, belong to this section. The valley lies principally along the sides of the River Gori, which rises in huge glaciers to the east of the Nanda Devi range, and south of the Unta Dhura range, through which the pass goes into Hundes at an elevation of 17,000 feet. Our route lay through Bagesar, where Tara Datt, our native Christian doctor and evangelist, has been labouring faithfully and apart from his family for upwards of four years. This used to be the great mart for the Bhotiyas, being also a sacred place of resort for Hindus at different times of the year. It still remains a considerable mart for the Bhotiyas, and is the centre of a large agricultural population; but in late years, owing to the approach of the railway, some of the Bhotiyas have ventured

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further down with their goods. From Bagesar the road lies up the valley of the Sarju, through some of the most sublime scenery that can be imagined, until Kapkot is reached, a great wide plain covered with cultivation and villages, in the midst of great towering mountains. A few miles beyond Kapkot we leave the Sarju and ascend a high range of mountains, separating the Sarju from the Ramganga, until we reach Sama, up among the clouds, and where we had our first experience of a soaking. Fortunately we had got our tent pitched before the rain quite commenced; still it found its way through our roof of cloth, and compelled us to exercise a little ingenuity in dodging the drippings, which would persist in coming through. In order to travel as lightly and easily as possible we had taken a single-roofed tent, and so the rain readily found an entrance. The next day our way led us into Tejam, which, though it seems on the map one of the shortest journeys, was really one of the most difficult; first along the ridges of some mountains from which we obtained

MAGNIFICENT VIEWS OF INDESCRIBABLE SCENERY,

but at the end there was a long and tedious and very trying descent to Tejam, which is one of the principal depôts of the Bhotiyas in the winter. Here there are some remarkably good houses, but all of them deserted at this time of the year, their owners not yet having come down so far. From Tejam the road lies along a small tributary stream of the Ramganga, for some seven or eight miles after which began one of the finest bits of corkscrew climbing I have ever known; but I much preferred this to the descent we had on the previous day into Tejam. The ascent goes up past Girgaon, where we met the first signs of the Bhotiyas, in the cheery friendly welcome of Kalyan Sinha, the Patwari of the district. Still up we had to go over the Kalamundi range, probably reaching 11,000 feet, and passing through some fine forests of cypress, cedars, pines, oaks, and box. I suppose some of the largest box-trees in the world are to be seen in these primeval forests. We were not now far from the base of our operations, which we had agreed previously should be in Mansiari. Tara Datt and Silong, our two Hindustani Christian brethren, had preceded me, not being able to travel quite so fast as I could. On Sunday morning, October 12th, we came up with them at Rathi, and as there was a rough sort of building which promised shelter, and the weather seemed very unsettled, the native brethren had taken up their quarters there, and it was decided that it would be a good place to stay at.

Mansiari is a wide sloping valley studded with substantial villages, nestling in the midst of rich cultivation. To the north-east towered the mighty snow-clad peaks of the Panch Chuli, shining brightly and crisply in the sun, and creeping down here and there in great fields of snow, the origin of the perennial streams that feed the Gori.

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Work had begun by the time I reached my Hindustani brethren, and numbers of the people had come to be healed of their bodily ailments, for Tara Datt had taken with him a supply of medicines, which was found very helpful. Knots of people were gathered on the camping ground, and Silong was talking to them of the things of the Kingdom of Heaven. That evening we had a little service in the tent, and sang some of the songs of Zion, accompanied by a harmoniflute, which formed a great attraction all through the period of our visit. They seem

WONDERFULLY FOND OF MUSIC,

for all the time we were amongst them the sounds of music and dancing,

BHOTIYA HOUSES.

from some one or other of the villages around, and sometimes from several at a time, broke upon the stillness of the night, and occasionally continued right on till break of day. Tara Datt tried to teach them some of our airs, which we thought were sweeter and more musical, but found it was a difficult matter.

Having settled down and made ourselves known to the people, and found out that they were delighted to see us, we made known our intention of visiting as many of their villages as we could, and seeing them in their homes, and talking with them at their doors, so that their wives and families might also know something of the message of the King of kings. One of the first villages I went into was Jalath, concerning which, I see from letters I wrote to my wife during the journey, I wrote thus: "Went into

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Jalath this morning, quite a large village with fine substantial houses, a considerable population, and a considerable stink." The Rai Bahadur Kishen Sinha lives here, but he has not come in from Milam yet, where he lives from May to October, but here the rest of the year. We had a good time with the people that were there, who listened very attentively and seemed greatly interested. Many of them know Hindustani quite well, and are acquainted with some of the truths of Christianity, having heard them at the mela in Bagesar. They wanted to know whether we were going to stay amongst them now, "for we cannot become Christians unless we have some one to stand by us." The following is an extract from my letter the following day: "After writing to you yesterday I climbed up to Suring,

"A LARGE VILLAGE OF UPWARDS OF 200 FAMILIES,

about 1,200 feet above any encampment, just like a great fort looming down upon us. It looked like a forlorn hope for a single man to attempt to storm it; but there is a difference between spiritual and physical things, though the one sometimes illustrates the other. I had quite a large congregation of men and boys, most of them busy spinning wool on spools which they twist suspended from their hand. They all seemed pleased and glad to hear except a Pundit I found amongst them, who, it seems, teaches some of the boys. Being a Brahman, and having gained some influence amongst them, I could see from the workings of his face he didn't like it; but being only one, and observing that the audience was with me, he evidently thought it better to be quiet until I left, I suppose. But I kept my eye on the Pundit, and when I had finished, I induced him to come down the hill with me, and so prevented his undoing what might have been done. We kept him along with others right on into the night at the camp, talking about Hinduism and Christianity." Another extract from another letter: "I went into Darkot and Dumra this morning, and oh, what a tramp I had! The road was a series of steps formed of boulders large and small, square and round, smooth and sharp, with here and there little torrents trundling down and over it. Had I to tramp such a road very often I should have to keep a bootmaker all to myself, or dispense with boots and shoes altogether. It was quite a relief to sit down on a Bhotiya's warm blanket spread on the wall of the court of one of the houses, where soon the villagers came together, and we had an interesting talk about the Way of Life, illustrated by reference to their village roads, and the mode of life of these toiling traders. In Dumra, I met Jasuli's father and mother. The latter only showed her face, said salaam, and ran away again. But the former was greatly delighted to hear about his daughter, and pleaded hard that she might come to stay amongst them, and I told him I saw no objection to her doing so, if he promised to be kind to her and not molest her, because she was a Christian. He said: 'If you send her up she will

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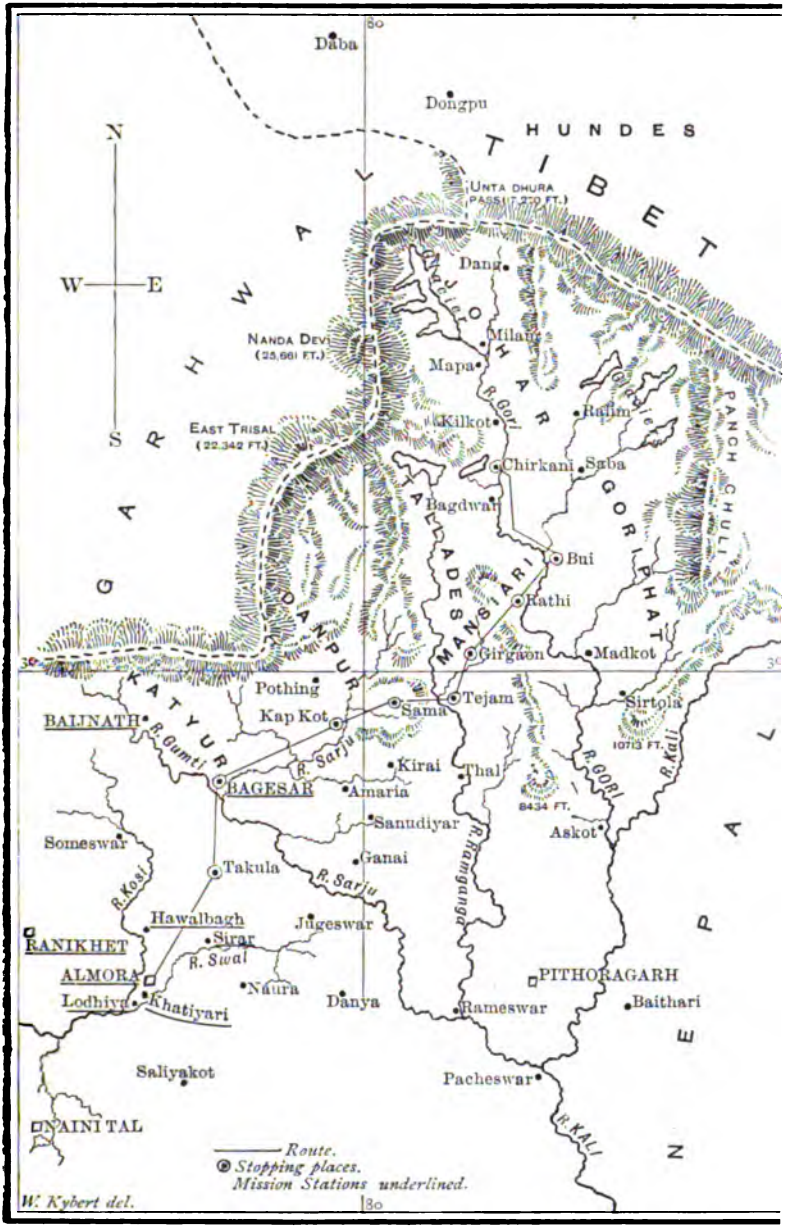

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tell us about Christ, and show us how to become Christians.'" (Since my return to Almora she has gone up to her family, and is there now.)

Here is another extract. I am giving these now thinking they may interest you as much as anything I can write from memory, and perhaps more so, as they were written at the time:—"I was out from a little after six this morning till nearly one o'clock, and have had a good morning's work, and so feel a bit tired, and, what is worse, am bothered with the fear of my tent being blown down, as the weather is rather boisterous. Went into Madkot to-day, where I met the son of the late Nain Sinha, C.I.E. He was a student in our high school at Almora years ago; but, owing to his father's death, had to leave and take care of the family. He stayed long enough at school to learn something about Christ, for when I told him who I was and my object, he said: 'Come to seek for lost sheep of whom you think I am one?' We had

"A LONG INTERESTING CONVERSATION ABOUT CHRIST

and His teaching over a cup of Tibetan tea. . . . Sitting by the side of the Gori, with the unceasing music of its continued rapid rush filling our souls, I had a conversation with some Bhotiyas on the march about righteousness. They were lamenting the days that were gone, when, if they had forgotten their shawl at any halting-place, and they returned a week afterwards, they would still find it there, whereas now, such habits were creeping in amongst them, that their shawl was even taken from off their back. 'And why was this?' I said, and he answered: 'Because people are losing the fear of God, and forgetting to worship Him, through being told such silly stories about God, that it makes people laugh and become indifferent. For instance,' he said, 'they tell us that that grand, awe-inspiring, overhanging mountain above us there—Panch Chuli—is Mahadeo's pony, and they make a rough wooden image of a pony, and put it on wheels, and tell us to worship that. What respect can anyone have for such a god?' I told him of the King of Righteousness, the Lord of Glory, and quoted some of the passages of Scripture describing the righteousness of God, which was like the great mountains, and he said this is what we want."

We spent the evenings, which were very cold, inside the rough building I spoke of previously, and there quite a number would come together and listen to us singing bhajans, and praying, and conversing about the things of the Kingdom. We found this method of work in the evening very profitable to ourselves and helpful to those who sat around with us, for when they saw we were having a friendly conversation, they would put in their word and gradually become sometimes most warmly interested, and get to see and understand some aspect of Christian truth in a way it would never have occurred to us to explain it to them. Sometimes we sat in this

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way up till midnight wrapped in our blankets, and passing the friendly pipe.

During my stay at Mansiari, I went two journeys up the gorge towards Milam, partly with the view of knowing something of the road, which was reported in a horrible condition, and partly with the view of meeting those who were still coming down from the upper reaches of the River Gori, and which they leave owing to heavy snow-storms in the winter. My experiences at Bui, the first stage, were rather unique. I had some difficulty in getting carriers, and so my tent did not come up in time, though fortunately my bedding did. I was forced to take shelter in what is called a Dharmsala, as it seemed threatening for rain or snow. There were twelve cavern-like apartments in this Dharmsala, begrimed with the smoke of who knows how many fires; every one of them were occupied; but one family of their own accord turned out of one of the black dirty holes and squeezed themselves with some others into another in order to let me have shelter. I won't attempt a description of those good people, they defy it, for what with

RAGS AND FILTH AND SMELLS

and followings, it would be impossible for pen to convey an adequate impression. They were God's creatures and they turned out to let me in rather than I should have to suffer the cold and exposure of the weather, and for that reason I accepted their offer, though I am not sure that I would not have preferred to have wrapped myself up in my blankets and lain under a tree and taken a chance of the snow. Is it possible that when our dear Lord was born in a stable in the precincts of an Eastern Sarai, where His glorious head lay low with the beasts of the stall, that it was in the midst of circumstances such as those I experienced then? I hope not, and yet what depths of poverty, privation, and exposure our Lord must have known on this earth! The Dharmsala or Sarai was crowded with children, mothers and fathers, donkeys, horses, sheep, goats, dogs, and chickens. The ground all round was inches thick (how many I despair to tell you) with cattle manure, principally goats'. The scene in the dark of the evening was a moving one. Fires with groups of these weather-beaten men, women, and children around them, cooking their food in large pots and on iron girdles, such as girdle scones are made on; mothers with babies at the breast kneading out the dough and patting out the scones between their hands; fathers with spools, spooling the wool, or stirring the rice or pulse in the pots; children rolling over one another in fun and frolic, and dogs barking at they knew not what. What with folk, filth, fires, and fumes, again I say it beggars description. I sat amongst them, had some scones, cold meat, and a cup of cocoa, and a talk over the fire with some of the folks; but I confess it was a trial, my olfactory nerves were quite tired out with the

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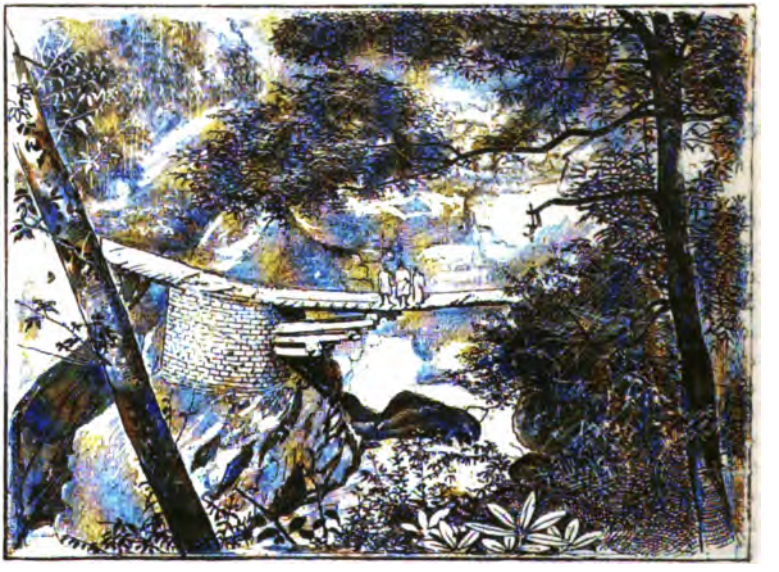
strain laid on them, and my eyes smarted so with the smoke that I had ultimately to give in, and retired to my begrimed chamber and slept the sleep of the tired, which was as peaceful as if it had been in the palace of a king; still, when I woke in the morning I was glad to have my cup of Cadbury and say good morning to these friends gradually moving out of their ragged blankets. I found out afterwards that I had come into a detachment of what might be called the ragamuffins, the camp followers of the Bhotiyas. Whatever they were they had some of the milk of human kindness in them, and would, I imagine, repay efforts to lift them out of their ragged lot; but the effort will have to be a sustained one; casual visits will not be enough; it will take time and hard work.



A BRIDGE ON THE ROAD.

Next day I met a cavalcade of one of the richer families—Bhawani Sinha Sowcar. They were clean, well clothed, and having all the tokens of wealth about them, yet enduring similar hardships to the poorer class. One of the ladies of this merchant's household had given birth to a baby on the way, and there it was sprawling in nature's garb in the basket cradle which the mother carried on her back. How these people, even the better sorts of them, endure the

HARDSHIPS AND PRIVATIONS

they have to go through in their migrations and trading expeditions is past my kenning. The place where this child was born is one of

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the most forlorn, desolate, wind-driven spots I have ever seen. To reach it—Chirkāni—I had a journey of sixteen miles, and I had to dispense with my pony, the road was so bad, dangerous no doubt it was in some parts; but the greatest danger was in the possibility, I might say probability, of spraining an ankle, or slipping and breaking a knee cap. Oh! the weariness of that stony, rocky path. The loneliness, too, in some parts was terribly oppressive; only the noise of the perpetual rush of the waters of the Gori through that gorge with its mighty ribs rising away into the sky. For about three miles the only living thing I saw, besides my few carriers, was an old crow. The "sinful wind" (name given by the natives) was most biting and cruel, and often and often did we during these three miles get behind a rock to have some relief, thus giving a new meaning to "the shadow of a great rock in a weary land." Altogether the weather was against our going further and reaching Milam, which we would have liked to have done; but as the people had all been driven down to the lower villages, there was nothing to be gained by going further, and so we returned, having enjoyed the scenery and gained some knowledge of the difficulties these hardy toiling traders have to pass through. The scenery of that grand gorge of the Gori River is not to be forgotten, it is simply gorgeous—what with waterfalls, torrents, immeasurably precipitous cliffs, peeps of cold glaciers, woody glens and slopes, creepers, bracken, bamboo-grass, and trees of all sorts.

I have been able to give you only a very sketchy view of the country, the people, and their ways. I was amongst them thirty days, and

VISITED THIRTY-FIVE VILLAGES,

and spoke with all and sundry that we met with, from Mane Burha, the patriarch, down to the poorest and most ignorant. The conclusion we came to was: Here is a fine sturdy race of hardy mountaineers, amongst whom the Gospel must yet win its way; the thin end of the wedge has entered amongst them; but we need some fine, big-boned, and large-hearted (both physically and spiritually) Christian Highlander, full of physical energy and spiritual power, who will devote himself to these people. The hard work is not in keeping to the roads, but in finding one's way to the villages. I believe Uttam Sinha, who was a convert at our high school in Almora, and was a Bhotiya, and is now head master of an important Mission school in the Plains, is anxious to take up work amongst his countrymen, if we can make arrangements for him to do so, and this we will most gladly do when we have obtained some substantial help. To make the journey, a friend arranged to meet the expense, otherwise it would have been impossible for us even to have visited this interesting race, to carry on work amongst whom would be all the more important when we remember their close connection with the Tibetans by trade.

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Tara Datt and Silong have just returned to Bagesar, the one to his duties there, and the other to Katyur, in the neighbourhood of Baijnath. They have been away just three months; numbers of Scriptures and Scripture portions have been given to those amongst the Bhotiyas who can read Hindi; numbers have been healed of physical ailments and relieved of physical burdens, and numbers have expressed their gladness at hearing of the news that there is One who invites the labouring and the heavy-laden to come unto Him, that they may have rest.

Almora, Christmas, 1890. G. McCALLUM BULLOCH.

FUNERAL OF THE LATE PRINCE CH'UN.

THE funeral of the late Prince Ch'un was one of the grandest sights ever seen in Pekin, and was unparelleled for gorgeous pageantry in the history of China. The ceremony took place on the 20th of last moon, and as the astrologers at the Pekin Observatory had notified the Court that four o'clock in the morning would be an auspicious hour for the procession to start, everything was put in readiness to set out at that time. When the procession was marshalled in proper order and about to start, his Majesty, the Emperor, went up to the head of the coffin, knelt down reverently, and *kow-towed* thrice before the remains of his father, and then uttered his lamentations aloud, thrice. The Emperor was followed by the remaining sons of Prince Ch'un, who went through the same performance, and then the procession began its slow and decorous march. The coffin, covered by a magnificent pall, was borne by eighty bearers; the Emperor followed immediately after on foot as far as the entrance to Prince Ch'un's palace, where he got into a sedan chair in which he proceeded by a short cut to a temple on the road along which the procession was to pass. Here the Emperor waited till the funeral *cortége* came up, when he went outside and again *kow-towed* publicly before the coffin, after which he retired to his own palace.

The pall was a magnificent piece of crimson silk, covered with exquisite gold embroidery, and was worth a great sum of money. The coffin-bearers were clad in blue silk costumes, and wore official hats, buttons, peacocks' feathers, and official boots. They were divided into three sets, who undertook the work of carrying the coffin, which was of great weight, in turns, so that there might be no stopping on the route. A pavilion in three sections was carried after the coffin by forty-eight men, also wearing official garments; then came eight handsomely caparisoned camels, walking in pairs; twelve milk-white horses with yellow trappings; four gorgeously clad men, each bearing a golden eagle in his hand. Four other men, leading

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small white dogs, followed, walking two and two; then came a pair of large white satin banners, trimmed with scarlet satin, and embroidered with yellow Imperial dragons. A great crowd of men followed. Some of them bore flags shaped like fishes, others bore swords, spears and knives—the usual Chinese funeral paraphernalia in fact. The umbrellas carried on the occasion by some of the men were a special feature of the pageant; some of them were exceedingly curious, being made to represent all manner of odd things. The umbrella-bearers were succeeded by a band of musicians with their instruments, but not playing, however. These were followed by a man carrying a crooked-handled umbrella, which it will be remembered is only carried by the Emperor. Another pavilion then appeared, containing the Empress Dowager's funeral eulogy. This pavilion was carried by eight men dressed in scarlet silk clothes. The next feature was a pair of lions, a pair of storks, a pair of deer, and a girl and boy, all wrought in evergreen shrubs—a very pretty device. Then came the historic yellow sedan chair, which was presented to Prince Ch'un some time before his death, but which he refused to sit in. To this succeeded a yellow Imperial chariot, and after this Prince Ch'un's favourite saddle-horse, wearing a red breast-plate. The steed was followed by a large red and yellow silk umbrella, after which came a company of archers with their bows and arrows; then came another sedan chair carried by four bearers, followed by several gorgeously decked, open waggons, in which stood a large number of beautiful young boys, carrying the deceased's official wardrobe—his hats, robes, and boots. By the sides of the waggons marched over one hundred armed attendants, and they were followed by a large party engaged in throwing different coloured papers in all directions. All the soldiers, cavalry and infantry, of the different camps were in attendance, and the route taken by the procession was lined on both sides with soldiers, who knelt down while the coffin was passing, and when it had passed got up and marched at the end of the funeral. It is impossible to estimate the number of persons who took part in the display, or the cost of it. The procession started at 4 a.m., and reached the Hai Ting Temple, where the coffin will remain until the final interment. At the temple all the Imperial Princes came and *kow-towed* before the bier, and sprinkled wine upon the ground.—*The Shanghai Mercury.*

BOOK NOTICES.

JOHN KENNETH MACKENZIE, Medical Missionary to China. By Mrs. Bryson, London Mission, Tientsin, author of "Child Life in Chinese Homes," &c. With Portrait. London: Hodder & Stoughton, 27, Paternoster Row. Price 6s.

WE take the first opportunity of commending "John Kenneth Mackenzie" to our readers, and of congratulating Mrs. Bryson on the successful accomplishment of her task as biographer. Herself in fullest sympathy with "the

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beloved physician's" character, life-work, and exalted aims, possessing, too, the graceful touch of an experienced writer, and using freely the letters, diaries, and reports which Dr. Mackenzie left behind him, she has made the man live before her readers, and has given us the story of a singularly beautiful life, sympathetically and ably written. Born at Yarmouth, but brought up at Bristol, the child of pious parents and grandparents, converted to Christ in his eighteenth year, young Mackenzie was gradually prepared by God for the life of a medical missionary, and when the definite call to service came he was ready, even impetuously eager, to go forth. Mrs. Bryson relates the incident of his application to this Society. The enthusiastic young fellow expected to be received with open arms, as indeed he was, but not before he had had an interview with the Examination Committee, an arrangement which Mackenzie at first regarded as a needless bit of formality.

Our space forbids all attempts to give a sketch of this ideal medical missionary's career. First at Hankow, subsequently at Tientsin, with whole-hearted devotedness, he gave himself to his work. He was a splendid combination of evangelical fervour and medical skill; the souls of his patients were as much the subject of incessant care as their bodies; like his Master he healed the sick and preached the Gospel. The book is full of touching and instructive incidents. Under such headings as "The King of Thieves," "Thirteen brought to Christ," "A Lonely Rag-picker," "The Crippled Schoolmaster," &c., we find striking illustrations of the power of the Gospel; while the story of Lady Li's illness, the opening of the dispensary and building of a hospital by the Chinese, which has been told more than once in our pages, is here re-told in an admirable manner. Dr. Mackenzie's life was comparatively short, but was very full, and his memory will be long and gratefully cherished. "He was indeed a good man and a skilful," "There will never be such another physician!" "How can the sick be healed now?"—such, we read, were a few of the expressions that might be heard falling from Chinese lips as the sad news that "Ma Tai-fu" (the doctor's Chinese name) was dead spread through the city.

Mrs. Bryson has provided Christian families with a really helpful, elevating book, and has furnished ministers and Sunday-school teachers with an inspiring theme for either sermon or address. We rise from our perusal of her book with a feeling of gratitude to God who gave to the Society such a missionary, and gave to the Chinese such a friend as John Kenneth Mackenzie.

WORKING AND WAITING FOR TIBET: a Sketch of the Moravian Mission to the Western Himalayas. London: Morgan & Scott, 12, Paternoster Buildings, E.C. Price 1s.

THE title of this little book accurately and aptly describes its contents. Tibet proper is still closed against the Gospel; but at three Himalayan foreposts—Kyelang, Poo, and Leh, 9,500, 10,000, and 11,000 feet above the sea—our Moravian brethren are patiently toiling and waiting for the day when the door will be opened. Seed-sowing with but little in the way of reaping is here recorded; but a spirit of hope and confidence runs through the book, and the missionaries wait and watch for the dawn of a brighter day. Occasionally they cross the frontier, and their knowledge of the Tibetans and their language is considerable. They have compiled a Tibetan dictionary and grammar, have translated the whole of the New Testament and parts of the Old Testament into Tibetan, and by means of schools, medical work, and personal intercourse with the people are preparing the way for the change which they feel sure cannot long be delayed.

CONQUESTS OF THE CROSS: a Record of Missionary Work throughout the World. Edited by Edwin Hodder. Volume II. Cassell & Co., Limited. Price 9s.

WE accord a hearty welcome to the second volume of this popular history of

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modern missions. The record commenced in the first volume is brought somewhat nearer to our own times, and new chapters, dealing with extensions in other lands, are opened. The wide purview of the book necessitates compression and brevity; but the outline is sufficiently full to enable a general reader to obtain a very fair grasp of the main facts of a mission's history, and "Conquests of the Cross" will become a standard work. Take, for example, the story of Fiji or that of Madagascar, or the narrative of missionary effort in Japan, all of which occur in this volume. Omissions, one need hardly say, could be pointed out, and here and there an inaccuracy; but the ordinary reader could not possibly peruse those chapters without acquiring a correct and definite impression of the leading features of the history. Sunday-school and guild libraries—in fact, all libraries intended for popular use—should contain a copy of "Conquests of the Cross."

"Brethren, Pray for us."

WRITING from a North China station, one of our missionaries says:—

"I wish the churches at home would *importune* God on behalf of China, for the outpouring of His Spirit on the native church, so that it may become a more active power in the land." Shall not this wish be gratified?

An Oxford Man's Impressions of Educated Bengalis.

Four or five months ago we chronicled the departure, for Calcutta, of Mr. F. N. Farquhar, B.A., scholar of Christ Church, Oxford. Mr. Farquhar went out to take up work in the Society's Bhowanipûr College. In a letter to the Foreign Secretary he gives his first impressions of the special class of men he and his colleagues at Bhowanipûr have to deal with. From these we extract the following:—

"Nothing impresses me so deeply as the extreme difficulty of the work of leading the class of men we have to deal with—educated Bengalis—to become Christians. They are not only proud of their own hoary cult, and filled full of arguments drawn from the purer and nobler parts of its teaching, but their want of physical vigour and moral greatness make them far

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more difficult to rouse than students at home; and the fear which is now felt by Hindus concerning the advance of Christianity has led them to form almost a sacred dread of allowing any shred of Christian teaching to find a place in their heart.

"Yet though this seems to me to be true of a very large number of these young Babus, there are many whose hearts have been touched, and who are anxious to learn more about Christ.

"My little experience and few scraps of observation since I came here confirm my belief that the educational work done here is of extreme value and importance. That these young Hindus should be taught by earnest Christians rather than by careless Christians or by Hindus is of immense importance, even if we do not consider the actual Scripture work and direct Gospel teaching. And the magnificent set of educated native Christians dependent upon our Mission here is an evident proof of the power of Christian educational work. The native pastors and other educated natives have impressed me deeply; they are kings among the ordinary Bengalis here, and their Christian character seems far advanced, and is most beautiful, most helpful, and most encouraging."

Sorrow at Chung King.

Mr. and Mrs. Wilson have lost their only little boy. The death took place just after Christmas, and for a time the mission house lost much of its light and joy. But our friends were finding consolation in the presence of their gracious Master, and were seeking to bury their sorrow in the activities of missionary service. The Chinese New Year, which began in the second week of February, was utilised by the native Christian community for a series of special meetings. The converts from all the missions met, and much enjoyed the gatherings. One of the missionaries conducted each service, and the natives spoke and prayed. Friendly visits also were interchanged, and altogether our friends had a happy and profitable week. Dr. Cecil Davenport is settling down to work. He has passed his first examination in the language, and has given his first address in Chinese. He is in straits, however, for stores, clothing, &c., much of his baggage being still delayed somewhere on the River Yang-tse. Such are the inconveniences of pioneer missionaries.

The Queen of Madagascar and the Slave Pastor.

This morning, writes the Rev. W. E. Cousins, whilst paying a visit to a small church at Androvakely, in the Behenjy district, about twenty-five miles from the capital, I heard the following story:—

"Rainitrondro, the pastor of this church, was a slave. He has been an earnest, Christian worker for years, and has done much good in this district; but he was much hindered by the claims of his master upon his services, and for two years he prayed earnestly that he might gain more

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freedom to carry on his pastoral work. He seemed, as he thought, to have prayed in vain. But several years ago the evangelist in charge of this group of churches told the Prime Minister about the good work Rainitrondro was doing, and soon after this he was sent for to preach in the Palace Church. The Queen was so pleased with him that she paid fifty dollars to redeem him, that he might be able to devote all his time to the work of his church. At the suggestion of the Prime Minister the people bought him a piece of rice-ground, and they also give him occasional presents of food. He is school teacher as well as pastor; and, though not an educated man, he appears to exercise a strong influence for good in the district. What a beautiful illustration this man's story is of the manner in which the Gospel breaks down all class distinctions, whilst at the same time it shows how real is the interest taken by Queen Ranavalomanjaka III. in the religious life of her people."

Young People seeking Baptism.

The Rev. T. Rowlands, of Ambohimandroso, which lies at the southern extremity of the Betsileo province in Madagascar, is greatly cheered by the signs of progress in his district, to which he returned last summer. He says:—

"We are well, and, notwithstanding robber-raids and increasing social and political corruption, the missions seem to be going on as well as ever.

"We have a great deal to encourage us here just now; the work of the past ten years seems now to promise abundant fruit.

"The spiritual life of the churches seems to have considerably deepened of late, and consequently there is increased zeal and earnestness on the part of the Christians in trying to win others.

"For the first time in this district our elder and freed scholars from the villages are coming forward *in considerable numbers* to seek baptism, &c. Formerly the progress in that direction was comparatively small, but now there are scores of young people on probation. Of course, as the process of sifting goes on, some of these will fall away or will be deemed unsatisfactory; but I am persuaded that a large number are really seeking the way of life. We shall do our best to teach and lead these, and under God's blessing we hope, ere the year closes, to have some substantial '*results*' as well as organisations, &c., to report. We shall soon be expecting Mr. and Mrs. Rees here. Surely harvest is nigh, and it would be a pity for us to be unable to gather all the fruit."

Progress at Farafangana.

Mr. and Mrs. Shaw are leading a busy but useful and happy life at their station on the South-East Coast of Madagascar. Writing from this station on January 26th, Mr. Shaw says:—

"Now we have so many in our own compound constantly looking to

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us in some way or another for help, that we have had little or no time to ourselves till after eight o'clock in the evening, and our family still grows. There are now nineteen boarders—nine girls with the female evangelist, who has quite fulfilled the hopes we had of her at the beginning, and who acts as mother to these girls under my wife's superintendence—and ten boys who are under training for teachers in the care of the native evangelist at the other end of the compound. We are expecting two young men and their wives from the Taisaka, north of Vangaindrano, and two other couples from among the Taimoro, on the banks of the Matitanana. Then our present houses will be full.

"We have the hottest season I have known in Madagascar, but yet I am happy to say we have, thus far, had less fever than during any hot season we have been in Farafangana. We are very thankful, not so much for our own sakes, as that it has left us more strength and more time, too, for the work, which is still growing, and, I am happy to say, appears to be finding its way to the hearts of the people. There are several enquirers who are waiting to be baptized, and who profess a change of heart and desire for better life. We pray the Master to keep them steadfast in their endeavours, and bring them fully within the fold.

"At a feast we made for our adult classes last week, we had eighty-four present, including my teachers and their wives. Many of these young men come a distance of five or six miles by water to attend my Bible-class. Many of the women in my wife's and Razarinia's classes are the mothers of the school children."

Niue, or Savage Island.

The Rev. Frank E. Lawes, reporting on his island station, writes:—

"At Hakupu and Avatele, where the chapels were blown down, they have erected stone buildings. The former is about 120 ft. by 30 ft., and will be, when finished, the best chapel on the island. They hope to finish these chapels early in the new year. At Alofi the people have restored the old chapel, of which we are very glad, preferring the old to a new building. It is a link between the past and present that we should be sorry to lose. You have, I daresay, seen the picture of Alofi Chapel in Mr. Moss's book;° those huge posts were quite rotten, and it is a wonder that the whole fabric did not come down in the storm. Replacing those posts was heavy work, especially as now there is no timber of that size near the village. It was brought distances of from three-quarters to two and a half miles, and with roads such as our bush-roads this was no little labour. Some were carried, but more were dragged along over sleepers laid down for the purpose. They fastened ropes to the post, and men, women, and children pulled them along. This work was rather dangerous, but no accident

° "Through Atolls and Islands."

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occurred. One post they call the women's post, because women chiefly drew it in from the bush. 'Women's rights,' you see, we have even at Savage Island. By the aid of a rope and block lent us by Captain Turpie the posts were soon in position; the verandah posts and the posts of the walls have been renewed, and the walls on three sides of the building lath and plastered afresh. The work is finished, and the old house looks quite new again. The women are plaiting mats for the floor, and we hope to reopen the place on New Year's Day. In October we went out for a holiday, visiting the villages on the N.N.E. side of the island. The people are still very poor, and more or less short of food on account of the hurricane in 1889. But the island has been free from epidemics of the more severe kind. We were encouraged by what we saw of the work. At Tamahatokula, Toforia, who settled there as teacher in February last, has made a good beginning, and we think that he will prove a useful man. In the various villages on our journey we examined schools, &c. The girls are either very backward or shy of showing their attainments in arithmetic, but the boys are somewhat better than in former years. We also conversed with candidates for church-fellowship. From seven villages there were 185 candidates; of these, 117 were this month received into the church."

Sunday Fêtes in Samoa.—A Correction.

We are glad to insert the following correction from the pen of the Society's honoured missionary, the Rev. W. E. Clarke, of Apia. It refers to information published in our pages on the authority of the *Samoa Times*:—

"The CHRONICLE for December, 1890, has just reached here. Amongst your 'Items from Samoa,' there is a note referring to the prevalence of 'Sunday afternoon fêtes, rifle matches, and similar pleasures, arranged under the direction and patronage of the Consuls'; and you naturally ask: 'Why do these gentlemen choose Sunday for such entertainments?' In justice to these gentlemen, permit me a word of explanation and denial. You will be glad to know, first of all, that no such public entertainment has ever been given in Samoa on Sunday, under the direction or patronage of the Consuls; and that, so far as I am aware, the rifle match advertised in the *Samoa Times*, September 6th, is the first and only public entertainment given in Apia on a Sunday.

"I imagine that it is the editorial notice of this match in the *Samoa Times* of September 6th which has caused the misapprehension, and given rise to the CHRONICLE'S query respecting the conduct of our Consuls. That notice says 'the Consuls and quite a number of our townspeople have intimated their intention of being present.' As a matter of fact, the Consuls did no such thing. The editor informs me that the information was given to him by one to whom 'the wish was father to the thought';

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that he printed it without verification, and that two of the Consuls subsequently called upon him and expressed their indignation at the liberty taken with their names.

"Our Consuls here are *all* so sympathetically and helpfully interested in our Mission; and we are so much indebted to the British Consul for the active assistance he has given to Mr. Claxton in the work amongst the Europeans, as well as for the geniality and uprightness of his own Christian character, that I feel sure you will gladly print a line of correction in your next month's items from Samoa.

"There is a large German population here, and a natural tendency to keep Sunday after Continental fashion; but from the *Samoa Times*, of September 16th, which I enclose, and which contains a report of the rifle match of the 7th, you will see that even in Samoa we have a healthy public sentiment respecting the observance of the Sabbath. 'He would suggest,' says the *Times*, 'that future shooting matches be held, if possible, on Saturday afternoons. We believe there would be a much larger attendance. Many of our citizens object to Sunday being devoted to rifle shooting.'—*Samoa Times*, September 13th."

The Islanders receiving Gifts from the British Government.

(*To the Editor of the "Australian Independent."*)

DEAR SIR,—It will be in the recollection of many of your readers that the Board of Trade asked Sir J. B. Thurston, the High Commissioner of the Western Pacific, to expend £30 in the purchase of gifts for the natives of Manihiki, as a return for the hospitality shown by them to a portion of the crew of the ship *Garston*, who spent several weeks on that atoll. Sir J. B. Thurston requested me to act on his behalf. The goods were forwarded per *Lubeck* to Samoa, in time to catch the Mission barque *John Williams*. Captain Turpie took great interest in the affair, and landed the goods in good order. The Rev. J. J. K. Hutchin, of Rarotonga (my successor in the Mission) explained the thing to the wondering natives. The following is a literal translation of a letter of thanks sent to me for transmission to the High Commissioner, Sir. J. B. Thurston, K.C.M.G.:—

"Manihiki, Nov. 4th, 1891.

"O Gill the Second [my native designation]! May you live through the grace of our Lord Jesus, the Messiah.

"Do you make known to [our Queen] Victoria and the British Government, also to the Governor of Fiji, that their valuable gifts have safely arrived, and thus the natives of Manihiki have ocular proof of the goodwill which British rulers entertain towards us.

"The inhabitants of Manihiki are delighted at these gifts. The chief, the under-chiefs, the native ministers, and the entire community desire to express their gratitude for the same.

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"Yes; we *did* feel and show sympathy with those shipwrecked seamen in their great distress. Yet, any kindness we manifested was only becoming those who have received the light of Christ's Gospel. It was our duty to assist those who were overtaken by calamity.

"Great is the pleasure felt by all the dwellers on Manihiki in accepting these useful gifts from the British Government.

"This, then, is the message from Manihiki. Witness my signature—Abela, pastor; Apolo, chief's son (on behalf of his father, Jese, who happened to be absent at Rakahanga); Putaura, pastor."

WILLIAM WYATT GILL.

A Brighter Outlook for Maré.

After long and weary waiting, the native Christian community on Maré would seem to be drawing near to a time of quietness and peace. They have had much to bear—their pastors sent into exile, a State-appointed missionary, whom they could not possibly respect, much less love, thrust upon them; their own missionary deported from their midst, and they themselves forced to worship God "in dens and caves of the earth." Even now the day of religious liberty, as we understand the words, is, for Maré, still distant. But their prospects are decidedly brighter than they were. To begin with, M. Cru has received his dismissal from the French Government. His appointment was a sad blunder, to which much of the subsequent trouble is distinctly traceable. Then, through M. Langereau, the French Protestant pastor of Nouméa, New Caledonia, the friendly offices of our missionary, the Rev. S. M. Creagh, now in temporary charge of Lifu, were sought and secured. Mr. Creagh went across to Maré in an open boat, and there, with M. Langereau, held a meeting with the people. On the following Sunday he preached in his old chapel at Nechè. It was a red-letter day. No such gathering had been seen for years. Being Mr. Creagh's former station, a great number of his old flock appeared at the service. The house was overflowing, and all seemed pleased at the advance made towards union and peace. Mr. Creagh then crossed to the other side of the island, and, for the three following Sundays, preached in what was Mr. Jones' church. Some of the natives who have been living among their plantations in the interior were present at the services, but the church was not crowded as at Nechè. As a temporary arrangement, M. Langereau's son is to assume the oversight of the congregations until the arrival of a missionary, promised by the Paris Missionary Society. How far this temporary arrangement will prove satisfactory is doubtful, but the proposal to place Maré under a duly-accredited missionary of the Paris Missionary Society meets with our fullest approval, and we trust that no delay will occur in carrying this out.

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Resignation of the Home Secretary.

OUR readers are already aware that the Rev. Edward H. Jones, who has so faithfully served the Society for many years, has thought it his duty to retire from the Home Secretariat, announcements to this effect having appeared in the newspapers. It is, however, due both to Mr. Jones himself and to the Board that his letter of resignation and the resolution passed by the Board in reference to it should be made known to the Society's supporters. The letter reads as below:—

London, March 21st, 1891.

To the Directors of the London Missionary Society.

GENTLEMEN,—After careful consideration, I have arrived at the conclusion that, owing to the growing work in the Mission House, and the consequent strain upon my not increasing strength, it is my duty, in the interests of the Society, to tender my resignation as Home Secretary.

Nearly sixteen years ago I somewhat reluctantly accepted an official position in connection with the Society, giving up the pastorate of a church in which I was alike happy and useful. I do not regret the step I then took, for I have found real joy in the duties I have had to discharge. It is not, however, unnatural to say that it is with mingled feelings I give up a position which has brought me into pleasant intercourse with the Directors and officers of the Society, with so many of its friends in different parts of the country, and with the honoured missionaries who have from time to time been in England on furlough.

In the review of my service, though fully aware of many failings, I have the satisfaction of feeling that I have lived for the Society, and have sought to the utmost of my ability to further its interests.

Though my official relationship to the Society will cease, my anxiety for its welfare will abide; and I hope yet, in different ways, to render loving and loyal service, and to do all in my power to promote its prosperity.

I have only now to express my thankfulness to the Directors for all their kindness, and to my beloved and trusted colleague, Mr. Thompson, and to

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all in the Mission House for their co-operation, and leave myself in your hands as to the time at which it may be deemed advisable for my resignation to take effect.

Praying that God may continue to guide you and to bless the Society,

Believe me, yours very truly,

(Signed) EDWARD H. JONES.

On the receipt of the above, the Board unanimously resolved :—

That, in accepting the resignation by the Rev. Edward H. Jones of the office which he has held as Home Secretary of the Society, the Directors desire to place on record their high appreciation of the Christian character of their colleague and friend, and of the faithfulness and consecration with which he has discharged the onerous duties devolving upon him during the sixteen years of his official connection with the Society, at first as Deputation Secretary, and since the retirement of the late Rev. R. Robinson, in 1885, as Home Secretary.

The courtesy, considerateness for others, and anxiety to further in every way the interests of the Society, which have uniformly distinguished Mr. Jones in all the somewhat delicate and often perplexing arrangements for which he has been responsible have gained for him in a high degree the esteem and affection alike of the constituents of the Society, and of its missionaries, while, under his faithful and careful management, the expenditure connected with deputation work has been considerably reduced, without any diminution of the extent and efficiency of the work accomplished.

The Directors greatly regret that the increasing demands of the Society's home organisation upon the diminished strength of their esteemed friend should seem to make it desirable for him to seek relief from the responsibility of office. They would assure him of their deep and sincere sympathy with him in the circumstances which have led to this decision, and would venture to express the hope that, though finding it necessary to retire from his official position, Mr. Jones may yet be able to render much valuable service to the Society by pleading its cause as a deputation. They trust that, when released from the strain of his present arduous work, his health may be greatly renewed, and that he may be spared for many years to serve the churches and to extend the cause of the Divine Master, to whom his life is consecrated.

The Board further invited Mr. Jones to remain in office until a successor has been found, and in any case until the end of June, and on his retirement to become an Honorary Director of the Society.

The Comity of Missions.—Speech by Bishop Perowne.

The Nonconformist ministers of Worcester recently presented an address of welcome to the new Bishop of the diocese. The occasion was of unusual

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interest, and the spirit of the address, the speeches with which it was presented, and the reply of the Bishop were models of Christian brotherliness and good feeling. In the course of his reply, Dr. Perowne said:—

"There are many things we can do in common. The Bible Society—nothing gives me greater pleasure than to meet my Nonconformist friends. It is common ground where there can be no difference of opinion at all. I must honestly say I think the same with regard to foreign missions. What are our differences, after all, as compared with the object? As Lord Macaulay once said, in a country where people worship a cow, it is ridiculous to talk of the difference which exists between Christians. I rejoice to know that a great many English Churchmen abroad feel that they ought not to interfere with the work of foreign missions with their brethren of other churches. This, I think, is the right spirit to act upon. The field is so large and there is so much to be done and so many difficulties to grapple with, that wherever one body has occupied the field they have the right to it, and we ought not to interfere with their work. I felt it strongly in the cases of Madagascar and Fiji. I do not know that in the whole history of the Christian Missions there is anything more splendid than the records of the work of the London Missionary Society in Madagascar. There is nothing more glorious in the annals of martyrdom in the history of the world than the history of the martyrs of Madagascar; and the wonderful success of the Wesleyans in Fiji, where they converted a nation of cannibals and brought them to sit, clothed and in their right mind, at the feet of Jesus."

A Welcome Letter from Newfoundland.

"St. John's, Newfoundland, March 3rd, 1891.

"DEAR SIR,—Enclosed please find first exchange No. S 8,302 for £50, a donation to the funds of the London Missionary Society. I have just read the epitome of the Society's Ninety-sixth Report; it carried me back to my boyhood, when I used to take the *Juvenile London Missionary Magazine* regularly, and read it with such gusto. The first missionary ship, the *John Williams*, I used to take a great interest in, as also the tragic death of the veteran missionary, the Rev. John Williams.

"No doubt you will think Newfoundland a strange place for a subscription to come from. I may mention that the Congregational body here is small, and yet we have a Home Missionary Society in connection with the church in St. John's, which supports several missionaries around our coasts. Please acknowledge receipt. Wishing your Society all the success which your Directors anticipate in the near future, I remain, yours sincerely,

"ALEXANDER TAYLOR.

"Rev. Edward H. Jones, Home Secretary London Missionary Society."

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Trowbridge Tabernacle Auxiliary.

From its annual report we learn that this Auxiliary raised for the Society, last year, the sum of £166 8s., and that of this handsome total the Juvenile Association collected or gave £100 11s. 3½d. Every class in the Sunday-school, including the Bible-classes and the infants, has its own box, besides which New Year offerings, cards, family missionary boxes, and the proceeds of working party industry, all contributed their share towards this amount.

School for Missionaries' Daughters.

The following list contains the names of thirty-eight pupils of the School for Missionaries' Daughters, Walthamstow Hall, Sevenoaks, who passed examinations during 1890. There were two failures in the Cambridge Local Examinations, and six failures in the College of Preceptors' Examinations. *Cambridge Local Examinations.*—Seniors.—Class II.: Smith, M. E. (distinguished in English). Class III.: Cousins, M. E. (distinguished in Religious Knowledge and English); Roberts, W. E. S. (distinguished in Religious Knowledge); Helm, J. C. Satisfied the Examiners: Pearse, A. R.; Sibree, M. A. Juniors.—Class I.—Division II.: Waldock, E. M. (distinguished in Religious Knowledge and English). Class II: Macdonald, E. G. (distinguished in Religious Knowledge and French); Sibree, A. D. (distinguished in English); Smith, E. A. M. (distinguished in Religious Knowledge); Fishe, E. A. Class III.: Hudson Taylor, A. (distinguished in Religious Knowledge); Bate, E. B. Satisfied the Examiners: Fishe, M. E.; Southgate, A. M. E.; Williams, H. B.; Wills, I. A. H. Student between sixteen and seventeen who has satisfied the Examiners; Griffith, E. de G. *College of Preceptors' Examinations.*—Class II.—Division II.: Emlyn, M. J. Class II.—Division III.: Helm, A. K. W.; Bulloch, B. M.; Allen, W. S.; Houlder, M. A. Class III.—Division I.: Saville, A. S. A. Class III.—Division II.: Williams, C. F.; Carey, M. R. E.; Guyton, I. A. F.; Fishe, M. H.; Fishe, J. M.; Jones, E. M.; Pearse, N. M.; Vine, E. J.; Good, M. A. Class III.—Division III.: Shipstone, F. E.; Richard, E. J.; Bulloch, M.; Cockin, E. J.; Allen, K. G.

Prayer Meeting Notice.

On Monday, May 4th, the usual monthly prayer-meeting will be held in the Board-room of the Mission House, 14, Blomfield Street, E.C., from 4 to 4.30 p.m. (for half-an-hour only, as a special meeting of the Board has to be held immediately after).

Young Men's Missionary Band.

An extra meeting having been held in April, the meeting in the City Temple on Wednesday evening, May 13th, will take the place of all ordinary gatherings of the Band in May. The chair will be taken at 7.30 p.m. by A. J. Shepheard, Esq., President of the Band. The Revs. C.

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Sylvester Horne, M.A., Morris Thomas (Vizagapatam), A. S. Huckett (Madagascar), and J. E. Newell (Samoa), will speak.

Reception of the Rev. A. J. Wookey.

On Monday, March 23rd, the ordinary business of the Board was suspended for a short time to enable the Directors to receive the Rev. A. J. Wookey, recently arrived from Bechuanaland. In introducing him to the Board, the Foreign Secretary said that Mr. Wookey's name and missionary career were well known. For many years he had been doing a valued work at two South African stations—Kuruman, Molepolole, and latterly Kuruman once more. Besides which, Mr. Wookey had done more perhaps than any South African missionary to call attention to the degraded desert people—the Bakhalahadi—his visitations and descriptions of whom had awakened much interest. It was encouraging to know that good Christian work was being carried on among these debased specimens of humanity, and that the Gospel touched and saved even them. Mr. Wookey's last responsibility at Kuruman had been the oversight of the Moffat Institution during the absence on furlough of the Rev. Roger Price. After a few words of greeting from the Chairman (W. S. Gard, Esq.), Mr. Wookey replied, thanking the Board for the hearty welcome accorded to him, and giving some details of the work done by the Kuruman press. The issue of books is increasing. The bulk of an edition of a commentary on St. Matthew has been sold, translations of "Line upon Line" and similar publications are in constant demand, while the monthly news sheet is becoming growingly popular.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

The REV. S. MATEER, F.L.S., from TREVANDRUM, Travancore, South India, per steamer *Shannon*, April 2nd.

MR. G. P. SMITH, M.B., C.M., from MONGOLIA, per Messageries steamer *Caledonien* to Marseilles, thence overland, April 11th.

MR. ALEXANDER CARSON, B.Sc., from Niamkolo, CENTRAL AFRICA, per steamer *Bundesrath*, *viâ* Rotterdam, April 15th.

CAPTAIN E. C. HORE, from AUSTRALIA, *viâ* New York, per Anchor Line steamer *Devonia*, at Glasgow, April 15th.

The REV. W. G. LAWES, from PORT MORESBY, New Guinea; also REV. J. E. NEWELL, Mrs. Newell and family, from UPOLU, Samoan Islands, per steamer *Orizaba*, April 16th.

BIRTHS.

SWANN.—November 23rd, at Niumkorlo, Central Africa, the wife of Mr. A. J. Swann, of a daughter.

STONEHOUSE.—February 1st, at Peking, North China, the wife of the Rev. Joseph Stonehouse, of a daughter.

BROCKWAY.—March 8th, at Berhampur, North India, the wife of the Rev. W. G. Brockway, B.A., of a daughter (Kathleen Nora).

CULLEN.—April 9th, at 187, Bruntsfield Place, Edinburgh, the wife of Mr. James H. Cullen, of a daughter (Mattie Rowena).

DEATH.

ADDIS.—March 2nd, at Coonoor, South India, Mr. Charles James Addis, formerly Assistant Missionary at Coimbatoor.

ORDINATION.

On Tuesday evening, March 24th, a service was held in Charles Street Congregational Church, Cardiff, when MR. JAMES PHILLIPS SOUTHWELL, A.T.S., of the Memorial College, Brecon, was ordained as a missionary of the Society in CENTRAL AFRICA. The Chair was occupied by the Rev. J. Williamson, M.A. After an address by the Chairman, a paper by the Rev. R. Stewart Wright, of Central Africa, was read in his unavoidable absence by the Rev. O. L. Roberts. The ordination prayer was offered by the Rev. Professor J. Lloyd Williams, B.A. An addition was given by the Rev. E. H. Jones, the Society's Home Secretary, who put the usual questions, to which the candidate returned suitable replies. The Rev. Principal Morris, D.D., Memorial College, Brecon, then delivered the charge. During the proceedings several missionary hymns were sung. The Benediction was pronounced by the Rev. Wm. Seward. A large number of students from the Brecon Memorial College were present throughout the service.

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ANNIVERSARY ARRANGEMENTS.

THE following arrangements have been made for the forthcoming Anniversary of the Society :—

SUNDAY, MAY 10TH.

MISSIONARY SERMONS

Will be preached on behalf of the Society at various Chapels in London and its vicinity.

MONDAY, MAY 11TH,

A MEETING FOR SPECIAL PRAYER will be held in the BOARD ROOM of the Mission House, Blomfield Street, E.C., at Ten o'clock.

TUESDAY, MAY 12TH,

A LADIES' MEETING

Will be held in the Lower Hall, EXETER HALL. The Chair will be taken at Three o'clock, by Miss EDITH SAVILL, of Bristol. MRS. HAINES, of Bellary, and Miss CRAVEN, of Madagascar, and others are expected to speak.

WEDNESDAY, MAY 13TH,

THE ANNUAL SERMON

Will be preached in the CITY TEMPLE, Holborn Viaduct, by the Rev. PRINCIPAL EDWARDS, M.A., of University College, Aberystwith. The Service to commence at Eleven o'clock.

A PUBLIC MEETING FOR YOUNG MEN

Will be held in the CITY TEMPLE. The Chair will be taken at Half-past Seven o'clock by A. J. SHEPHEARD, Esq. The Rev. C. SILVESTER HORNE, M.A.; Rev. MORRIS THOMAS, of Vizagapatam, South India; Rev. A. S. HUCKETT, of Madagascar; and the Rev. J. E. NEWELL, of Samoa, will speak.

The seats on the ground floor will be reserved for men.

THURSDAY, MAY 14TH,

THE ANNUAL GENERAL MEETING

Of the Members of the Society will be held in EXETER HALL, to appoint a Treasurer, Secretaries, and Directors, and to receive the Annual Report with Audited Accounts. The Chair will be taken at Eleven o'clock by W. WOODALL, Esq., M.P. Rev. Professor LINDSAY, D.D., Convener of the Foreign Missions Committee of the Free Church of Scotland; Rev. GEORGE GLADSTONE, Glasgow; the Rev. W. G. LAWES, of New Guinea; the Rev. T. W. PEARCE, of Canton; and the Rev. R. WARDLAW THOMPSON, Foreign Secretary of the Society, will speak.

FRIDAY, MAY 15TH,

A BREAKFAST MEETING,

On behalf of the Women's Work of the Society, will be held at EXETER HALL, to commence at Nine o'clock. ROBERT WHYTE, Esq., in the Chair. The Rev. JOSHUA C. HARRISON; Rev. W. WRIGHT, D.D., of the British and Foreign Bible Society; the Rev. W. F. CLARKSON, B.A.; the Rev. D. HUTTON, of Benares; and the Rev. JAMES WILLS, of Madagascar, will speak. Tickets, 2s. 6d. each.

N.B.—Tickets for all the Meetings can be obtained at the Mission House, 14, Blomfield Street, E.C., and those for the Young Men's Meeting can also be obtained from any member of the Young Men's Missionary Band.

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NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS', &c., FUND.

To March 31st, 1891.

LONDON.

Mr. and Mrs. Wells	0	10	0
Acton	6	11	8
Barnsbury Ch.	2	13	0
Cheshunt	2	2	0
City Road	6	13	0
Clapham	20	0	0
Crouch End	25	4	6
Croydon, West	3	15	0
Dalston, Shrubland-road	1	10	0
Ealing Auxiliary (additional)	0	5	0
Finchley, East	10	0	0
Hammersmith, Albion Ch.	3	1	0
Kentish Town Congl. Ch.	6	6	0
Lambeth, York-road	1	1	0
Peckham, Clifton Ch.	7	11	0
Pimlico, Eccleston-square	5	9	0
Putney, Union Ch.	4	13	4
Staines (additional)	0	2	6
Surbiton	3	10	0
Sydenham, Ch.-in-Grove, 1890	4	3	5
" " " 1891	5	12	3
Uxbridge, Old Meeting	1	10	2
Wandsworth, East-hill Ch.	10	0	0

COUNTRY.

Atherstone	1	2	0
Australia, New South Wales Aux.	49	10	7
Aylesbury	3	1	1
Basingstoke	3	4	8
Billericay	1	1	0
Birmingham—			
Carr's-lane	10	0	0
I. Ford, Esq	2	2	0
Saltley-road	2	15	5
Blackburn—			
Mill-hill	2	0	0
Chapel-street	5	0	0
Furthergate Ch.	3	1	6
Park-road Ch.	1	17	0
Blackpool, Victoria-street	3	0	0
Bolton, St. George's-road	8	13	9
Bournemouth, Richmond-hill Ch.	8	0	4
Bradford District Aux.—			
United Communion	20	2	0
Great Horton, Wesley-place Ch.	0	16	6
Mr. A. Craven	1	0	0
Horton, Bank Top	0	11	0
Eccleshill	2	10	0
Bridgnorth	1	9	3
Brighton—			
Clifton-road	8	0	0
Lewes-road	1	7	6
Queen's-square	4	3	4
Sudely-place	0	14	0
Union-street	2	0	7
Bristol Aux.—			
Arley Ch.	2	8	4
Clevedon	6	10	0
David Thomas Memorial Ch.	5	15	10
Redland-park	10	0	0
Zion Ch.	5	8	6
Broseley	0	18	0
Buckingham	1	12	7
Burgess Hill	1	10	10
Burnley Aux., Colne	1	7	6
Burton Green	0	15	0
Buxton	1	0	0
Canterbury—			
Guildhall-street	0	15	0
Watling-street	5	5	0
Chard	1	10	4
Chatham	3	3	0
Christchurch	1	16	3
Congleton	1	3	0
Coventry Aux.—			
Warwick-road	4	12	1
Well-street	3	8	0
Cranemoor	0	5	0
Creaton	1	4	5
Cuckfield, Mr. Knott	1	1	0
Dartmouth	1	3	0
Darwen District—			
Belthorn	1	5	6
Lower Darwen	1	0	0
Devonport, Princes-street	3	0	0
Doncaster—			
Hallgate Ch.	1	10	6
Mrs. Chadwick	1	0	0
Dublin, York-street	2	0	0
Dundee, Newport Ch.	1	0	0
Panmure-street	6	0	0
Duxford	1	5	0
Essex Aux.—			
Tiptree Heath	0	14	0
Felstead	0	11	0
Hatfield Heath	1	4	4
Stebbing	1	10	0
Chishill	0	10	0
Newport	2	0	0
Stanstead	1	10	10
Finchingfield	2	0	0
Braintree	3	0	0
Faringdon	0	11	5
Foulmere and Thriplow	1	15	0
Fowey	1	0	0
Glasgow, Elgin-place Ch.	14	1	11
Glastonbury	1	1	4
Glossop District—			
Marple Bridge	1	0	0
Littlemoor Ch.	1	15	0
Mount Pleasant Church	1	0	0
Gosport	5	19	6
Great Dunmow	2	0	0
Guernsey, Eldad Ch.	2	15	6
Guilden Morden	1	14	6
Halifax Auxiliary	24	11	7
Hastings, Clive Vale Ch.	0	18	3
" Robertson-street	27	17	8
Heckmondwike, George-street	2	0	0
Henley-on-Thames	2	2	0
High Wycombe	3	6	6

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Holy Moorside	1	5	7
Horsham	2	0	0
Horwich, Lee Ch.	2	2	0
Hull and East Riding Aux.—			
Communion Service	3	2	3
Fish-street	2	7	9
Hope-street	1	4	1
Latimer Ch.	0	7	9
Cottingham	9	7	2
Elloughton	2	0	2
Hornsea	1	1	0
Salem Ch.	0	10	6
Ilfracombe	2	0	0
Lancashire, West, Aux.—			
Liverpool, Ministers' and Deacons' Association	18	5	5
Berkley-street	0	17	7
Bootle Ch.	10	0	0
Brownlow-hill	0	10	0
Chadwick Mount	1	3	8
Crescent Ch.	2	5	2
Crosby Ch.	3	15	0
Garston	2	10	6
Great George-street	15	19	4
Seaforth	1	4	3
Toxeth	1	4	7
Walton Park	2	0	0
Waterloo Ch.	5	0	0
Wavertree Ch.	2	0	8
Westminster-road	3	4	0
Leamington, Spencer-street	16	5	8
Leeds Aux.—			
United Communion	5	9	6
Beeston Hill	0	18	11
Castleford	1	10	4
Marshall-street	2	2	6
Newton Park Union Ch.	1	7	7
Pudsey Congl. Ch.	1	0	0
Leek	3	0	0
Leicestershire Aux.—			
Earl Shilton	0	8	0
Kibworth	1	11	6
Melton Mowbray	0	16	0
Wigston	0	13	10
Uppingham	1	1	0
Leicester—			
London-road	5	0	8
Humberstone-road	0	18	7
Lenham	0	10	0
Lymm	2	15	8
Maidenhead	4	12	0
Maidstone, Week-street	2	0	0
Maldon	10	2	6
Manchester and Salford Aux.—			
Eccles Congl. Ch.	10	0	0
Stand	2	2	0
Oldham-road	3	17	9
Radcliffe Ch.	3	1	2
Queen's Park	2	0	0
Macedonia Ch., Failsworth	1	0	0
Middleton, Providence Ch.	4	15	0
Cheetham-hill Church	2	11	9
Wilmslow	3	19	9
Swinton, Worsley-road	1	1	2
Manningtree	0	10	0
Margate, Crescent Ch.	3	14	0
Melbourn	1	12	4
Minshull	2	3	6
Newbury Aux.	1	15	0
Newcastle-on-Tyne—			
St. James' Ch.	11	8	10
West Clayton-street	3	3	0
Newport Pagnell	2	0	0
Northallerton	1	11	6
Northwich	2	0	0
Nottinghamshire Aux.	25	4	0
Oldham—			
Greenacres Ch.	3	0	0
Union-street	2	10	9
Waterhead Ch.	2	2	0
Werneth Ch.	1	10	0
Townfield Ch.	0	10	0
Oundle	1	6	5
Over	0	19	8
Penzance	1	10	2
Plymouth, Union Ch.	2	2	0
Portland	1	4	0
Portobello, Cong. Ch.	2	0	0
Preston—			
Cannon-street	5	1	0
Grimshaw-street	2	10	0
Lancaster-road	3	3	5
Reading, Castle-street	3	12	3
Rochdale Aux.—			
Hallfold	3	12	9
Milton Ch.	8	7	9
Providence Ch.	2	2	0
A Friend	0	5	0
Rochester, Vines Ch.	2	0	0
Royston, John-street	2	6	6
Runcorn, Bethesda Ch.	1	1	0
St. Petersburg, Alexandroffsky Ch.	7	0	0
Sandbach	1	1	0
Sawbridgeworth	1	11	11
Sevenoaks	3	7	9
Shanklin	0	18	4
Sheffield—			
Garden-street	1	2	0
Howard-street	0	15	0
Mount Zion Ch.	3	18	8
Wicker Ch.	3	14	3
Shepton Mallet, Cong. (Iron) Ch.	1	5	0
Sleaford	1	1	6
Slough	2	0	0
Southampton, Above Bar Church	8	0	0
Staplehurst	1	4	1
Stockport Aux.—			
Hanover Ch. (addl.)	0	4	0
Wycliffe Ch.	2	1	8
Union Ch.	1	0	0
Hyde, Union-street	2	0	0
Stoke-on-Trent, Copeland-street	1	1	0
Stratford-on-Avon	1	12	11
Sunderland, Union Ch.	2	17	8
Swindon, Victoria-street	2	3	8
Thornbury	1	0	0
Throop	0	11	7
Tisbury and Fovant	3	7	9
Torpoint	1	7	0
Tyne Dock	0	10	4
Ulverstone	1	10	0
Ware, Old Ch.	2	7	2
Warminster	4	4	0
Watford	2	0	0
Weedon and Floore	1	0	0
Wellington (Somerset)	1	0	0
Wem	1	10	6
West Bromwich—			
Ebenezer Ch.	3	3	0
Mayers-green Ch.	4	9	10
Whitby, Cong. Ch.	1	6	0
Wigan Aux.—			
St. Paul's Ch.	1	11	6
Leigh	1	10	0
Wingham	1	3	6
Wotton-under-Edge District—			
Old Town Meeting-house	0	17	2
Falfield	0	13	4

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CONTRIBUTIONS.*

From 13th to 31st March, 1891 (*end of Financial Year*).

LONDON.

Readers of the *Christian*, per Messrs. Morgan & Scott	37	10	0
C. E. Mudie, Esq.	25	0	0
Beulah Hill Working Party and Friends, for Female Missions	15	10	0
N. O. S.	15	0	0
F. Link, Esq. (addl.)	15	0	0
The late Mrs. Hy. Langton, for India	13	0	0
D. B. Lees, Esq., M.D.	10	0	0
X. Y. Z.	5	0	0
F. C. & M. D. C., Lewisham	5	0	0
Miss E. Scott	4	4	0
Mrs. M. A. Saunders	2	2	0
Mr. H. L. Rutter	2	2	0
Mr. and Mrs. Wells	2	0	0
Miss Simpson, box	1	10	0
Mrs. Wardlaw, for Female Missions	1	1	0
R. G. Hobbes, Esq.	1	1	0
Mrs. B. Worsley Chandler	1	1	0
A. Harper, Esq.	1	1	0
Per Miss Mullens, for Female Missions	1	0	6
M. H.	1	0	0
Mrs. Stubbing	1	0	0
Miss E. Viney, box	0	11	4
Miss Swanwick	0	10	6
Mr. A. J. Hawker	0	10	0
Mr. J. P. Brown, box	0	5	7
Miss Reid	0	5	0
Miss E. H. Codd	0	5	0
Y.M.M. Band, Mr. F. Burton	0	5	0
Lavender Hill. Lecture	2	2	0
Acton	32	13	10
Anerley	8	0	6
Balham	138	1	6
Barnet, High	1	1	0
Barnet, New	12	8	0
Bayswater. Craven Hill. Mr. and Mrs. C. Price	1	1	0
Bermondsey. Jamaica Row	6	15	5
Blackheath	149	4	0
Borough road	7	15	7
Brentford. Boston rd.	10	14	3
Bromley, Kent	222	2	0
Edwd. Smith, Esq.	100	0	0
Brompton. Trevor Ch. Collid. by Mrs. Lessel for Female Missions	6	9	0
Buckhurst Hill. Palmerston-rd. Ladies' Aux.	7	7	0
Camberwell Green	20	13	0
Camden Town. Park Ch. Mrs. Longman	15	0	0
Catford Bridge. Trinity Ch.	9	12	0
Chelsea. Markham Sq. Miss M. A. Jones	3	3	0
Cheshunt. Aux.	119	14	10
City Road	7	3	6
City— Bishopsgate-st.	11	2	1
New Tabernacle	34	8	11
Silver-st.	16	10	4
Clapham— Grafton-sq.	205	12	5
Mr. and Mrs. E. G. Highton, for India	3	0	0
Miss Slater's Box	1	0	0
Clapham road. Claylands Ch.	4	15	6
Clapton, Lower	82	7	1
Clapton, Upper	21	16	6
Crouch End. Park Ch.	249	10	0
Croydon— Aux.	13	14	6
In Memoriam. E.A.C.	5	0	0
Ladies' Aux.	31	19	10
Christ Church	41	17	1
George-st eet	106	3	0
Trinity	38	10	2
South	33	2	2
West	56	3	2
Dalston— Middleton road	32	12	9
Shrubland-road	4	12	7
Dulwich, West. S. R. Scott, Esq., for Female Missions	15	0	0
Ealing— Misses Brodribb	3	0	0
Congregational Ch.	27	3	10
Eltham	30	2	7
Epping	9	13	8
Erith. Avenue Ch	15	14	5
Finchley, East	40	14	2
Finchley, North	22	7	0
Forest Hill. Queen's-rd.	11	10	6
Fulham	2	2	0
Greenwich rd. Tabrncl.	6	5	2
Hammersmith. Broadway	0	13	8
Hampstead— Heath street	41	1	6
Lyndhurst road	32	1	3
Rev. R. W. Thompson	25	0	0
Hampton Hill (addl.)	0	2	6
Haverstock Hill	30	7	6
W. S. Gard, Esq.	21	0	0
S. P. Starkey, Esq., for India	5	0	0
Highbury Quadrant	1	15	0
Rev. S. Pearson, M.A.	10	10	0
Rev. G. Cousins	2	2	0
Islington— Barnsbury Ch.	20	2	4
Union Ch.	163.	1	4
Kensington— Allen street	325	19	3
Rev. E. H. Jones	25	0	0
Lady Risdon Bennett, for Female Missions	1	0	0
Kensington, West	60	17	7
Kentish Town	60	1	3
Kentish Town. Hawley-road	11	6	0
Kingston-on-Thames. Eden-st.	14	0	4
Lambeth. York-rd.	16	11	1
Lewisham	67	18	11
Ladies' Aux.	13	8	8
Lewisham High-rd. Special Missionary Meeting	3	5	3
Leytonstone	134	11	9
Mile End New Town. Trinity Ch.	3	15	6
Mitcham	2	17	0
Norwood, South	26	7	0
Norwood, Upper	126	8	0
Paddington. Marylebone-rd	11	9	2
Peckham. Clifton Ch.	11	17	8
Peckham. Hanover Ch.	18	1	9
Penton ville. Claremont	15	12	0
Pimlico. Eccleston-sq.	94	7	9
Plaistow. Union Ch.	8	7	6
Ponders End	10	0	0
Poplar. Trinity Ch.	5	9	0
Putney. Union Ch.	36	8	6
Richmond. Vineyard Ch.	29	14	2
St. John's Wood. New College	86	10	
New Col. Ch., E. H. Mannering, Esq.	10	0	0
St. Mary Cray	81	13	7
Staines	25	3	6
Stepney. Meeting	16	14	0
Burdett rd	10	16	6
Wycliffe Ch., for India	5	10	0
Strand Green. Mount View Ch.	14	2	8
Sutton	5	5	1
Mr and Mrs. Henry Jones	2	2	0
Sydenham. Ch.-in-Grove	17	7	8
Tollington Park. New Court		7	0
Tottenham. Court-road. Whitefield Tabernacle	25	13	0
Upton— Romford-road	28	13	7
Rev. R. Nobbs	2	2	0
Uxbridge. Old Meeting	7	6	11
Providence Ch	57	15	2
Walthamstow— Marsh street	3	2	6
Trinity Ch	5	17	0
Wanstead	16	3	2
Westminster. Christ Ch.	12	1	0
Whetstone	27	15	9
Wimbledon	23	5	0
Woodford. Congl. Ch.	106	4	3
Mr. and Mrs. Albert Spicer	100	0	0
Woodford. Union Ch.	5	11	0

COUNTRY.

Abercorn. Gam'Ch.	2	12	0
Abingdon	11	4	0
Accrington. Dist. Aux.	26	7	10
Alfreton	6	10	1
Alresford	26	15	8
Alston. W. Milburn, Esq.	1	0	0
Arundel	21	10	6
Ashburton	3	12	0
Ashton-on-Mersey	9	16	0
Ashton-und. Lyne. Aux.	231	3	9
Atherstone	17	15	2
Axminster	3	1	0
Aylesbury	47	1	6
Banbury	7	17	6
Barnard Castle, &c.	16	7	4
Barnstaple	43	19	1
Basingstoke	66	16	9
Bassingbourne (addl.)	0	12	2
Bath. Argyle and Percy Chs. Ladies' Aux.	34	16	0
Beaconsfield	2	5	9
Beccles. District Aux.	84	18	9
Bradford. Bunyan Meeting	29	15	3
Bere Regis	1	0	3
Bells Yew Green. Mission-room	1	0	0
Bexhill-on-Sea	9	4	1
Billericay	1	12	0
Birkenhead and Wirral. Aux.	42	16	11
Hamilton-sq.	19	7	0
Bishops Waltham	3	2	8
Blackburn. Aux.	225	7	9
Blaenavon. Bethlehem Welsh Ch.	2	7	9
Blaina. Berea Ch.	19	6	10
Blandford	17	17	7
Bocking	23	7	7
Bodmin	13	15	0
Bognor	5	17	1
Bolton and Farnworth— Aux.	178	1	10

* For the guidance of Local Treasurers and others, we beg to announce that contributions received on or before MAY 12th, will be acknowledged in the JUNE Magazine.

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Mawdsley st	108	5	0
St. George's-rd	19	9	8
Bourne	3	15	5
Bournemouth. Aux. ..	78	4	11
Bradford—			
District Aux.	372	0	5
Ladies' Aux.	150	0	0
Greenfield Ch., F. Craven, Esq.	500	0	0
Brading	2	16	1
Brampton	9	4	0
Bridgnorth	17	10	5
Bridgwater. Aux.	37	17	9
Bridport	11	0	2
Brighlingsea	1	3	0
Brighton—			
Wm. Chubb, Esq. ..	5	0	0
Friends for China ..	16	0	0
Clifton-road	84	9	3
Sudeley place	1	1	0
Broadstairs	7	10	6
Bristol. Aux.	192	19	6
Broadway	1	6	9
Brosley	2	3	0
Bruton	5	12	0
Buckingham	23	11	9
Burgess Hill	19	12	6
Mr. W. Stevens	5	0	0
Burley-in-Wharfedale, Salem Church	6	14	4
Burnley. Aux.	131	11	8
Burnlem. Queen-street	17	4	10
Burton-on-Trent	13	4	1
Buxton	9	14	2
Cambridge. Victoria-road	14	7	10
Cambridge (Glos.)	2	5	0
Canterbury—			
Guildhall street	5	7	7
Watling-street	44	1	0
Castle Cary. Zion Ch.	9	5	0
Caterham	54	19	5
Cavendish	20	6	6
Cerne Abbas	2	2	6
Chard	25	4	10
Chatham. Aux.	48	14	5
Chester. Aux.	17	0	0
Chippenham Tab'nacle	11	2	0
Chorley. Aux.	20	8	0
Christchurch. Aux.	42	2	9
Chudleigh. Miss Bennett	0	10	0
Cleckheaton—			
Providence Place and Westgate Churches	50	0	0
Clevedon. Ladies' United Zenana Working Meeting	5	17	6
Cleveland. District Aux.	19	9	7
Coatham	6	13	5
Coleford	1	3	8
Congleton	15	7	0
Corfe. Mrs. F. C. Dening's box	0	10	6
Coventry. Aux.	97	3	0
Cowes, West	7	12	9
Cowlings	0	16	3
Croston	5	18	8
Cuckfield	14	17	3
Cumberland—			
Aux.	11	1	11
E. H.	0	5	0
Dartmouth	5	11	4
Darwen. District Aux.	160	7	2
Daventry	15	4	7
Deal	12	12	1
Derby. Aux.	145	1	9
Dewsbury—			
Aux.	2	5	6
Ebenezer Ch.	46	14	3
Dittisham	1	0	0
Doncaster. Haligate Ch.	21	7	2
Dover. Russell-street..	20	0	4
Dudley. King street..	6	7	11
Dursley. Aux.	27	7	7
Duxford. District Aux.	23	15	3
East Borgholt	3	1	2
Eastbourne. Legacy of late Mr. G. Strickland	19	12	6
Ebbw Vale. Saron Ch.	25	6	6
Essex. Aux.	326	11	0
Exeter—			
Aux.	56	16	8
P. Varwell, Esq.	10	10	0
Ladies' Working Meeting	26	0	0
Falmouth. Aux.	0	11	1
Fareham	14	0	0
Farringdon. Aux.	11	2	0
Farnworth—			
Mrs. Haslam, of Southport	40	0	0
Market-street	28	17	8
Faversham	28	3	7
Fleetwood	3	2	0
Foulmere and Thriplow	27	2	1
Fylde. Aux.	51	16	5
Glastonbury	11	14	0
Glossop District	51	12	8
Godalming. Y.W.C.A. Bible Class	0	5	0
Gravesend. Princes-st	44	9	11
Great Dunmow	29	1	0
Great Eversden	1	5	6
Guernsey. A Friend, for China	10	0	0
Guilden Morden	8	12	4
Guildford. Aux.	0	9	5
Halesowen	18	2	0
Halesworth. Addl.	0	5	0
Halifax. Aux.	132	18	0
Handsworth. Union Row Ch.	1	9	6
Hanley. Tabernacle	50	0	0
Hanover	5	7	0
Harpenden	14	1	5
Harrogate	33	17	6
Messrs. Shutt	2	0	0
Hastings—			
Clive Vale	25	10	7
Mt. Pleasant	14	0	10
Robertson-st.	110	2	10
Hazel Grove	2	5	11
Heckmondwike. Westgate Ch. Yg. Ladies' Sewing Society, for China	5	0	0
Henley-on-Thames	27	0	4
Hereford. Eignbrook Ch.	6	18	6
Hertford	8	5	10
High Easter	3	13	5
High Wycombe. Aux.	52	7	0
Hitchin Queen st. ..	13	17	0
Holly Mooreside	12	0	0
Honiton	2	11	10
Ho sham	12	11	8
Hudder-field. Aux.	153	11	1
Hull and East Riding. Aux.	266	4	9
Hungerford	4	7	9
Hurstbourne Tarrant ..	1	16	3
Ilfracombe	25	17	6
Ilkley	1	1	0
Ingress Vale	3	19	2
Ipswich—			
Mrs. Byles	10	0	0
Mrs. Reeve	10	0	0
St. Nicholas-st.	22	2	3
Tacket-st.	60	1	2
Jersey. Aux.	37	19	5
Kettering. Aux.	61	14	0
Kenilworth. Abbey Hill Ch.	2	8	8
Kingsbridge	20	9	0
Kington St. Michael	1	15	0
Lancashire, West. Aux.	365	12	0
Lansford and Pitkins ..	1	11	0
Leamington. Spencer-st.	99	2	9
Leatherhead. [Cong. Ch.	5	14	10
Ledbury	4	5	0
Leeds. Aux.	472	13	6
Leek	43	16	10
Leicestershire. Aux. ..	50	0	0
Lenham	2	6	5
Lincolnshire. Aux.	217	3	10
Little Hadham	4	4	0
Little Hampton. Yapton Branch Ch.	2	11	5
Liverpool—			
J. C. Stitt, Esq.	1	1	0
Great Mersey-street	2	7	11
Wavertree Ch	13	4	10
Luton. Union Ch.	8	7	9
Lyme Regis	1	2	6
Lymm	20	7	2
Maidenhead	26	17	0
Maidstone. Week-st..	16	6	11
Maldon	37	14	2
Malvern. Holly Mt. Ch.	7	14	10
Manchester and Salford Aux.—			
For Widows' Fund. (See Special List.)	33	8	0
For Ships.			
Stretford. Union Ch. Schools	4	11	6
Stretford. Congl. Ch. School	4	6	1
Greenheys. Congl. Ch. School	4	17	8
Oldham-road. Congl. Ch. School	9	15	3
Levenshulme. Congl. Ch. School	5	13	7
Roby. Congl. Ch. School	18	0	4
Besses-o'-th'-Barn. Cong. Sch.	0	6	0
Broughton-pk. Congl. boxes	1	18	7
Broughton-park. Sch. boxes	4	6	11
For Rev. Jno. Lees.			
Rusholme-road Sunday school	25	0	0
Broughton-park Juv. Missionary	25	0	0
For Nagercoil Bible-women, per Miss Duthie.			
Rusholme-road Sunday-school	25	0	0
For Nagercoil, Rev. J. Duthie.			
Zion Sunday-school	14	0	0
For Rev. J. Marriott, Samoa.			
Rusholme-road Sunday school	3	5	0
For Rev. Griffith John.			
A Friend at Booth-street East	5	0	0
For Darkest Africa.			
Mr. Herbert Hoole	5	0	0
For Pastor Timotea, New Guinea.			
Eccles Congl. Sunday-School	20	0	0
For Zenana Missions, per Miss Hewitt.			
Grosvenor-street	3	6	6
Oldham-road	2	3	0
Charlestown	3	14	6
Rusholme	4	10	0
Eccles	12	4	9
Zion, for 1889	14	12	0
Richmond	3	1	5
Withington	9	18	6
Greenheys	4	0	0
Knutsford	1	10	0
Stretford	3	10	0
Mrs. Harrison	0	2	6
Miss S. Lees	5	0	0
Mrs. Hodgson	1	0	0
Mrs. Renj. Massey	1	1	0
Mrs. Stephen Massey	0	1	0
Balance at Collections	12	0	0
Anon. at Meeting	2	0	0
Particulars to follow	21	15	0
Broughton-park Juv. Association	10	0	0
Broughton-pk. Ladies' Aux.	20	14	6
Chorlton-road Ladies' Zenana Wkg. Prty.	60	0	0

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Wilmslow, Collection 6 10 0
Bowdon 25 10 0
For General Fund ..279 7 8
Rusholme-rd. Saville-st. Branch School, for Native Teacher, Malua College 20 0 0
Openshaw—
Lees-street, Boxes .. 7 16 0
Lees-street, New Yrs.' Cards 2 0 5
Lees-street, Subs..... 30 0 0
Margate. Crescent Ch. 39 6 5
Market Harborough. Aux. 36 8 4
Marsh Gibbon..... 3 1 2
Martock 5 9 10
Maryport 0 17 7
Melbourn (Cambs.) .. . 22 13 8
Milton (next Gravesend) 7 13 0
Milton (next Sittingbourne) 11 17 6
Monmouthshire. Welsh Churches..... 51 15 8
Mossley. Abney Ch. .. 9 2 7
Mynyddislwyn 8 0 0
Netherton 8 8 4
Newbury. Aux. 87 10 1
Newcastle (Staffs.) 4 18 8
Newcastle-on-Tyne. Aux 77 1 1
Bath-lane 82 18 10
West Clayton street 6 10 9
Newport. St. James'-st. 21 0 6
Newport (Salop)—
A Scholar in 1865.... 1 1 0
Wellington-road 15 0 0
Newport Pagnell 12 3 0
Newton Abbot. Zenana Sale of Work..... 19 9 1
Norfolk and Norwich. Aux. 342 17 9
Northampton—
Mr. J. A. Berry..... 0 10 0
Commercial-street .. 34 16 11
Northfleet 2 8 3
Miss Barber, for Female Missions 0 2 9
North Shields. St. Andrew's Ch. 2 2 0
Northwich 47 2 9
Norwich—
Jas. Cairns, Esq., of Cringleford 5 5 0
Mrs. Cairns, for Female Missions 2 2 0
Chapel-in-the-Field . 2 0 0
Nottinghamshire. Aux. 116 4 9
Oakhill 135 9 5
Okehampton. Coll. by Miss S. B. Pearse.... 4 18 0
Oldham District. Aux. 146 16 1
Onaar 31 2 7
Mr. Gilbert..... 5 0 0
Oundle 15 3 2
Over and Minshull 36 0 8
Oxford. George-street 3 6 8
Penmain 4 9 7
Penryn 5 0 0
Penzance 11 18 1
Peterborough. Westgate Ch. 21 8 7
Plymouth, &c. Aux. ..235 10 0
Point-in-View 3 14 6
Pontnewynydd. Ebenezer Ch..... 5 15 0
Poole..... 33 15 1
Portland 3 4 6
Portsmouth—
Aux. 59 18 2
A Friend 0 5 6
Preston. Aux. 36 5 8
Ramsgate. Aux. 39 14 9
Ravenstonedale 4 10 6
Reading. Aux. 313 19 0
Reigate. Aux. 36 8 2
Rhymney—
Moriah Ch..... 3 0 4
Zion Ch. 10 16 6
Riddings 4 0 0
Ripley (Derby). J. Fletcher, Esq. 1 1 0
Rochdale—
Aux. 192 19 3
Miss M. H. Moore .. 52 10 0
Miss Craven, for Madagascar 0 10 1
Rochester. Vines Ch... 15 5 6
Romsey 22 19 8
Royston—
John-st. 12 5 1
Kneesworth st..... 11 16 8
Runcorn. Bethesda Ch. 16 19 6
Rye 6 15 4
St. Helens. Aux.....168 10 1
St. Leonard's-on-Sea—
Misses E. and M. Crisp, for Female Missions 3 0 0
St. Albans 17 10 8
St. Brides-super-Ely .. 1 0 0
Sandbach 6 13 6
Saxmundham..... 3 6 6
Scarborough. Ladies' Aux. 11 4 10
Seaford 15 8 6
Seaforth. Mrs H. Jones 0 10 0
Seaton and Beer..... 8 17 4
Sedgley 3 11 3
Sevenoaks..... 45 0 8
J. Gibberd, Esq. 3 3 0
Shaftesbury 2 8 7
Shanklin 13 3 2
Sheffield. Aux.....619 5 5
G. F. 100 0 0
Shepton Mallet—
Congl. Iron Ch..... 6 16 2
Ind. Ch. 10 4 7
Sherborne. Aux. 18 11 9
Shrewsbury—
Welsh Congl. Ch..... 5 13 8
Swan-hill Ch. 19 6 8
Coleham Mission-rm. Mr J. W. Woodall and family 5 0 0
Sirhowy. Ebenezer Ch. 12 11 9
Slough 27 6 10
Somerton..... 2 19 0
Somerset. A Jubilee Thankoffering 50 0 0
Southampton. Aux. ..223 10 10
South Molton..... 2 15 4
South Petherton 9 14 0
Spalding 6 0 6
Staffordshire. North Aux. 1 10 6
Staplehurst..... 10 13 0
Stockport. Aux. 224 0 2
Stockton-on-Tees. Welsh Ch. 2 1 6
Stoke-on-Trent. Copeland-street..... 7 19 4
Stratford-on-Avon 21 15 1
Stroud District 116 7 6
Suffolk. Aux. 36 1 2
Sussex. Aux. 128 0 2
Takely 3 0 0
Taunton—
North-street 33 18 9
Paul's Meeting..... 94 0 0
Tetsworth 5 3 0
The Quinta. Thos. Barnes, Esq. 200 0 0
Thornbury 14 19 2
Thornton, nr. Bradford. J. Craven, Esq. Divd. 20 14 4
Throop 12 2 6
Tisbury and Fovant..... 33 9 2
Tiverton 15 4 6
Tonbridge 14 0 4
Torquay—
Abbey-road..... 13 9 5
Belgrave Ch. 10 2 6
Mrs. Clark, for Female Missions 1 0 0
St. George's-street .. 21 10 0
Tunbridge Wells. Aux 49 18 2
W. Edwards, jun., Esq. 20 0 0
Miss Edwards' Bible-Class, for China.... 3 0 0
Tyne Dock 7 7 1
Ware—
High-street 20 11 10
Old Ch 11 9 3
Wareham 10 7 3
Warminster 11 5 4
Warwick 13 9 9
Watford 16 13 5
Wellington (Somerset) 34 1 1
Weedon and Floore 8 14 7
Wem 12 14 9
West Bromwich—
Ebenezer..... 16 19 9
Mayers Green 25 14 2
Westbury. Upper Ch.. 7 12 9

Western District, per Rev. Thos. Mann.

Bishops Hull 1 0 7
Chudleigh 2 6 1
Dulverton 3 13 6
Lytchett Minster..... 0 12 8
Sandford 6 1 11
Street 4 10 0
Swindon Town Aux. 24 4 10
Trowbridge Tab'n'cle 62 9 0

Westgate-on-Sea 3 1 4
Westmoreland. Aux .. 44 9 0
Weybridge 23 19 8
Weymouth—
Hope Ch 10 16 4
Gloucester street.... 4 12 0
Whitby..... 24 16 6
Whitchurch (Hants) .. 1 13 10
Whitchurch (Salop).... 15 14 2
Wigan. Aux..... 53 3 1
Wincanton, &c...... 14 9 6
Windsor & Eton. Aux. 25 0 7
Wingham 11 12 0
Wisbech 15 4 8
Witham 8 13 11
Woburn. Cores End Ch. 16 12 3
Woodbridge—
Beaumont Ch..... 1 5 6
Quay Ch 6 11 0
Worthing 57 13 11
Wotton-under-Edge District 78 12 6
Wrentham 17 14 5
Yarmouth, Great. Aux 126 15 6
Yeovil 20 13 10
Yorkshire. "S." for China 75 0 0
York. Aux. 63 17 7

WALES.

Aber and Talybont .. 5 19 6
Abercanaid. Seion Ch. 2 14 0
Aberdare. Siloa Ch... 61 4 11
Aberdarey 4 0 11
Abergwawn. Tab'n'cle 7 1 1
Aberthefni 5 9 3
Allt-wen 12 4 0
Amlwch. Aux 116 12 5
Aubinch 6 11 5
Bala, &c. 7 5 9
Bangor College 1 5 0
Bangor. Ebenezer .. 1 5 0
Barmouth 2 13 10
Barry 1 11 0
Bethel 5 1 7
Beulah, near Emlyn.. 7 12 0
Blaenau Festiniog—
Bethania Ch 4 10 0
Jerusalem Ch..... 6 19 0
Bodringallt 15 6 7
Brecon. Plough Ch.. 2 19 5
Bridgend. Tabernacle 8 9 10
Brynsaulem..... 1 2 0
Brynsion 9 16 7
Brynycwmiith 19 1 7
Burry Port. Carmel and Zion Ch..... 9 0 0
Bwlchygroes..... 4 6 8
Cadle 15 2 8
Caergwrle. Bethel Ch. 6 5 1
Caerphilly. Bethel Ch. 12 9 5
Capel Evan 6 17 5

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Cardiff—
Star-street 1 11 0
Charles-street 64 7 11
Ebenezer Welsh Ch.. 17 7 5
Cardigan. Aux..... 181 5 9
Cardigan. Capel Mair Ch 7 18 3
Carmarthen District 95 10 0
Carmarthenshire—
Central Division 87 1 11
Upper Division 37 3 7
Carnarvonshire—
S.W. Division 109 12 9
Northern Division .. 86 0 0
Cemmeydd 4 1 5
Cefn Coed. Ebenezer Ch. 2 15 10
Clydach. Hebron Ch. .. 6 6 2
Corris. Salem Ch..... 2 16 1
Corwen, &c. 3 4 10
Crickadarn 1 11 0
Cwmaman—
Bethania..... 5 2 0
Moriah Aman Ch ... 26 16 0
Cwmavon. Zion Ch... 8 0 5
Cwmbach. Brynalon Ch 14 0 0
Denbigh and Flint. Aux. 104 11 9
Dinas, nr. Pontypridd. Bethania Ch..... 1 8 5
Dinas Mawddwy 16 7 6
Dolgelly District 29 13 6
Dowlais. Bryn-sion Ch. 6 13 1
Ford, nr. Haverfordwest 3 16 9
Gilfach Goch. Brynalon Ch 1 0 0
Glamorganshire—
Northern District .. 66 17 0
Western Auxiliary .. 95 5 5
Gowerton 2 13 2
Eaglish Cong. Ch. .. 2 1 5
Gwernllwyn 5 0 1
Haverfordwest. Tab. 29 4 0
Henllan and Capel Mair 26 2 8
Hirwain. Nebo Ch. (addl.) 0 2 6
Libanus and Cwmcamlais 15 11 5
Llanboidy 8 5 8
Llandilofawr. Christ Ch. 7 12 7
Llanelly—
District 51 19 6
Bryn Ch. 7 14 9
Lloyd Street 6 13 0
Llanfachreth 1 17 6
Llangadock. Providence Ch..... 0 5 6
Llangattock. Bethesda Ch..... 9 8 9
Llangynider and Dyffryn 4 10 10
Llansadwrn, &c...... 16 10 0
Llansaint. Tabor Ch. 3 14 6
Llanswel 1 10 0
Llantrisant. Soar Ch. 1 7 6
Llanwrtyd, &c. 5 13 6
Llanwrtyd Wells, &c.... 18 3 6
Llanybri, &c. 22 18 4
Llwynhendy 17 0 1
Maerdy. Siloa Welsh Ch..... 3 5 0
Maesteg—
Carmel Ch 8 0 6
Dyffryn Ch 0 15 0
Saron Ch 3 2 0
Maesycwmmer and Tabor 5 0 10
Manorbier. Newton Ch 4 18 2
Merthyr Tydfil—
Market-square 11 7 9
Ynysgau Ch..... 12 6 0
Montgomeryshire. Aux. 120 10 2
Mountain Ash. Bethania Ch. 6 12 3
Mynyddbach 18 0 1
Nantymoel 3 0 9
Newcastle Emlyn. Ebenezer Ch. 13 17 6
New Quay. Mr. S. Williams 0 5 0
Pembroke Dock—
Albion-square 17 10 0
Meyrick-street 14 6 0
Pembrokeshire. Welsh Aux..... 47 12 0
Panclawdd, nr. Swansea..... 4 16 0
Pennal 1 4 0
Penrhiwceibr. Carmel Ch..... 22 11 4
Penygroes 5 18 8
Plasmarl. Hermon Ch. 17 5 5
Pontarddulais, nr. Swansea 5 2 0
Pontypridd Sardis Ch. 16 2 7
Rhos 17 3 7
Rhosllanerchrugog. Independent Ch. 2 0 0
Rhydyboot 1 7 6
Rudry. Ebenezer Ch. 3 0 0
Swansea—
Ladies' Aux. 40 4 1
Zoar Ch. 7 1 4
Taff. Glandwr Ch. .. 3 10 0
Talgarth 7 5 9
Tanygrisiau... ..... 5 3 3
Ton Ystrad. Bethesda Ch. 3 9 4
Tonypandy 19 12 0
Tonyrefail and Penygraig.. 19 15 8
Treraldol, &c. 4 0 11
Treforhondas Ch. (near Ferndale) 8 13 1
Troedyrhiw. Saron Ch. 8 16 8
Troedyrhiwdalar, &c. 9 10 0
Trefriw, &c. 8 8 5
Treorky, near Pontypridd. Hermon Ch. 3 17 0
Tynycoed, &c. 4 11 6
Waunarlwydd 2 18 6
Wern 4 12 1
Whitland. Tabernacle 10 2 2

SCOTLAND.

Aberdeen. Dist. Aux 78 14 8
Ladies' Aux. 68 8 0
Queen's Cross Free Ch. 10 12 5
Alloa. U. P. Ch., for Madagascar 30 14 0
West U. P. Ch., for Madagascar 6 5 0
Dundee. Aux..... 737 14 1
Edinburgh. Aux. 357 7 2
Mrs. Barrett 5 0 0
Augustine Ch..... 4 14 9
Morningside Cong. Ch 12 7 0
Elgin. Cong Ch..... 3 9 0
Glasgow. Aux..... 293 9 7
Evan. Union Committee 5 9 0
Mrs. John Inglis, for Madagascar 1 0 0
Dennis Town E.U.Ch. 3 11 0
Greenock. Aux..... 48 5 9
Lanarkhall. Y.M.C.A. .. 0 15 0
Lerwick 4 7 3
Perth. Aux..... 136 6 9
St Andrews. Aux..... 23 4 0

Per Rev. E. A. Wareham.

Aberdeen..... 4 0 0
Alva 0 10 0
Anstruther 2 2 10
Ardrossan 0 11 7
Barrhead..... 4 4 0
Bathgate..... 4 10 0
Broughty Ferry..... 5 14 9
Crieff..... 2 15 0
Douglas 4 9 10
Dreghorn 4 0 0
Dundee 15 4 5
Dunfermline 3 0 0
Edinburgh 82 13 10
Falkirk 8 2 6
Forres 2 0 0
Glasgow 290 15 10
Govan 0 10 0
Greenock..... 6 2 0
Hawick 2 2 0
Inverness 6 13 0
Kilmarnock 15 2 7
Kilwinning 0 18 0
Lanark..... 0 7 6
Leith 6 5 6
Lerwick 8 14 10
Millseat 8 10 0
Motherwell 6 0 0
Newcastleton 0 10 0
Paisley..... 3 6 5
Port Glasgow 10 4 9
Ilaswick..... 6 7 6
saltcoats..... 4 0 6
Sanquhar 0 5 0
Scalloway 1 17 0
Selkirk..... 0 15 0
Shotts 1 1 0
Stewarton 3 3 0
Sullom 1 7 6
Thornhill..... 0 15 0
Tillicoultry..... 0 12 6
Uddingston 3 16 0
Westhills..... 0 10 0
Wishaw 7 19 6

IRELAND.

Belfast. Miss Gordon 0 5 0
Kingstown 13 11 9
Sligo. Aux..... 5 8 0

Per Rev. E. A. Wareham.

N. Y. Z. 50 0 0
Athy 2 16 3
Belfast 147 14 1
Bandon 1 0 6
Bray 0 16 6
Carrickfergus..... 2 5 7
Comber 1 6 9
Cork 20 18 0
Dromore, West 0 14 6
Dublin 135 5 3
Galway 2 0 0
Kilkeel..... 2 5 0
Limerick 8 19 6
Lucan 0 13 0
Lurgan..... 2 4 8
Naas 0 17 0

AUSTRALIA.

New South Wales.
Auxiliary 880 0 0
South Auxiliary 370 12 11
Victoria Auxiliary....1286 15 3
Tasmanian Auxiliary.. 83 0 0

NEW ZEALAND.

Dunedin Friends, per Mrs. Allan, for Madagascar 2 0 0

FOREIGN SOJIETIES, &c.

Constantinople. Mr. & Mrs. C. J. Tarring .. 2 2 0
Jamaica. Davyton & Ridgemount 5 10 0
Newcastle, Ontario. Mr. & Mrs Hedges and family, for Madagascar 0 9 0
St. John's, Newfoundland. A. Taylor, Esq. 50 0 0
St. Petersburg. Alexandroffsky Ch... 17 11 0

Telegraphic Address—MISSIONARY, LONDON.

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MAY MEETINGS, 1891.

The following Meetings will be held during the Second Week of May.

MONDAY, MAY 11TH.

10.0 a.m.—LONDON MISSIONARY SOCIETY, Prayer Meeting at Mission House, Blomfield Street.

2.30 p.m.—Meeting of the outgoing Council of Church-Aid Society, Memorial Hall.

3.45 p.m.—PRAYER MEETING, Memorial Hall, Rev. T. GREEN, M.A. to preside.

6.0 p.m.—BUSINESS MEETING at Memorial Hall, for Representative Members only of Congregational Union.

8.0 p.m.—PUBLIC TEMPERANCE MEETING, under the auspices of the Congregational Association, at the City Temple. Chairman, Mr. W. S. CAINE. Speakers, Lady HENRY SOMERSET, Mr. D. LLOYD-GEORGE, M.P., and Rev. GEORGE GLADSTONE.

TUESDAY, MAY 12TH.

9.30 a.m.—Assembly of Congregational Union at the City Temple. Rev. JOHN BROWN, B.A., D.D., to preside.

3.0 p.m.—LONDON MISSIONARY SOCIETY, Ladies' Meeting, Exeter (Lower) Hall. Miss SAVILL, of Bristol, to preside.

6.30 p.m.—CONGREGATIONAL CHURCH-AID and HOME MISSIONARY SOCIETY, Public Meeting, City Temple. Mr. HENRY LEE, J.P., to preside.

WEDNESDAY, MAY 13th.

11.0 a.m.—LONDON MISSIONARY SOCIETY, Sermon in the City Temple, by Rev. Principal EDWARDS, M.A., University College, Aberystwith.

3.0 p.m.—CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION, Annual Meeting of Council at the Memorial Hall. Rev. Dr. THOMAS to preside.

4.30 p.m.—CONGREGATIONAL PASTORS' RETIRING FUND and PASTORS' WIDOWS' FUND, Annual Meeting of Members at Memorial Hall.

7.30 p.m.—LONDON MISSIONARY SOCIETY, Meeting for Young Men and others in the City Temple. Mr. A. J. SHEPHEARD to preside.

7.30 p.m.—IRISH EVANGELICAL SOCIETY. Annual Meeting at Lewisham High Road Church. Rev. I. MORLEY WRIGHT to preside.

THURSDAY, MAY 14th.

9.0 a.m.—Breakfast for Treasurers and Secretaries of County Associations at Memorial Hall.

11.0 a.m.—LONDON MISSIONARY SOCIETY, Annual Meeting, Exeter Hall. Mr. W. WOODALL, M.P., to preside.

2.30 p.m.—Meeting of the newly-elected Council of Church-Aid Society, Memorial Hall.

7.0 p.m.—COLONIAL MISSIONARY SOCIETY, Annual Meeting, Stamford Hill Congregational Church. Mr. JAMES R. FAIRFAX (Sydney) to preside.

7.0 p.m.—YOUNG PEOPLE'S MEETING at the Memorial Hall, in connection with the Guild Movement, but open to all. Rev. Prof. ADENEY, M.A. (New College), to preside. Addresses by Revs. ERIC A. LAWRENCE (Halifax), T. RHYS EVANS (Brighton), and F. E. CLARK, D.D., of Boston, U.S., Founder of the Societies of Christian Endeavour.

FRIDAY, MAY 15th.

9.30 a.m.—COMMUNION AT THE CITY TEMPLE. Rev. ALEX. THOMSON, D.D. (Manchester), to preside. Offering for Congregational Pastors' Widows' Fund.

10.30 a.m.—Adjourned Assembly of Congregational Union at the Memorial Hall. Rev. Dr. BROWN to preside.

LONDON: ALEXANDER AND SHEPHEARD, PRINTERS, 27, CHANCERY LANE, W.C.

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THE CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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JUNE, 1891.

LONDON:

JOHN SNOW & CO., 2, IVY LANE, E.C.

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LETTERS FROM MISSIONARIES, APRIL 13 TO MAY 13, 1891.

CHINA.

Rev. Dr. Chalmers, Mar. 19, Apl. 8.
" G. H. Bondfield, Mar. 24.
Dr. Thomson, Mar. 16.
Rev. J. Macgowan, Mar. 23.
" W. Muirhead, Apl. 4.
" J. W. Wilson, Feb. 19.
Dr. Davenport, Feb. 24.
Rev. T. Bryson, Feb. 18, 19.
Miss Winterbotham, Report.
Rev. W. H. Rees, Feb. 7.
Dr. McFarlane, Mar. 14.
" Pritchard, Mar. 3.
Rev. J. Gilmour, Feb. 11, Mar. 2.
Dr. Smith, Feb. 9.
Rev. J. Parker, Jan. 27.

INDIA.

Rev. W. B. Phillips, Mar. 30.
" A. P. Begg, Apl. 1, 15, 22.
Miss Blomfield, Mar. 23.
Rev. J. Hewlett, Apl. 2, 9, 23.
" A. Parker, Apl. 9, 16, 23.
" E. Greaves, Mar. 25.
" G. M. Bulloch, Apl. 3.
" E. S. Oakley, Mar. 23.
Miss Budden, Apl. 4.
Rev. E. Lewis, Apl. 23.
" G. O. Newport, Apl. 8, 13.
" J. H. Walton, Apl. 6, 22.
Miss Cox, Mar. 29.
Rev. W. Joss, Mar. 14.
" J. Duthie, Apl. 14.
" A. L. Allan, Mar. 24.
" I. H. Hacker, Mar. 31.
" J. Knowles, Apl. 7.
" A. Thompson, Apl. 14, 21.

MADAGASCAR.

Mr. T. Lord, Mar. 21 (2), Apl. 1.
Rev. R. Baron, Mar. 21.
" T. Brockway, Mar. 26.

AFRICA.

Mr. D. Mudie, Mar. 26, Apl. 8.
Rev. C. Phillips, Apl. 6.
" J. Harper, Mar. 19.
" J. Pritchard, Apl. 20.
" W. Dower, Apl. 10.
" W. Ashton, Mar. 28, Apl. 16.
Mr. A. J. Gould, Mar 11.
Rev. J. Brown, Mar. 24, Apl. 13.
Rev. J. Good, Apl. 2.
" C. D. Helm, Mar. 3.
Mr. W. Draper, Feb. 18.
Rev. D. P. Jones, Dec. 23-4, Jan. 6, 16, Reports.
Mr. A. J. Swann, Dec. 23, Jan. 20.
Dr. Mather, Dec. 22, Jan. 19.
Mr. J. H. E. Hemans, Jan. 19.

WEST INDIES.

Rev. J. L. Green, Apl. 18.
Mr. J. J. Bowrey, Apl. 19.

SOUTH SEAS.

Rev. J. Marriott, Mar. 25-6.
" W. E. Clarke, Dec. 22.
" A. E. Claxton, Mar. 28.
" W. E. Goward, Mar. 27.
" Dr. Davies, Mar. 23.
" S. M. Creagh, Feb. 13, 21.
" J. Chalmers (Dunedin), Mar. 24.
" A. Pearse, Jan. 9.
Mr. T. Pratt, Mar. 2, 16, 23-4, Apl. 6.

CONTRIBUTIONS.*

From 4th April to 12th May, 1891.

LONDON.

Mrs. Calder	25	0	0
I. P. Warner, Esq.	10	0	0
C 31,316	5	0	0
Mrs. E. Gough	5	0	0
Mrs. Rawlins	5	0	0
Collid. by Mrs. B. W. Webb, for Bible-woman, Travancore	5	0	0
Mrs. Holmwood	5	0	0
Mrs. Hy. Spicer, for Bhowanipore School	5	0	0
Dr. and Mrs Sutherland	4	0	0
S. H.	3	0	0
Rev. H. Rice, of Madras	2	0	0
Mr. and Mrs. T.	2	2	0
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The late T. C. Lawrence, Esq	1	1	0
P. Lefever, Esq.	1	1	0
Miss Annie Cox	1	1	0
M. H.	1	0	0
E. Milton Vine, Esq.	1	0	0
A Missionary's Wife in another part of the Field, for Miss Robinson, Berhampore	1	0	0
E. Crighton, Esq.	0	10	6
Miss H. Draper. A special Census Thank-offering from self and two friends	0	10	0
Miss Satchell, for Miss Smith's School, Peking	0	10	0
Mr. Jas. Gould	0	6	0
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Mr. W. H. Staoe	0	5	0
Acton. B. H. Mayo Gunn, Esq.	2	2	0
Barnet. E. C. Adams, Esq.	1	1	0
Barnet, New	3	10	0
Mrs. Saddington	2	2	0
Miss Webster	1	0	0
Blackheath	3	0	0
B.	25	0	0
Bow. Harley-st., Bible-class	1	3	0
Bromley, Kent	6	12	1
D. A. Bumsted, Esq.	10	10	0
Chesthunt. Aux.	27	9	8
Clapham. Aux.	7	5	11
Mrs. Falconer	100	0	0
J. M. Curtis, Esq, for Thos. Vernen	1	5	0
Mr. J. Smith	0	16	0
Clapton Park	32	5	6
Croydon, West. A Friend	1	0	0
Eltham	17	19	11
Mrs. Spicer, for Girls' Central School bldg., S. Mon	30	0	0
Eltham, New	1	3	0
Enfield. Baker street	9	14	9
Christ Ch.	92	8	8
Finsbury Park. Ch.	0	3	6
Forest Hill. Mrs. Richardson	1	1	0
Gospel Oak	6	0	0
Hammersmith. Albion Ch.	12	14	3
Hampton Hill. Mrs. Horscroft, for deficiency	2	2	0
Hanwell. Union	2	5	7
Hendon	24	1	10
Holloway. Junction-road, for W. Fund	1	3	4
Islington. Hare Court. F. Fitch, Esq., for Leper Houses, Madagascar	10	0	0
Kensington, West. Mr. H. Boy's box	0	4	6
Kilburn. Greville-pl.	3	3	10
Kingsland	9	11	6
Lee. Burnt Ash	10	11	8
Lewisham. Rt. A. Road. Ladies' Bible class	11	15	0
Leytonstone	0	10	6
Malvern, New	3	0	0
Merton. Morden road, Mr. J. S. Cocks	1	10	0
Mile End New Town. Trinity Ch.	3	19	9
New North-road. Barbican	3	3	0
Norwood, Upper	2	0	0
Norwood, West. Mrs. Packerom	3	3	0
Paddington. Marylebone-road	30	0	0
Pimlico. Beclestan-sq.	30	0	0
Robert-street	1	11	6

* For the guidance of Local Treasurers and others, we beg to announce that contributions received on or before JUNE 12th will be acknowledged in the JULY Magazine.

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WONG YUK-CH'O, NATIVE PASTOR, HONG KONG.

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THE CHRONICLE

OF THE

London Missionary Society.

THE SOCIETY'S ANNIVERSARY.

USHERING IN THE NEW DECADE.

THOSE who calmly, anxiously and equitably seek to realise the outcome of foreign Mission work year by year, while praying in a spirit of joyful expectancy, will regard the close of another decade in the Society's history as of considerable moment, and will be prepared, as we trust the majority of our constituents will be, to give the Decennial Report an early and careful perusal.

Among the many striking facts may be noted: the openings in China for a great extension of country work; that in India whole villages have gone back to heathenism, "because, having waited long for teachers, no teachers were forthcoming;" the work of the Native Missionary Society in the Imerina Province of Madagascar, which has raised more than £3,000 during the past ten years, and sent out twenty-three agents; the baptism of our first convert in Central Africa at the close of the decade; while the New Guinea decade ends with the arrival of the Rev. W. G. Lawes in England with the manuscript of the New Testament in the most widely used language along the South-Eastern coast of New Guinea.

The new decade opens with grave claims from the field awaiting the consideration of the newly-constituted Directorate, from whom great things are expected.

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Opening Prayer Meeting. On account of the incidence of Whitsuntide, the sermons on behalf of the Society were preached in London churches on May 10th; and on the following morning a prayer meeting was held at the Mission House to seek the Divine blessing on the anniversary. The Rev. T. Gasquoine, B.A., of Northampton, presided, and, in the course of the proceedings, observed that the peculiar joy of this annual prayer meeting was the reunion with honoured and loved workers from the foreign field, to whom it was also a pledge "that we always hold them on our hearts in prayer." This atmosphere of prayer reflected light from the bright shining of eternal Love upon the difficulties, disappointments and successes of the work, and, as they toiled on, it reflected at last the light of the coming dawn. Earnest prayers were offered by the Rev. Dr. Jefferis, J. Sibree, Dr. McFarlane, J. E. Newell, G. Wilkinson, J. B. Saer, B.D., R. Balgarnie, W. Monk Jones, and C. Nicholls, Esq.; the consecration of the young to the work being solemnly sought. The spirit of the meeting was appropriately described by two expressions in Mr. Balgarnie's prayer, "Thou comest to us as the breath of spring on this bright May morning. May we be warmed into love and enthusiasm in Thy service."

Directors' Business Meeting. The Annual Meeting of Directors was held on Monday afternoon. In the absence of the Chairman (W. S. Gard, Esq.), through indisposition, S. R. Scott, Esq., presided, and offered a word of welcome to the last meeting of the Board as it had hitherto been constituted. Prayer was offered by Rev. P. Colborne.

The Foreign Secretary submitted the list of directors for nomination at the annual meeting of subscribers, and J. McLaren, Esq., as Chairman of the Finance Committee, made some remarks upon the balance-sheet, also preliminary to the more detailed statement of the Foreign Secretary at Exeter Hall. Mr. McLaren added the gratifying announcement that, though there was a heavy deficit, the general contributions amounted to £4,300 more than last year; while the Chairman said he had been greatly delighted to observe a steady increase of £12,000 on this account during the decade; although it was sad to think that with such open doors they could not do more. Mr. Thompson remarked that it had been exceedingly painful, though absolutely necessary, to keep down the ex-

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penditure to the point of the previous year, with the result that the Board had deliberately left a number of requests for additional help, which they felt to be so important and urgent that they dare not refuse them, as a legacy for the new Board.

Upon their introduction by the Foreign Secretary, the Board accorded a hearty welcome to the Revs. W. G. Lawes (New Guinea), J. E. and Mrs. Newell (Samoa), and T. Insell (Mirzapur), Dr. Smith (Mongolia), and Mr. A. Carson, B.Sc. (Central Africa). A prayer of thanksgiving was offered by Rev. A. Reed, B.A., and the missionaries spoke briefly, Mr. Carson doing justice to the memory of a former worker by stating that the credit of the education of their first convert (Kolulu) most certainly belonged to the late Mr. Arthur Brooks.

LADIES' MEETING.

Miss Edith Savill (of Bristol)—a lady well known in connection with woman's Christian work—presided over the Ladies' Meeting in Exeter (Lower) Hall, on Tuesday afternoon. To say that she "managed" the meeting well is to give her credit for firmness in a difficult situation which even the boldest chairmen of public meetings rarely demonstrate, so that under her direction the meeting closed precisely at five o'clock, after two hours' duration. Facility of speech and abounding incident magnetised the hands of the clock round to that hour all too soon.

After prayer by Miss Stoughton, Miss Savill spoke of the need, as expressed by Mr. Mackay, of Uganda, for the churches at home to be roused to an adequate sense of the importance of Foreign Mission work. There were Christian people who were not ashamed to say that they took no interest in it, and who spent more on their daily newspaper than they devoted to sending the Gospel to the heathen. "However, we have not to judge others; we have rather to judge ourselves." Surely, if they had any degree of interest, it would show itself in some small measure of self-sacrifice. "I know of ladies who are at their own charges for a missionary, and look upon that missionary as their substitute. If that is not possible, might we not, as a family, do it? And even if as a family we cannot have our representative, ought not every congregation to have one or more representatives in the field? Ought our Associations, our large Bible classes, our branches of the Y.W.C.A., ought any of us to be content unless

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we have in the foreign field someone whom we look upon as our delegate, and whom we are bound to support not only by our gifts but by our prayers and sympathy?" Those who were to be congratulated upon holding the true posts of honour were the soldiers of Jesus Christ in the forefront of the battle in foreign fields.

Mrs. Whyte (Secretary of the Ladies' Committee) had once more the pleasure of reporting a considerable increase of general contributions (£582 in a total of £7,276 13s. 6d.), and an addition of three ladies to the staff, bringing the total up to thirty-nine. There were 8,000 scholars in their 150 day and boarding schools, and 288 native agents, chiefly in India and China. Mrs. Whyte also showed the tremendous disparity between the number of girls, as compared with an overwhelmingly larger proportion of boys, receiving school education in India.

Our Australian sisters, who had been manifesting a great deal of zeal and enthusiasm of late years, had had the privilege of sending Miss E. Goode from Adelaide to Peking, and were about to part with Miss Halley, of Victoria, for Shanghai, (*vice* Miss Gilfillan, married). The reinforcements from this end had been Miss Benham, to Amoy, after having passed through a very distinguished course at Girton College; and Miss Moore, to Samoa. Mrs. Whyte said they could not help being reminded of the one great shadow which had been cast by the death of Mrs. Jessie Philip Smith, for all remembered her bright, active, energetic face and manner. The Committee hoped to send out, in the course of the year, Misses Tuck, Hodges and Stevens. But, of course, this total represented a much larger number of offers of service. It was true that the ladies' committee had the reputation of being "very particular." Their standard had really been growing gradually higher year by year, as they had realised the requirements of the work and felt the necessity for choosing only the best, on account of pressure of funds. She hoped that a higher and nobler conception had been formed of the qualifications for missionary work during the sixteen years the Committee had existed. But in some quarters there still lingered a vague idea that all that was wanted was a young, ardent and earnest spirit who had quite recently learnt to love the Master. "We want vessels of fine gold, beaten gold, and of silver; not that we ignore the fact that there is need and room for vessels of clay." Surely we ought not to withhold the very best in our homes from Him who sent His only begotten Son. The Committee did not wish to discourage any from offering themselves, if they would be content to see the Master's finger guiding them as He saw fit. It was speci-

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ally gratifying to the Committee to know that there was a noble band of earnest young ladies going through the full course of four years at the Women's School for Medicine, to qualify for, perhaps, the highest form of missionary work. They were Misses Harris, Nicholas, Lillie Saville and Florence Macgowan. By many searching questions Mrs. Whyte urged the friends to increase rather than relax their efforts for the work on perceiving signs of success.

Miss Craven's incidental reference to the fact that before entering the foreign field she had had considerable experience of work among a "low caste" people at home, suggested the thought that the oft-repeated excuse "there are heathen enough at home" is not a valid argument in the face of what she has seen of the depths of ignorance and degradation in a heathen country not to be found in some of the worst places in our own land.

Miss Craven said her heart was very full, and she wished she could convey to the meeting some of the feelings she experienced when she thought of the vast amount of work still to be done in heathen lands. Her primary work in Madagascar had been teaching in the Girls' Central School at Antananarivo (with its 200 scholars), affording great encouragement from an educational point of view, in the preparation of the girls to become good wives, and in spiritual results. On one morning recently as many as thirteen scholars had responded to an invitation to meet Miss Brockway for serious inquiry. The missionaries' difficulty was not to find out what work they could do, but which of all the branches would suffer least by being left undone, so that they could choose the most necessary. By the agency of Bible-classes they were able to point out to the women what was wrong in their lives and native customs, and they made efforts to put them away; while the house-to-house visitation of the girls afforded one of the greatest opportunities for preaching the Gospel. If ladies would go out and devote themselves to that work alone, she believed they would see wonderful results accruing from it.

Mrs. Haines, by her thrilling statements of fact, showed, in an impressive manner, the unutterable sadness of the lives of women and children in India, more especially on account of the enforced early marriage of the latter.

With the assistance of her sister-in-law, Mrs. Haines has gained access to more than 200 homes for regular visitation, so that now, instead of the women being shy as they once were, they are sometimes found to be almost too affectionate. At first they thought the Government paid the

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missionaries a capitation grant for converts, but, when once they thoroughly realised that the ladies went to them because they loved them, it was very easy to get their attention. They were eager to learn, and often asked "Cannot you come oftener?" and "Why have we been left in ignorance of this so long?" Sometimes, when she had seen the tears rolling down their faces on hearing the message, she had envied the freshness with which it came to them. One could not help being touched by the pitiful lives of the poor women. It had been estimated that nine-tenths of the women of India passed their lives in ill-health through want of medical attention and sanitary knowledge. And yet they were the most patient women to be met with anywhere. One of the most fearful causes of suffering was the dreadful custom of child marriage. On one occasion a father appealed to her (Mrs. Haines) for a doll to comfort his daughter, a poor little mother of less than twelve years of age, on the loss of her child. Although she recovered to some extent, she would be a sufferer all her life long in consequence. Some results were very plainly manifest, many having learnt to love Jesus; but, if Christians wished to see many young men come forward and confess Christ, they must elevate the women. The present was a critical time in regard to female education in India. Infidelity was spreading very rapidly, and before long the men might withdraw their consent to allow Christian women to enter their houses, and then the work would fall into the hands of a Government that was neutral in relation to religious matters. In reply to a lady inquirer, Mrs. Haines stated that petticoats and jackets for children in the schools would be very acceptable, and, furthermore, that she was very anxious to send out 100 dressed china dolls in the autumn.

A paper by Miss Rowe [who had been detained on the Continent seeking medical advice on her way home], pleading for the establishment of a Training Institution for Bible-women at Hong Kong, had been received, but it was decided that it should be published in the *Quarterly News*, instead of being read on the present occasion, especially in view of the presence of Miss Mann, of the Presbyterian Mission at Swatow, who was now called upon to address the meeting. Miss Mann exhibited a wonderfully shrewd insight into Chinese life and customs, and gave interesting and encouraging details of the evangelisation of Chinese women.

In no country were the women more easily reached than in China. While the men were proud of their antiquity, the women had nothing to be proud of. But there was no such thing as caste, and when a woman once became a Christian there was nothing to hinder her telling her

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friends what God had done for her. Their ignorance was the greatest difficulty in the way; they looked forward to the hope of being born, in the next world, a *man*. Female infanticide was still very prevalent; but the light was spreading, and everywhere there was a greater willingness to hear the Gospel, there being no difficulty in settling among the people, There was a glorious future open for China if they could only get hold of the women and children, for then they would get the fathers and sons; and their great hope was in being able to train the native women.

When the Benediction had been pronounced, the Meeting was given an opportunity of inspecting a model of a Zenana, lent by Mrs. Haines, which formed quite a new object-lesson for a missionary anniversary.

Preaching our missionary sermon at the City Temple on Wednesday morning, the Rev. Principal Edwards, M.A., of University College, Aberystwith, enlarged upon Romans i. 14: "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." The congregation was quite unable to abstain from frequently applauding the eloquence and fire of the preacher. The first electric spark came in this way: he urged young men to throw themselves into Christian and philanthropic work, "for, said he, by saving the lost they will save themselves and their theology too." Many beautiful passages followed in quick succession, until the climax was reached: "We are not going to abandon the world to the devil. We are not infidels in the pulpit; we believe what we preach. With this message we face the world."

Principal Edwards said the Apostle Paul had three reasons for desiring to preach to the Romans:—(1) "That I may impart unto you some spiritual gift" (the expression of Christian love); (2) "That I might have some fruit among you" (the expression of legitimate ministerial ambition); (3) "I am debtor," &c. (the expression of the Christian minister's conscience). Paul considered himself in debt, and, as an honest man, he must preach the Gospel in order to pay that debt. The preacher expressed amazement that Dr. Hatch, in examining the development from a morality without a theology in the Sermon on the Mount, to a theology without a morality in the Nicene Creed, did not give credit to Paul for being the founder of all Christian theology, though evidently the book was only the clearing away which was intended to precede the constructive side of his theory. He (Principal Edwards) maintained that no doctrine could be found in the Creed which was not fairly to be deduced from Romans

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and that every attempt to account for the theology of Paul by tracing it to Greek influence had failed; for Paul was original, and evolved out of his own thought the grandest theological structure ever presented to the consideration of the ages. Paul was the greatest missionary, as well as the greatest theologian, of the Christian Church, and had he not been the one he could not have been the other. At first his entire message was "Christ is risen," and, by preaching, he came to understand it more and more himself. Would that young men would imitate the Apostle in active work, and so, by saving others, save themselves and their theology. At first he knew nothing of justification by faith; but—just as the engineer derived full mastery of the science of bridge-making from his experience of successive failures before final success in bridging the Menai—in bridging over the chasm between perdition and heaven, Paul gained his knowledge of the science of soul-saving from his experience in preaching. This was the origin of Paul's debt. He preached to philosophers and fools, finding them both in that profundity where the philosopher and fool met. He returned daily to his study with new conceptions of the power of Jesus Christ, a better understanding of the scheme of redemption and of simple faith in the Crucified One. We must in the same way feel the debt we owe to the poor and wretched for the broadening of our sympathies and the greatening of our character. In the Christian conscience was the power to save the world. The preacher closed a long-to-be-remembered sermon with the forceful passage to which we have already drawn attention.

The devotional exercises were led by the Revs. E. H. Jones and A. Seys Howell.

A Personal Incident.

On Wednesday, a congratulatory resolution of the Board, in the form of an address handsomely engrossed on vellum and framed, was communicated to W. Lockhart, Esq., F.R.C.S. (the first Protestant medical missionary sent from Great Britain to China in 1838), in commemoration of his golden wedding anniversary. Dr. Lockhart, who is in his eightieth year, has for some years been a Director of the Society he so faithfully served in the Mission field.

OFFERS OF SERVICE WRITTEN IN BLOOD.

No meeting of the series so taxes the power of words to convey at all an adequate idea of young missionary enthusiasm as the assembly of young men at the City Temple on the Wednesday evening in our week, the missionaries themselves acknowledging the singular inspira-

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tion it affords them when pleading the cause under the auspices of the Young Men's Missionary Band at this annual meeting, and likewise at the periodical meetings of the Band at the Mission House. The President of the Young Men's Missionary Band (A. J. Shepheard, Esq.) occupied the chair, and was exceedingly happy in his opening remarks. Prayer was offered by the Rev. J. Sibree, jun., of Madagascar.

The Chairman remarked that the starting of the band was a happy idea in more ways than one. It was intended to benefit young men indirectly, and, in addition, it had largely benefited older people. A lady, speaking to children, said: "We have not all got the gift of singing and speaking, but we have nearly all of us got rosy cheeks and pretty faces; and you don't know how, by this means, you can cheer many a wretched home, and alleviate the sufferings of many a sick bed." In the same way such an audience of young men's faces helped wonderfully and cheered the older men engaged in the work; many missionaries having acknowledged to renewed vows of consecration in consequence. One great difficulty in connection with mission work was, not direct antagonism—with the grand facts and glorious successes so evident, no one could dare directly to discountenance it—but with the unintelligent and half-hearted so-called supporters. Therefore he wished to prescribe a specific. Let their knowledge of Missions not be of a superficial, desultory character, but a real, practical and detailed knowledge, and they would be surprised how the interest would leap in their hearts as soon as they arrived at such knowledge. Let every young man choose a field of labour and make himself acquainted with its history from the beginning. By the help of many friends, and particularly of Augustine Spicer, Esq., there was a library at the Mission House which would enable them to read all there was to be read about any Mission in the whole world, and they should follow this up by an acquaintance with the missionaries' circumstances and character, and by watching the details of the Mission month by month. Doing this, they would find their zeal wonderfully increased, and find themselves living in a missionary spirit. For instance, let them realise that Dr. Davenport, of China, was their personal friend and Christian brother, and pray for him constantly. Mr. Shepheard concluded by reading an extract from the Society's annual report respecting the inadequacy of workers in the South Telugu Mission, and asked "Does not that rend your heart?"

The Rev. Morris Thomas, of Vizagapatam, a courageous and brave-hearted Welshman, gave a description of a day's itinerancy, which represented hundreds of days spent in the same way,

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and concluded by a fervent protest against withdrawal, as had been suggested thrice in ten years on account of lack of funds and result—a protest which elicited from the succeeding speaker the observation that it was a refreshing proof of the London Missionary Society being still a living Society, "and as long as we continue to send out good Welsh fire like that, we shall always find that the laurels of the Society will be as green as they have ever been."

Mr. Thomas's account of a day's itinerancy was as follows:—Camp pitched among a group of villages. At six a.m., missionaries and catechists prepare to go out two and two in different directions. They select the most open spot in a village, and, by singing, never fail to get a congregation; sitting down on a level with the people, dirty though they be, and speaking to them in their own familiar everyday language of their sin and of the love of Christ. Two or three villages are visited between six and eleven, when they return to camp, as it is then full breakfast time. Parenthetically, Mr. Thomas said he wished the Salvation Army God-speed in all their work, but he challenged anyone to do the work in a more apostolic fashion, and to get nearer to the people than he had been able to get during the past ten years. At four o'clock they visit the larger towns till seven, and at half-past seven take out the magic lantern (which agency they had used for years) till well on towards midnight. Mr. Thomas added that he had held meetings with native women in their own houses, in some cases through young men brought up in their school. That High School was a splendid one, with nearly 400 students on the roll. Caste was not considered at all, and when he left for home there was not a single free scholar, every student being prepared to pay the full fee and to accept, along with the education, the teaching of the Gospel. The church was composed of a noble band of Christian people, and the Bible was being more widely read and considered than ever before. On one occasion he was invited to a Mosque by a Brahmin who had read the Bible diligently and made an index of its contents.

The Rev. C. Silvester Horne, M.A., of Kensington, addressed the meeting as a member of the Band, and based an earnest appeal for men upon the letter sent out by four of our most trusted ministers, and which he said he dare not read to any meeting other than the present. In it it was contended that, without waiting for an augmentation of funds, the supporters of the Society ought, in a spirit of deep consecration and in reliance upon the exceeding goodness of the power that is to them-ward that believe, to send forth at once ONE HUNDRED MORE MISSIONARIES.

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"Now, sir," continued Mr. Horne, "that is an unauthorised programme. It is none the worse for that. I believe it has behind it the authority of God, and if God has authorised the programme who shall say it 'Nay'? I believe we can turn round to the Directors of the Society and, in the name of its young men, bid them go forward in faith and hope, and in the spirit of deep consecration referred to in the appeal." When a certain Roman Catholic missionary came back to Portugal from China and asked for support, from two colleges alone he received ninety applications to go into the mission-field, and so eager were they to go that most of the ninety wrote him letters with their own blood, as a proof of their eagerness to shed their blood in the cause of Christ. "I pledge my word for it that in this meeting to-night we could find 100 young men as eager for service and sacrifice as those volunteers. The Directors are waiting to see that spirit in the young men, and then I venture to say there will be no holding back." He wanted to thank Professor Huxley for his addition to the English vocabulary, and to let him know that Congregationalists at least were going in for some downright genuine "Corybantic" Christianity. They hoped that the young life in the churches would so strain against the fetters that they would give and go. After he had started for Africa, Mackay wrote: "We hurry onwards to extinguish hell with our fresh souls, our young hopes, and God's maturity of purpose." As young men, they might be rash and immature, but they were pledged to God's maturity of purpose, so what did it matter? The Band was not only to train missionaries, but merchants and young men who would rather die than live on the profits made by selling drink, gunpowder and opium. The standard of missionary work had been rising, insomuch that they could not deal in a wholesale denunciation of faiths. "We have to be careful lest in plucking up the tares we root up the wheat also." The Society had a deficiency owing to a decrease, not of subscriptions, but of legacies. "We are glad to know that the subscribers of the Society are alive, and we hope that by this time next year they will be even more alive than they have been." The Chancellor of the Exchequer knew how many pipes of tobacco men smoked, and it was perfectly fair game to ask them to give "something that shall not end in smoke." A schoolboy said the Pharisees were a mean lot: they brought to Jesus Christ a penny, and Jesus Christ looked at it and asked, "Whose subscription is this?" He (Mr. Horne) thought there were many contributions in reference to which Christ must ask the same question.

The Rev. J. E. Newell, of Samoa, who, in a marked degree and in a short time, has gained the unqualified confidence of all his brethren and of outsiders who have seen his work at the Malua Institution, attributed the heroic conduct of the Samoans in rescuing the perish-

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ing foreigners in the great hurricane, to their having learnt of Him who said "Avenge not yourselves."

King Malietoa, too, who was trained in the Malua Institution, and had twice given himself up to a foreign power to prevent bloodshed, testified, after his return from the Cameroons, that the precious Word of God was his solace during all that time of exile, and that he had come back through the infinite love and mercy of the Father. The Samoan loved his home, and was never prepared to leave it for any purpose, but, when he had realised the grip of the Divine necessity to preach, he was prepared to go forth to the less enlightened. Sixteen islands, hundreds of miles away to the north-west, had been evangelised entirely by Samoan teachers, and many native teachers had gone to work in New Guinea. It had pleased God, by the "Christian Endeavour," to grant a revival, and out of that had arisen a more earnest missionary enthusiasm than they had ever known since the church was established.

The Rev. A. S. Huckett, of Fianarantsoa, referred to the frequency with which the story of the Madagascar Mission had been told. But this well-worn and, as it has thus gone the round of the churches, well-creased page from the Society's history is very precious to them.

Madagascar was one of the most encouraging fields any society could have, and had a most marvellous history. A little over seventy years ago there was not a single church there, but to-day there were over 1,200. In the Betsileo he (Mr. Huckett) saw the most marked spiritual change in the minds of those who professed Christ. At one meeting alone, during a revival, upwards of 80 people made a distinct confession of Christ, and in a fortnight he had in his book the names of 125 Christians and non-Christians wishing to give themselves wholly to Christ. The Betsileo Mission was at the mouth of an extensive heathen district in which there was practically no work going on. If Madagascar was to be won to Christ it must be by means of Madagascar's sons, but they first needed teachers to train them. "Never were there so many open doors and opportunities for Christian usefulness, never were the prospects brighter, and never were the cries so intense."

The Rev. G. Cousins pronounced the Benediction, and the meeting dispersed.

A BOLD POLICY RATIFIED AT EXETER HALL.

If the assembly which attended the Annual General Meeting in Exeter Hall on Thursday morning were to devote itself to carrying

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out to the letter the resolutions it adopted with such unanimity, the history of the Society in the immediate future would be one of unprecedented advance. Those resolutions, focussing as they do into the shortest space possible the many spheres and aims of our work, are well worthy of preservation as frequent reminders of the vastness of the obligations and of our assertion, in public meeting assembled, that we "cannot rest satisfied with any provision for increased work, however full and effective, which is restricted by the present sphere of the Society's operations."

W. Woodall, Esq., M.P., presided, and, after the singing of a hymn, asked the Rev. H. Elvet Lewes to offer an opening prayer. The Chairman's address was characterised by an exceedingly powerful grasp of the missionary problem.

Mr. Woodall observed that it was impossible to be other than impressed by the greatness and grandeur of the work, or with a sense of the diversity of conditions of race and the difficulty of discharging the responsibility aright. New agencies had arisen for bringing Christianity into favour among the heathen, and he (the Chairman) for one, was not sorry to see that the Salvation Army had addressed itself to the work with some considerable prospect of success. The Catholic and Ritualistic communities were also labouring to the same end. The platform and constitution of the London Missionary Society were broad and catholic, and would wish God-speed to all well-meant efforts, however much they differed from its own. "But those methods are not ours, and while they address themselves, perhaps, more to the imagination and fancy of the people, our business is to touch the hearts and cultivate the minds of the people." One of the most striking and gratifying present-day features of the London Missionary Society was its candid recognition of the importance of the work of women, not merely their work abroad, but their cooperation in all the responsibilities of the Directorate. The Chairman referred at length to the opening up of Central Africa, and the vast possibilities before that country if rightly used; and, after observing that the pioneering work of missionaries had been frankly recognised by some of the most sagacious and distinguished of our Governors, he concluded by saying: "You have come to a period of great importance. More and more the world is opening to your influence; and in bringing nearly to its end the century which has been so marked by useful, faithful and honourable work, we may truly say, in the language of the Report, that you have greater promise of blessing than in all the past history of the Society."

The Rev. R. Wardlaw Thompson, Foreign Secretary, met with an

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enthusiastic reception on rising to move the following resolution as a keynote to his review of the work :—

"That the Annual Report and statement of accounts be printed and circulated as usual among the constituents of the Society. That the review of the Society's operations during the past ten years calls for devout thanksgiving to God for the rich blessing He has vouchsafed on the labours of His servants in many fields, for the spirit of consecration which has inspired many earnest and capable men and women to offer themselves for this service, and for the deepened Christian sympathy in the Churches which has expressed itself in steadily increasing contributions to the Society's funds. That the evidence furnished by the Report of the critical condition of some parts of the great Eastern Mission fields of India and China on account of the multitudes who have been moved by the Spirit of God to desire further instruction, is of deep interest, and awakens much concern. This meeting therefore cordially approves of the Directors' proposals to develop as fully, and with as much efficiency as possible, Christian instruction for the children of converts and for the training of teachers and evangelists, and urges upon the constituents of the Society the serious nature of the responsibility which attends such growth and blessing, and the necessity for prompt and generous support of the Directors in their effort to provide for the pressing needs of their Eastern Missions."

The Foreign Secretary said the past year had been marked by some constitutional changes which would make it memorable in the Society's history, and which could not fail to exert a most powerful influence on its work at home and abroad. The metropolitan churches had recently been drawn together in a new and richly hopeful union for missionary purposes, as a Metropolitan Auxiliary Council. The general body of Directors had been reconstituted on a more representative basis, and a new element had been introduced into the Board by the nomination by constituencies and by the Board itself of a number of earnest, devoted and well-known lady supporters as Directors. This necessity had arisen from the remarkable success which had attended the labours of the Ladies' Committee formed in 1875. The ladies had performed their duties with an earnestness, thoroughness and success that had laid the Board under very deep obligations to them. The funds for Female Missions had been more than trebled during the decade, and the number of lady missionaries had increased from thirteen to thirty-seven. His loved colleague, the Rev. E. H. Jones, had resigned the position of Home Secretary after sixteen years' official connection with the Society. His extreme considerateness and kindly sympathy for his brethren in deputation work had won for him, often in the most difficult and pressing circumstances, their constant esteem and warm affection, while he had further earned from the auxiliaries

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most grateful recognition. As regarded his successor, it was hoped that the process of consideration, the advice of friends and the guidance of the Spirit of God, might lead his dear friend, the Rev. Samuel Pearson, to see the call of God in the action of the Directors, and that by-and-by they might have him amongst them. The Directors were asking the meeting to appoint as Editorial Secretary and Assistant Foreign Secretary the Rev. G. Cousins, who had so successfully acted as editor of the Society's literature for some years. Passing on to the finances, Mr. Thompson said it was not pleasing to have to announce that the expenditure had exceeded the income by £14,900, owing to three causes, viz. :—the loss of fully £2,500 by the rise which took place for a time in the exchange value of silver; the legacies had only amounted to £6,225, or several thousand pounds below the average; while the general contributions were still some £8,000 less than was asked for in 1886 as being necessary. Taking into account a balance in hand of £300 at the beginning of the year, besides £3,000 taken from the Reserve Legacy Fund, and £4,000 taken from investments to pay for mission buildings, there was still left a very ugly balance of just upon £7,600 with which to commence the new year. "And yet I think we may go forward with confidence to the new claims of the coming year. Growing observation and experience teach me that one of two things constantly happens in Christian work. Occasionally God gives His Church exceptional means and power, but it will be speedily found in every case that there is some special claim of service at hand which will demand all those resources. More frequently God gives His people some great work to do first, and leaves them to consider how they may get the means to do it after they have taken the work in hand, but the means always come in due time to the hands of the believing labourer. And so it has gone on in the history of this Society. First the work comes, and grows, then the effort to supply the need becomes more burdensome, and then the supply continues to rise perpetually as the work increases." Surely there was ground for hope, thankfulness and expectation in the fact that the contributions from all sources during the year had been larger than ever before. During the decade 1870-80 the number of missionaries was kept down, so that it decreased from 160 to 139, and the contributions of the churches were lower by £4,000 at the end of the ten years than at the beginning. At length the Directors felt that it was impossible to go on further on those lines, so they had since slowly and cautiously tried to meet the needs of the field by increasing the staff, and the funds had steadily followed suit and were now £12,000 higher than ten years ago. "The more boldly and wisely we go forward to meet the needs, the more certainly will the Master move the hearts of the churches to help us." God had greatly blessed the Society in every part of the field during the decade. There had been distinct growth in Christian character among the converts. There had been astonishing growth of

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work in New Guinea; in Central Africa the first convert had been baptized; in China it seemed only to need the settlement here and there throughout great provinces of a couple of European missionaries in well-chosen centres, to gather up at once the results of past labour and form strong Christian communities such as in Chi-Chou; and in the South Telugu Missions in India upwards of twenty villages had during the past few years gone back to heathenism, because they could not do without a God of some sort, and there were no teachers to teach them. After a passing reference to the accursed opium trade, Mr. Thompson concluded: "Friends, we commence the new year with a deficiencey of £7,500. Now I am going to ask that before the Society's Centenary is completed we send out an additional hundred missionaries to the Mission field."

The Rev. Professor Lindsay, D.D., Convener of the Foreign Missions Committee of the Free Church of Scotland, having recently followed the example of many others occupying like responsible positions to himself by visiting the Indian Mission field, has gained an inestimably increased power as an advocate of the work.

Dr. Lindsay claimed many sacred relationships between the Free Church Mission and the London Missionary Society, "the Mother of us all." Passing on to the subject upon which all must have been most anxious to hear his views, the learned professor observed that there were one hundred different Indias, and no one could understand the missionary problem unless they took all the diversities into account. There were about 150 different languages (not dialects), some of them being more different from each other than Hebrew from English. Caste society was society on the principle of the beehive, each caste being distinct from the other and having no intercommunication in food, drink, marriage and other things. There were thousands of distinct castes. For instance, it took out of the Hindu all sense of personal, moral responsibility; and if a single convert was gained from the system, the missionaries were no nearer reaching the whole society. Though they had won few converts from this great caste Hinduism, those converts (won chiefly by education) were great men, able to take their places almost alongside the Europeans in India. The great bulk of the Indian population lived in small villages. India was a modern country; there was no great temple much older than the sixteenth century now frequented. But Indian village life was old, and they would never win India for Christ until they won over the villages. One word about woman's work. They could not at all understand what woman owed to Christ until they saw her position in a heathen land. He was not speaking of savages. By the way, he had tried to get a common definition to include savages of all kinds, and had come to the conclusion that, after all, a

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savage was a man who thought he ought to spend his time in killing men or beasts and living on his wife's money. It applied in Central Africa and other countries, and "some people hint that it applies here." "When I see what work woman is doing in India, I thank God it is the best missionary work we have, and until we win India by women we shall be a long way off winning India altogether." He wondered that men could go on talking as they did about the "grandeur of the old heathen faiths." The only two propositions that all Hindus believed in were "the sanctity of the cow and the wickedness of woman." He sometimes felt that missionaries did not sufficiently raise the veil and tell what Hinduism was. One could not speak about it and scarcely write about it. Almost every temple in India had from 30 to 200 priestesses engaged in vice. That was how Hinduism dealt with woman. In closing, Dr. Lindsay used with powerful effect the incident of the blasting of Hell-gate Rock in New York Harbour, when a child's hand sent the electric current into the dynamite. So in India they were boring here and there, and storing the dynamite of God, and a similar result would one day take place and make Christianity rejoice.

The Rev. J. Sadler, of Amoy, in supporting the resolution, said his text would be: The vast openings and needs of the inland districts of China, illustrated by his own work in the North River district.

God's work in China was being marvellously blessed. "If you are prepared to receive it, God will give you in China a repetition of all the blessing you have had in other fields." Chinese influence would be felt in the world at large, and, as it was once said in the House of Commons, "it is well to educate our masters." Some people asked, "What is there in the Chinaman when you have got him?" He (Mr. Sadler) wished to show that a Chinaman was worth their effort, expense and prayer. It was impossible to estimate the thousands of secret friends they had in China. Chinamen never forgot a benefit, and he (the speaker) anticipated them, in the future, coming to such a meeting as the present and acknowledging with thanks what had been done for them. With regard to the North River Mission, it was in the midst of a population of about a million, and was distant from Amoy about one hundred miles. There was a great deal of trading, and undeveloped possibilities which, when opened up, would attract a still larger population. The great point of satisfaction in carrying the Gospel to a new district like that was that they had the machinery through the life of the Christians which was so thoroughly organised. In order to do thorough work, it was necessary to settle down in a place; and the last piece of success was the renting of a place cheaply because it was believed to be haunted. They had all heard

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of the man sitting alone in his house and, in the lulls of a storm, hearing a human cry which pierced his soul, and who, on plucking up courage enough to go out, found a little foundling. A cry was coming from China, and if those at home could only hear the wail of the people, and see how they woke up when they were told that there was deliverance from every form of sin, they would be still more urgent in sending them the Gospel of peace and comfort. Someone had said that the misery of the world was tolerable because it was out of sight. But it ought not to be tolerable to men any more than it was tolerable to Christ. He appealed to men of fortune to help the Mission cause with their money and their lives.

The resolution was adopted, and a collection made.

The Rev. W. G. Lawes justified to the full the Foreign Secretary's prediction that he would show why the increased cost of the New Guinea Mission (now more than double what it was ten years ago) was not to be reckoned, in consideration of the astonishing growth of the work and the richness of the blessing resting upon it. Mr. Lawes first moved the following resolution :—

"That Albert Spicer, Esq., J.P., be Treasurer ; that the Rev. R. Wardlaw Thompson be Foreign Secretary ; that the Rev. George Cousins be Editorial Secretary and Assistant Foreign Secretary. That the list of Directors nominated by the Annual Meeting of Directors be approved, and that the ladies and gentlemen named therein be appointed Directors for the year. That, having regard to the great opportunities for evangelisation now presented in connection with the Central African Mission, the needs of the unenlightened tribes and multitudes in Madagascar, and the remarkable progress which has already marked the Mission in New Guinea, this meeting cannot rest satisfied with any provision for increased work, however full and effective, which is restricted by the present sphere of the Society's operations. It regards the duty of going forward with the proclamation of the Gospel to the as yet ignorant and unenlightened millions of heathendom as always imperative on the Church of Christ, and desires to see the Society extending its operations with courage and vigour. It therefore appeals to the Churches of Christ to provide such additional workers and funds as shall make it possible for the Directors to press on boldly in the great evangelistic Mission with which it has been commissioned."

Mr. Lawes commenced by saying that the only change that had taken place in the external conditions of the work since he stood on the platform twelve years ago was the addition of the south-east part of New Guinea, embracing the area of the Mission, to the British empire. "So this morning I have to speak of a British colony and British subjects." The

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cruelty, thievishness, and immorality of the people had often been described. "Mission work in New Guinea is not London slum work in a different latitude. Superstition and ignorance meet you at every step, like a London fog, and choke and baffle every attempt at progress." The absence of any religious feeling, and the want of the habit of obedience, were greater difficulties than savagery and cannibalism. One of the brightest records of the Christian Church was that of the heroism and persistence of the small Christianised communities in the South Pacific. From the Tahitian, Samoan, Rarotongan and Loyalty Groups, and from Savage Island, had come a noble and continuous band of missionaries for work in New Guinea. Whatever had been achieved was owing firstly and mainly to the coloured brethren and sisters from those Groups, mustering no less than 227 men and women, only seven of whom had to his knowledge fallen morally, and three of these were afterwards restored. All had not the consecration and devotion of Tauraki, whom Mr. Chalmers taught and whom he much resembled in spirit, but he (Mr. Lawes) could speak of them in the highest terms. He knew of no man in the Christian ministry more deserving of honour and respect than Ruatoka, the only survivor of the first band of teachers who reached New Guinea in 1872. There were now forty of these men engaged in work, and, with all their failings, they were one of the noblest class of men he knew, and yet many were only one generation removed from heathenism. The Mission occupied fifty stations on the mainland, which were all centres of Christian influence and light; and about 2,000 children were in attendance more or less regularly in the school. "When I was here twelve years ago it was ploughing and sowing time, and now I ask you to rejoice with us in some sheaves gathered in—the first fruits, but the earnest of a great harvest to come." The Church of Christ in New Guinea numbered 500 baptized men and women who, so far as the missionaries were able to tell from their changed lives, had become changed characters. "They are very babes in knowledge, but, we believe also, babes in Christ. . . . The line of demarcation between heathen and Christian is very clearly defined. Their lives are all known, and there is sure to be objection taken at church meeting to any who are quarrelsome, dishonest, or immoral. The young life has to be watched lest it be extinguished, and the smoking flax needs fanning lest it be quenched." The testimonies of notable visitors were emphatic as to the radical change that had taken place wherever a mission station was established. "It is like coming out of the underground railway into the open air, to visit a mission station after travelling among purely heathen tribes." Twenty New Guineans were engaged in the work, and of these only three had had to be suspended for acts of inconsistency. The college for training native teachers at Port Moresby had been greatly blessed of God, and one object of his visit to England was

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that he might consult the Directors as to the best means of strengthening that college. If New Guinea was to be won for Christ, it would have to be through the instrumentality mainly of the New Guinean Christians. Mr. Lawes described their first May meeting collection, and referred to the work of translation in which he was engaged. It had been his privilege to translate the New Testament into two languages, previously unwritten. He could look back to three decades of missionary work, and was convinced more and more of the value of the Christian home-life in influencing a people like those in New Guinea. "For whatever I have been able to do I am indebted to the loving, unwearied help of one whose energy has never flagged, and whose courage has never failed.' The outlook of the Mission was exceedingly encouraging and hopeful. His old people on Savage Island had just given a lugger for the Mission. Messrs. Walker, Dauncey and Abel had entered upon their work with wonderful enthusiasm, and if their healths were preserved great things might be expected from them. In the present Administrator (Sir W. MacGregor) they had one in full sympathy with them, who would deal impartially with all Her Majesty's subjects, and who was laying the foundation of British rule in the country in justice, equity and righteousness. (Just before Mr. Lawes left, a man was fined £30 for giving a glass of grog to a woman.) By amicable arrangement distinct fields had been allotted to the Anglican Church and Wesleyans, so that there need be no friction. "And now all British New Guinea is open to the Gospel. Teachers of Christianity will be welcomed in every village of this new possession. The whole land is yet to be possessed. At Port Moresby there are still five heathen to every Christian, and there are great gaps along the coast unoccupied, while the whole of the interior waits for the advent of those who 'bring glad tidings and publish peace.' 'According to your faith be it unto you.' Before us lies New Guinea and the whole heathen world; behind us is the boundless, fathomless, exhaustless ocean of Christ's power at our absolute disposal if we have only faith to make the connection. 'All power is given to Me in heaven and in earth. Go ye therefore and teach all nations, . . . and lo, I am with you alway, even to the end of the world.'"

The Rev. George Gladstone, of Glasgow, in seconding the resolution, powerfully combated various objections frequently raised to Foreign Missions.

Mission methods were all the better for being criticised, but, so far as he could understand, those who spoke against missions knew nothing or next to nothing about the missions they derided; they condemned the Gospel and pooh-poohed the missionaries. "They are men whose judgment for the most part would not influence you relative to any missions that you

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might start in the district of Seven Dials. Why should their judgment be allowed to influence you in regard to a field such as India? There is for that class simply one reply. It is, not to lend importance to them, but simply to perpetuate, intensify and extend the missionary kingdom of our blessed Lord and Saviour." The results of missions would be their best vindication. Did those who made objection do what they could for home work? The man who would not give and plead for the entire world to be brought to Christ would not do much to win any portion of it. The interest of a church in foreign work was the best security for interest in home work. "God has not redeemed us for the purpose of playing at missions." There were widespread and deep-seated wrongs which only Christ could redress, and "if the world needs Christ, Christ wants the world. The words 'Go forth' are full of authority, as well as tremulous with love, and there is no time to waste, no time to talk with men who would hinder us. There is only time to work, to pray, to live."

The resolution having been adopted, a vote of thanks was accorded the Chairman on the motion of A. Spicer, Esq., seconded by the Rev. T. Gilfillan; the Doxology was sung and the Benediction pronounced.

LADIES' BREAKFAST MEETING.

While the Young Men's Meeting is the most enthusiastic of our annual gatherings, the Ladies' Breakfast Meeting in Exeter (Lower) Hall on the Friday morning has each year been the most solemnly impressive—a fitting communion of hearts and intellects for bringing the engagements of the anniversary to a close. This year, Robert Whyte, Esq., presided, and commended himself, by his able speech and conduct in the chair, as a great acquisition to the Society, apart from the ground set forth in the prelude to his earnest address:—

"I am under no illusion as to the reason why I am asked to occupy the chair this morning. The reason of it commends itself to me as its greatest value. I appreciate the compliment and honour because I know it is designed for my wife (the Secretary of the Ladies' Committee), and the only word I would say of her this morning is to express the deep regret with which she finds herself unable to be here." In asking a Presbyterian to preside, the Society had fallen back upon its old and noble traditions, viz., its origin in the grand ideal of embracing everyone who desired to spread a knowledge of Christ for Christ's sake. The starting of denomina-

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tional societies had so far weakened the basis from which the London Missionary Society worked, but its point of origin was also its destiny and hope, and he noted with interest that in the reconstruction of the Society it was still recognising the old tradition and welcoming as directors those who did not hold quite the same ideas of church polity as were held by the majority. "Surely no one sets before himself as an ideal, to perpetuate in the future and under other skies the divisions which we recognise as necessary here . . . The great tide of national life in those far-off lands is rising, and when it rises to the full, and the nations give themselves to the Lord, no one supposes that their spiritual life will express itself in our old formula." The Chairman urged the necessity for native agency, and said that almost the chief interest to him in woman's work was that in woman they had the very best native agent it was possible to conceive of. The generations of the future, if they were to be Christians, must be trained at the knees of Christian women.

The Rev. Joshua C. Harrison testified to the high esteem in which the labours of the ladies connected with the Society had always been held. He could not express how much he himself honoured them.

Mr. Harrison felt that the highest honour that could be conferred upon a Christian parent was that a son or daughter, at great self-sacrifice, should go out to the mission field. Any service entailing nothing but pleasure and ease was a service into which only ignoble souls would flock, but if it was a service demanding sacrifice, suffering and sorrow, only the noblest souls would press into it. If the missionary spirit glowed in the heart of every pastor and in every church in the land, there would be no cry for fresh organisation, or the question "How is it that so few offer themselves as missionaries?" And as to money, where there was a heart glowing with love to Christ, money was then the easiest thing to part with. The missionary cause was a matter of conscience, not of transient enthusiasm. In the words of Professor Edwards, "If I owe a debt to the heathen, as an honest man I must pay my debts." The Church had saved many heathen, who had been the means of a return blessing, and a freer Gospel had been preached at home ever since the foreign work was entered upon. "May God give us a new baptism of His Spirit, and all our Churches missionary inspiration."

The Rev. W. F. Clarkson, B.A. (Church-Aid Society), introduced himself in the following brilliant record :—

"I am one whose mother died in the mission field; whose father, spared for many long years, has, in his green old age, after several diligent pastorates at home, resumed the work of his youth and translated and composed in his loved Guzerati language works for the edification of

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the Christian people of the Churches there, now under the Presidency of the Irish Presbyterians. I was pastor of one young woman (Miss Moore) who has gone out in connection with this Society, and of a young man who, we trust, is going out in September." At Miss Moore's ordination—Mr. Clarkson thought a young woman might be as truly ordained to the work as any young man that ever lived—there occurred a very touching incident. A person rose and said she desired to make the confession that, as the mother of Miss Moore, she had bitterly opposed the wish of her daughter's heart, and in every way had withheld her from undertaking work abroad, but she had been so overcome by the sweet Christ-like temper of her child that all her objections had given way, and now she acknowledged it as a great honour put upon her that she should spare her child for Christ and for His work among the heathen, and she felt, with all present at the farewell, the liveliest sympathy in sending her upon such a mission. He (Mr. Clarkson) hoped that other Christian parents would regard the call of a son or daughter as one of the highest honours that Christ had it even in His power to bestow. Charles Lamb once said that if Shakespeare were to come in at the door all would rise; but if Jesus Christ were to come all would bow on the ground at His feet. If Jesus Christ were to lift them up by the hand and ask for the richest, dearest thing it was possible for them to bestow, would they not be ready to give it up to Him freely and without hesitation? "If Christ asks any of us to consecrate our daughters and sons to this sacred work, shall it be in us for a moment to say Him 'Nay.'"

The Rev. D. Hutton, of Benares, showed how in India women had been the great upholders and propagators of idolatry.

In accounts of conversions it was found that, before baptism, one of the greatest difficulties the convert had to overcome was the feeling of pain felt in giving offence to female relatives. He (Mr. Hutton) knew a Brahmin of the highest caste, an M.A., and student of law in England, who eat European food when with Europeans, but who, when he went back to his female friends, was afraid to do anything to excite suspicion in their minds as to his orthodoxy as a Hindu. There were hundreds of young men favourably inclined to Christianity, and with no respect for caste distinctions, who yet, because of the fear of female relatives, shrank from publicly confessing faith in Christ. When converted, the women would tell the children the old, old story, and that was why missionaries looked upon woman's work as the most important agency. Another danger confronting workers in the Zenanas was the prevailing idea in India that "a Christian is a man who eats beef and drinks brandy." Unless something could be done to disabuse the minds of Hindu ladies of this false

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idea, the missionaries would in the future have an immensely more difficult task to contend with in their conversion.

The Rev. W. S. Swanson (Secretary of the Presbyterian Church of England Foreign Missions, and formerly missionary at Amoy) said: "In 180 degrees of latitude it does not seem to matter whether you are an Episcopalian, Presbyterian, or Congregationalist. You are face to face with the great work of Christ, and your confession of faith may be summoned up in this: that all men are sinners, and Jesus Christ, God's only Son, is able to save to the uttermost. That is a working creed."

No country could compare with that in which it had been the speaker's privilege to labour—for what it told of the past, for what it was in the present, and for what it was bound to be in the future. There were 500 millions of Chinese in the world. The Chinaman was an individual with some backbone in him, but the Chinese woman had several backbones in her. If they could get the women of China to become Christians, they had solved the question. The Gospel met with a far worse state of heathenism in Britain than on its introduction to China to-day, and if the great Empire were Christianised it would be a most potential factor for good, whereas, at present, wherever the Chinaman went he carried his heathenism with him. Once a builder would not give him an estimate for building, because his wife was not at home, and he never gave an estimate without consulting her. Asked why, he replied "Well, if you were married to her you would not ask why." This showed the immense power of women in China. He (Mr. Swanson) did not believe in woman's work at first, but he had been forced to believe in it, and the first woman he saw at work was an unmarried lady connected with the London Missionary Society. China was the great battle-field for the Church of Christ, and he believed it was going to be won for Christ.

The Rev. J. Wills, of Madagascar, maintained that mission families in heathen countries were an object-lesson in the Christian religion which could not be done away with without a great deal of injury to the cause of Christianity. If those present could compare the Christianised women in Madagascar with the outlying heathen tribes, they would see at a glance the elevation that had taken place. The work had so grown that the missionaries' wives, who did the work in the past, must be supplemented by more unmarried

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ladies. Mr. Wills read extracts from the letters of a lady missionary-substitute in Betsileo, in support of his advocacy of the important openings for ladies with medical knowledge.

The Rev. W. Wright, D.D. (British and Foreign Bible Society), felt that the tremendous wealth of influence and power in woman's work had hitherto been neglected. But this Forward Movement was a glorious one, and he wished it God's blessing.

"In Damascus we men preach to the cheerless east wind of the Oriental Bazaars. A woman will go with her smile, and the smile will be answered by a smile. We dare not smile. She goes, with this access to all these little springs of love and influence, down among the people, into the homes, into the seed place where the good seed can be sown in the hearts of the women. There are two considerations in going: first, the value of what is to be won—immortal souls; second, the danger of their being lost. If that be sufficiently impressed upon our hearts we shall go with all power and all alacrity, but when we go we must go in faith."

Mrs. Leavitt, who has been round the mission fields advocating the temperance cause, and has devoted eight years away from her American home, in all parts of the world, pleaded for an increase of lady missionaries. A Japanese minister once urged before her that, if either male or female missionaries must be withdrawn, they should "take away the men."

Mrs. Leavitt protested that it was not right for missionaries to dress and live like the natives, for, if they did, the natives concluded that their own ways were best, "or else why do they adopt our ways." The most painful sights she had seen in her missionary journeys were men and women of the Salvation Army going about India barefooted, and with the blood trickling from their feet. She was glad the spirit was in their hearts, but was humiliated that people at home should think it helped on the Gospel. She knew of saintly souls in the Salvation Army who had lost their lives in this way. She knew of no missionary who had not sacrificed much; let not the Societies add to those sacrifices by giving salaries too small to admit of the workers making both ends meet. And were there not, too, multitudes of young men and women prevented from becoming missionaries for want of funds? "If you cannot get men enough, send over to America and we will lend you some." In America she knew but one rich man who gave to missions according to his ability, and she believed it was the same in this country. Let means be taken to reach those who were looking to the

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highest places at home, and make them feel that there was something higher and better for them to do, and that was to go to the foreign field.

The Doxology was then sung, and the Benediction pronounced by the Rev. R. Dawson, B.A.

NEW CHURCH AT MOLEPOLOLE.

THIS church, commenced by Rev. A. J. Wookey in 1888, has at length been completed. Innumerable delays occurred during its erection, but through the persistence and determination of the Rev. Howard Williams, the structure is now finished and in regular use. Mr. Williams writes of it in the following terms :—

"The total cost has been about £800, for which sum a larger (I do not say a better) church ought to have been erected. But the builder's contract was high, and although it included a thatch roof, he was paid the same for putting on zinc—a very trifling matter as compared with the other. The zinc and wood alone, including transport, exceeded £300.

"According to native ideas of comfort it will seat between 700 and 800 people. It has twelve windows, four facing the east, four to the west, and two each side of the chancel. It has also three large entrances, one at each end. The height of the walls is about 15 feet under the beam, which, to my mind, is its only defect. For the size of the building the walls appear rather low. Its acoustic advantages over the old one are apparent to any one who has preached or listened in both. It is indeed 'beautiful for situation,' being built at the top of a steep gorge leading to the town and overlooking a vast stretch of country, with the beautiful Koloheng range of mountains in full view—a name honoured and sanctified by the life and work of Dr. Livingstone, who found this same tribe living there, and made his home amongst them for a time.

"The first Sunday in September was selected for our opening day, and our friend Mr. Good, of Kanye, having promised to come over and help us, we anticipated a day of great rejoicing. On the Saturday previous, we held our monthly church meeting. Here, in the first place, were admitted four new members, and the old chief himself, after many years of waiting, was readmitted to church fellowship. It is unnecessary for me to go into the details regarding Sechele's past connection with the church. Suffice it to say that he was suspended many years ago by Mr. Price, and there were good and solid reasons for not taking him back. I had not been here twenty-four hours before the old man opened the subject of his re-admission. My only reply was, I must see and know you for myself.

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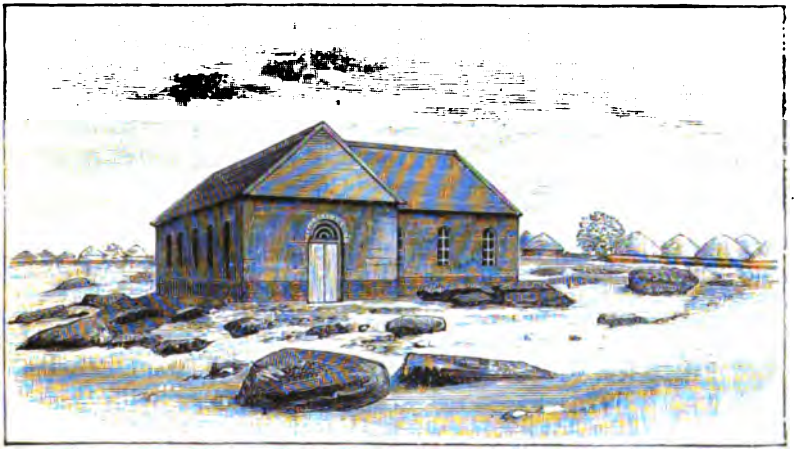
Nearly two years went by, and oftentimes did the question force itself upon my mind whether I ought to stand in his way, and finally on this most fitting occasion I yielded, much to the joy of all the members. This over, we took farewell of the old building. The people were reminded that dilapidated and worn out as this house was, it was hallowed by many associations —hallowed by the message of past teachers, by many prayers and supplications, and especially by the conversion of the many to whom that message and those prayers and supplication had been a savour of life unto life. To-day those who had passed away were looking down upon us and rejoicing with us at the manifest growth of God's work among us. A prayer, a hymn, and the Benediction, and we left the 'old home' for ever.



NEW CHURCH AT MOLEPOLOLE.

"On the following Sunday there was a large gathering of people, notwithstanding that many were still away seeking corn or work. Several little ones having been baptized, the service commenced in real earnest with a hymn of praise and thanksgiving. Solomon's prayer of dedication was read, and a capital discourse preached by our kind friend from Mark xi. 17. In the afternoon the gathering was equally large, and evidently much enjoyed, from the mouth of the same preacher, a sermon from Heb. vi. 18.

"As soon as the people had dispersed, the members reassembled to the number of about 200, and in the quietness and peacefulness of the fading summer afternoon ate of 'this bread' and drank of 'this cup' in memory of their once crucified Lord. The most pathetic scene of all, and one which I shall never forget as long as I live, was the old chief's arrival to take his place amongst us. Just before the preaching service ended, a

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number of strong men went off to his house and brought him down by means of a Scotch cart. Having with great difficulty got him out, he made his appearance at the door, all the members being seated. Some of those who had wheeled him down came to help him to his seat, but he proudly shook them off, and with tottering steps reached his place. As I write the whole scene comes vividly before me. The old, infirm, white-haired man, almost the last relic of the early days of the Gospel among the Bechuana—what associations his appearance called up in our minds! This historical character, the contemporary of Livingstone, Moffat, and other honoured men, had now, with one foot in the grave, with sight and memory almost gone, once more come amongst us to take part in the simple Communion service of the church. What his feelings may have been are known only to himself and his God. Verily it was a scene over which angels might weep, whilst amongst some of ourselves the emotions stirred within us could only find vent in tears. The solemn words of the apostle, 'For I have received of the Lord that which also I delivered unto you,' brought us back from the past to the present; and the service over we dispersed to our homes, each one, I doubt not, all the better and happier for what had been seen and heard."

"KALULU"—TANGANYIKA'S FIRST CONVERT.

SOME few years ago, the Rev. D. P. Jones ransomed a poor little slave boy in Uguha, making him his personal servant. Almost from the first the lad showed signs of affection towards his new master, although bursts of rebellion occasionally demonstrated the fact of lurking remnants of his wild nature. Strict but kind measures gradually curbed these attempts to break through the path of obedience, and Kalulu slowly advanced. Rev. D. P. Jones having planted the first seeds of morality and thoughts of God in his young mind, he eagerly watched for their growth, but circumstances compelled Kalulu to pass into the hands of the late Mr. A. Brooks at Urambo. Here, although Kalulu rapidly made progress from a servant-lad to responsible positions, being surrounded by Mohammedan influences, he showed a decided leaning towards them. In the meantime he was taught to read the Testament and to write; still, there was no sign of his wishing to become any more than a Mgwana or Mohammedan.

Kalulu began to develop into an independent and trustworthy lad, knowing how to say "Yes" or "No," and it was soon evident he possessed a superior mind to many. He was again moved from Urambo to his old rescuer, Rev. D. P. Jones, who, on the whole, found him less than ever

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attracted to our religion, and who, whilst he perseveringly strove to impress the lad with better things, had to grieve at his apparent failure; but there can be no doubt the lessons of his two teachers were beginning to tell on his mind. Again Kalulu was moved to Niamkolo, where he was given full scope for his mind in the way of working at various trades. Mr. Carson, in order to test him thoroughly, gave him absolute freedom, and he was at liberty to indulge in his little ideas, whilst a steady course of reading and conversations was maintained. It soon became apparent he loved to read his Testament, which was his constant companion; and, whilst he preserved a certain independence of character, never lacked respect, without being guilty of cringing. We had considered him approaching that state when baptism is considered necessary, when Mr. Carson left for home, Kalulu being a pupil teacher in the day schools. One day I called him and said: "Kalulu, am I right in thinking you are trying to follow Isa?" (Jesus). He replied: "Yes." "Are you not afraid to tell all your Mohammedan acquaintances so?" "No!" "Do you know Isa was baptized by St. John and that all who follow Him ought to be?" "Yes." I then said: "Although baptism did not turn us from men to angels, God was pleased at our action because it showed Him we were not ashamed;" and I said: "Do you wish to thus openly confess your faith?" He said: "Yes. I have wished to for some time." Rev. D. P. Jones was then asked: "What doth hinder?" and he replied, "Nothing."

On Sunday, January 11th, the chapel at Niamkolo was crammed with people, many sitting outside (200). The table, covered with a white cloth, on which was biscuit and wine, stood ready for the celebration of the Lord's Supper. Kalulu, dressed in pure white, sat facing his daily companions and village acquaintances on Mr. Jones' right hand, and, after the latter had explained to the attentive audience the reason of such a service, Kalulu was baptized, and received the Sacrament and right hand of fellowship. There were one or two pure natives who were inclined to laugh, but they were sharply rebuked by the more sensible. The whole service was most impressive, and to every worker in this Mission an intense joy.

To Kalulu it must have been a severe test, and nothing but an intelligent appreciation of our religion, aided by the power of God's Holy Spirit, could have forced him to stand firm.

It has taken a long time to arrive at this result, but, the ice now being broken, we may expect large things. Already we have heard from another station: "And let us also follow." These things give us great joy, but we are, nevertheless, conscious of the danger there will be of ignorant people being desirous of "doing as others do" without any reason.

In the meantime we ask all to rejoice at the first gathering of fruit on Lake Tanganyika, and pray that Kalulu may be strengthened and your missionaries be guided in the paths of discretion and wisdom, so that the work

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of God may prosper, and the dark places around this great lake become full of the light which shines from God's Word.

A. J. SWANN.

Young Men's Missionary Band.

On Friday, June 19th, the final meeting of the Band for the session will be held in the Mission House, 14, Blomfield Street, E.C. A. J. Shepheard, Esq., President, will occupy the chair. Addresses will be delivered by the Revs. J. Monro Gibson, D.D., of St. John's Wood, and W. G. Lawes, of New Guinea. Other friends will take part in the meeting. Tea and coffee in the Museum at 6 p.m. Meeting in the Board Room at 7.

Tickets may be obtained on application to the Secretary of the Young Men's Missionary Band, 14, Blomfield Street, E.C.

Prayer Meeting Notice.

On Monday, June 1st, the usual monthly prayer-meeting will be held in the Board-room of the Mission House, 14, Blomfield Street, E.C., from 4 to 5 p.m. Recent information from the mission-field will be given.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

The REV. T. INSELL, from BENARES, North India, per steamer *Bengal*, April 21st.

MRS. W. B. PHILLIPS and child, from CALCUTTA, North India, per steamer *Kaisar-i-Hind*, April 29th.

MISS COLES, from BELLARY, South India, per steamer *Clan Matheson*, April 30th.

The REV. T. W. PEARCE, MRS. PEARCE, and family, from CANTON, China, per steamer *Pembrokeshire*, May 8th.

The REV. E. V. COOPER, MRS. COOPER, and family, from HUAHINE, Society Islands, South Pacific, per steamer *Ballarat*, May 13th.

BIRTHS.

JOHNSON.—March 18th, at Fianarantsoa, Betsileo Country, Madagascar, the wife of the Rev. H. T. Johnson, of a son.

THOMPSON.—March 27th, at Trevandrum, Travancore, South India, the wife of the Rev. Alfred Thompson, of a son.

DEATHS.

SWANN.—January 9th, at Niumkorlo, Central Africa, Eva, infant daughter of Mr. A. J. Swann.

TURNER.*—May 19th, at Endsleigh Gardens, London, N.W., the Rev. George Turner, LL.D., of Birkenhead, formerly Missionary in Upolu, Samoan Islands, South Pacific, aged 73 years.

* This sad event occurs as we are going to press. We reserve for our next issue a biographical sketch of this honoured missionary.

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St. George's-in-the-East.
Ebenezer, for Mrs. Bacon, India 7 5 0
St. John's Wood. Terrace Ch..... 4 8 11
Stoke Newington. Raleigh Memorial Ch., for Ujiji 6 14 6
Surbiton. Park Ch.... 17 0 0
Sutton—
C. Ackland, Esq 2 2 0
Mrs. F. D Collins.... 1 1 0
Geo. Moules, Esq.... 3 3 0
Sydenham—
Ch.-in-Grove 4 10 10
Mr. Lucas 2 2 0
Tollington Park. New Court 5 0 0
Tottenham Court-road. Whitefield Tabernacle 6 6 9
Uxbridge. Old Meeting 2 13 6
Westminster. James-street 73 1 7
Woodford Green 20 3 0
Woodford Union. H. J. Cook, Esq. 20 0 0
Woolwich. Rectory-place..... 9 8 4
Y.M.M. Band—
Mr. L. G. Glover, for expenses 1 0 0

Lectures.

Anerley. Sunday-sch. 1 1 0
Croydon. George-st. 1 5 0

COUNTRY.

M. and S. S. D., for China 131 5 0
A Debtor..... 5 0 0
Accrington—
Oak-street 10 0 0
Whalley-road..... 2 4 0
Alfreton 2 3 9
Ashford. E. Davies, Esq. 5 0 0
Barnstaple. For Zenana Mission 66 0 0
Barrow-in-Furness. Aux. 3 18 10
Bath. Aux..... 40 15 2
Argyle Ch., for Miss Leila Robinson 10 0, 0
Battle 9 8 3
Beccles. Aux., Leiston 0 12 0
Belper and Green Bank.. 14 16 1
Bideford. Aux. 31 3, 4
Birkenhead. Hamilton-square 1 0 0
Birmingham—
Aux..... 3 8 0
H. D..... 20 0 0
Acocks Green, for Widows' Fund 2 1 0
Westminster-road .. 24 16 6
Blackpool. Alexandra-road 2 8 0
Boston. Grove-street.. 4 17 8
Bournemouth—
Mrs. Leedham, for Female Missions .. 2 0 0
Richmond Hill, for Bible-woman, Farey-chaisy 6 0 0
Boxford 1 12 0
Brentwood. Widows' Fund..... 4 2 0
Brighouse 85 9 4
Brighton. Cliftonville Ch..... 5 6 3
Burnham. T. Leicester, Esq. (don.) 10 0 0
Cam 16 4 7
Cavendish 3 5 0
Cheltenham. Highbury Ch..... 80 0 0
Chichester. Aux..... 23 16 3
Chilworth. Mrs. Unwin's Mothers' Meeting Class, for Women's Work, Amoy 0 10 0
Chorley. St. George's Ch..... 3 2 4
Clare 3 7 2
Coventry. Aux. 8 9 1
Crediton 3 3 0
Dover. Queen-street.. 20 0 0
Driffield. For Widows' Fund..... 1 16 6
East Dereham. Cowper Ch. for Widows' Fund 1 0 0
Exeter. For Widows' Fund..... 5 5 0
Faversham 8 6 9
Gateshead-on-Tyne. Mr. Joseph Grey and Mrs. Grey (2 years) 2 0 0
Gosport. A Friend.... 10 0 0
Gravesend. Perry-st... 3 3 9
Halifax Aux..... 27 3 0
Hampshire. J.C..... 20 0 0
Hammersmith. Upper Ch..... 73 4 0
Henley-on-Thames. Aux. 15 0 0
Hereford. Miss Jane Davies 1 0 0
Holbeach 0 15 0
Huddersfield. Hill House Ch., for Wid. Fund..... 3 0 0
Hull. Wycliffe Ch. Widows' Fund 10 0 0
Ilkeston..... 7 14 0
Ilminster 5 4 9
Ingress Vale 1 13 0
Ipswich. Edward Grimwade Memorial Ch. 3 11 0
Kendal 31 4 11
Lancashire, West. Aux.200 0 0
Leicestershire. Aux ...150 0 0
Leicester. Miss R. M. Jerard, for deficiency 1 0 0
Liverpool. Burlington-street Ch. 2 17 6
Kensington Welsh Ch..... 1 12 6
Longton 0 15 3
Lowestoft. Aux..... 14 14 6
Lye 3 3 2
Manchester—
M. W. and R. W....100 0 0
Miss E. Lees 1 0 0
Heywood, for Widows' Fund..... 2 12 6
Mansfield..... 6 14 6
Marden 3 3 2
Market Harborough.... 13 11 9
Maripol 1 4 0
Milton Mount College. For Orphanage, Mirzapore 5 0 0
Monmouthshire. "C. E." (special don.).... 20 0 0
Nailsworth. Forest Green. Ch..... 6 5 0
Nayland 1 10 0
Newmarket (omitted last month)..... 28 0 4
Northfleet 0 7 0
Norwich. Edwin Hall, Esq. 1 1 0
Nottingham. Addison-street 4 8 11
Okehampton. For Edith Oketon..... 0 14 10
Oswestry. Aux..... 42 16 2
Pembridge 0 3 0
Pembury. Union Ch... 2 17 2
Peterborough—
Trinity Ch..... 15 8 11
Westgate Ch., for Widows' Fund 2 10 0
Reading. Trinity Ch., Widows' Fund 4 4 6
Ringwood. Mr. W. Gubbin 2 0 0
Rochdale. Aux. 3 11 1
Rochester. Vines Ch. Christian Institute .. 7 1 9
Ross 3 8 6
Rotherham. For Widows' Fund 2 0 0
Sawston 6 0 0
Scarborough. South Cliff Ch. 3 13 3
Sevenoaks. Edith Hicks' box 0 19 10
Shernbrook—
Southall Railway Women, for Bible-woman, Travancore 5 0 0
Zenana Working Party, for Bible-woman, Travancore 7 0 0
Zenana Working Party, for Dispensary, Travancore .. 0 10 6
Sheerness. Alma-road 0 10 0
Shillingford 0 10 3
South Stockton 2 5 10
Sowerby Bridge. West End Ch., for Widows' Fund 1 1 0
Stansfield..... 7 1 4
Stebbing 12 0 0
Stockport. Aux. 23 4 8
Stoke-under-Ham 24 5 4
Stonehouse (Glos.) 3 11 2
Stonehouse, Plymouth. Rev. W. J. Cuthbertson..... 0 10 0
Sudbury. Friars-street 18 0 2
Sutton Valence 3 18 4
Teignmouth..... 6 18 0
Theddingworth 10 10 9
Threapwood..... 1 10 5
Titchfield 5 11 0
Tockholes 2 10 6
Torquay—
Miss Coombe 1 1 0
Do. Bible-class 5 10 8
Torrington 10 15 1
Tunbridge Wells. Ladies' Missionary Meeting, for Female Missions 3 19 0
Uffculme 6 12 0

Western District, per Rev. Thos. Munn.

Atworth 2 17 1
Castle Combe..... 11 16 0
Henstridge..... 4 4 3
Milverton 0 18 4
West Melton 0 6 0
Whitstable 10 9 1
Winchcombe. Union Ch. 2 17 6
Wivelscombe 11 10 4
Woking. Missionary Exhibition 1 1 0

WALES.

Aberdare. Penderyn, Soar 2 17 4
Cardiff. Richmond-road (omitted last month) 38 1 9
Cardiganshire. Aux... 3 0 6
Carmarthen—
Pennil 10 1 1
Penycraig 2 3 9
Rama 2 12 9
Ffynonbedr 3 12 5
Dowlais. Ebenezer .. 0 17 0
Ferndale. Tabernacle 2 3 9
Festiniog. Bethel Ch. 5 19 1
Fochriw. Carmel 7 12 6
Glynneath 1 1 0
Haverfordwest. Albany Ch..... 19 5 11
Llanelmlet. Eng. Congl. Ch. 0 18 8
Llanelltyd 1 5 3
Milford Haven. Tabernacle..... 2 19

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Morriston. Tabernacle	15	7	0
Montgomeryshire	5	6	8
Narberth. Penygroes .	7	17	8
Portmadoc Bwlchtrcyn	3	19	1
Mr D. Richards	1	11	6
Rhymney. Craig.. ...	2	13	3
St. Clears. Bethlehem	14	16	6
St Davids (Pemb.)	11	6	4
Saundersfoot. Bethel and Sardis	9	18	0
Swansea. Carmarthen-road	9	5	10
Templeton. Narberth..	2	6	10
Treffynon, &c	4	8	2
Tycroes. Bethlehem	0	2	6
Whitchurch. Beulah New Ch.....	1	16	0
Wrexham. Chester-st.	25	14	7
Gwersyllt	0	15	0
Penybryn	10	8	5
Ystradfellte. Hermon Church.....	1	6	0

SCOTLAND.

Aberdeen. Y. M. C. A. Sabbath morning meeting for Mdg-cr.	1	8	0
Dundee. Ladies' Auxiliary — Broughty Ferry, Sale of Work	35	0	0
Ward Chapel	16	18	0
Panmure-street.....	4	14	6
Russell Chapel	4	7	8
Newport	1	13	6
Lindsay Chapel.....	0	11	0
Dunfermline Canmore-st. Bible-class.	2	7	0
Edinburgh. J. Gowas, Esq.	2	0	0
Glasgow. Mr. Jno. M. Parker	1	0	0

Per Rev. E. A. Wareham.

Arbroath	7	18	0
Brechin	1	0	0
Bridge of Allan	16	5	6
Crieff	1	0	0
Dundee.....	0	19	1
Edinburgh	33	16	4
Glasgow	5	7	6
Govan	4	14	6
Hamilton.....	8	1	0
Irvine	5	1	0
Kilmarnock	5	5	0
Kirkintilloch	0	10	0
Leith..	1	8	0
Mauchline	4	17	9
Preston Kirk	0	10	0
Selkirk	7	14	4
Stirling.....	1	3	1

IRELAND.

Armagh. Richhill Ch .	1	0	0
Castlefin. J. and C. C L.	5	0	0
Coleraine. Interest on Legacy of the late Jas. McCurdy, Esq.	19	10	0
Gowna. Rev. T. Taylor	2	0	0
Kingstown	0	15	0

Per Rev. E. A. Wareham.

Antrim	1	6	0
Armagh	7	10	0
Ballymena	0	11	0
Ballymoney.....	3	0	0
Belfast	30	5	10
Bessbrook	2	3	0
Carlow	1	3	0
Clonakilty	0	16	0
Cookstown	1	18	6
Dublin	3	5	0
Dundela	1	12	0
Killala	0	15	0
Loughgall	1	0	0
Newry	3	5	0
Raptoe	1	0	0
Stewartstown	2	2	9
Warrenpoint	1	10	9
Westport	0	12	0
White Abbey.....	2	3	0

FOREIGN SOCIETIES.

Geneva. Association of Ladies of the National Church for Zenana Work, &c.....	17	0	0
St. Petersburg. British and American Congl. Ch.....	63	7	4

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THE CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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LETTERS FROM MISSIONARIES, MAY 14 TO JUNE 14, 1891.

CHINA.

Rev. Dr. Chalmers, Apl. 15.
Dr. Thomson, Apl. 15.
„ Fahmy, Apl. 16.
„ Gillison, Apl. 28.
Rev. C. G. Sparham, Apl. 6, 28.
Dr. Davenport, Apl. 2, 18.
Rev. J. Lees, Apl. 27, May 22.
„ W. H. Rees, Mar. 25, Apl. 4.
„ S. E. Meech, Apl. 20.
„ J. Stonehouse, Apl. 3.
„ J. Gilmour, Apl. 20.

INDIA.

Rev. W. B. Phillips, Apl. 29.
„ A. P. Begg, Apl. 29, May 5.
„ W. R. Le Quesne, May 6.
Mrs. Brockway, May 6.
Rev. G. M. Bulloch, Apl. 28.
„ H. Lester, May 14.
„ H. J. Goffin, May 8.
Rev. S. J. Long, May 4.
„ W. Joss, Apl. 22.
„ A. L. Allan, Report.
„ J. Knowles, —
„ A. Thompson, Apl. 28, May 12, 19.

MADAGASCAR.

Rev. J. Richardson, May 2.
Mr. T. Lord, Apl. 21, May 2.
Rev. R. Baron, Apl. 20.
„ B. Briggs, Apl. 8.
„ P. G. Peake, Mar. 31.
„ J. Pearse, Apl. 11.
„ H. T. Johnson, Mar. 31.
„ E. H. Stribling, Apl. 21.
„ G. A. Shaw, Apl. 2.

AFRICA.

Mr. D. Mudie, Apl. 29, May 6, 13, 20.
Rev. B. E. Anderson, May 16.
„ R. Price, Apl. 18.
Rev. J. T. Brown, Apl. 27.
„ J. Brown, Apl. 20.
„ H. Williams, Apl. 18.
„ J. D. Hepburn, May 25 (Wellington), May 26.
„ T. F. Shaw, Feb. 18, Mar. 23.
„ D. P. Jones, Feb. 16.
Dr. Mather, Mar. 16.
Mr. A. J. Swann, Feb. 16.

SOUTH SEAS.

Rev. G. A. Harris, Jan. 13.
„ W. E. Clarke, Mar. 28.
„ A. E. Claxton, Apl. 25.
„ J. Marriott, Apl. 24 (2).
Miss Moore, Mar. 28.
Rev. W. E. Goward, Apl. 25.
„ A. E. Hunt, Apl. 18.
„ A. Pearse, Feb. 10, Mar. 9.
„ J. King, May 2.
Mr. T. Pratt, Apl. 13, May 4.

ANNIVERSARY COLLECTIONS IN MAY.

Anniversary Collections.

Annual Meeting	68	0	6
Annual Sermon	37	12	8
Young Men's Meeting	22	0	4
Ladies' Branch, Annual Meeting	19	0	0

Collections, May 10th, &c., as far as reported.

Blackheath	50	5	8
Brentford	5	5	0
Brixton	27	5	1
Loughborough Park	12	0	0
Trinity Church	10	8	6
Bromley (Kent)	128	19	4
Camberwell, Albany Road	3	8	1
Camberwell Green	19	5	0
Canning Town	3	0	0
Catford Bridge	5	11	0
Chingford	3	10	0
City Road	5	11	5
City Temple	44	16	11
City—			
New Tabernacle	3	1	4
Weigh House	8	17	2
Whitefield Tabernacle	3	11	3
Clapton, Lower	18	7	5
Clapton, Upper	18	10	3
Clapton Park	101	0	0
Craven Chapel	7	7	0
Dalston, Middleton Road	8	3	0
Dulwich, West	14	16	4
Egham	3	9	0
Enfield, Christ Church	32	10	0
Epping	4	12	0
Erith, Avenue Church	4	1	0
Finchley, North	22	7	1
Finsbury Park	43	17	10
Forest Hill	4	0	3
Fulham	6	2	9
Greenwich, Maze Hill	9	3	6
Hackney—			
Cambridge Heath	7	4	3
Old Gravel Pit	6	6	2
Hammersmith, Albion Church	17	19	2
Hampstead, Lyndhurst Road	112	17	5
Haverstock Hill	23	0	0
Highbury Quadrant	31	1	9
Holloway, Camden Road	8	14	3
Islington, Union Chapel	70	18	5
Kensington, Allen Street	71	2	8
Kentish Town, Hawley Road	4	15	6
Kilburn, Greville Place	3	3	10
Kingsland	8	10	0
Lee, Burnt Ash	9	0	6
Lewisham	26	0	0
Algernon Road	1	14	2
High Road	32	7	0
Leytonstone	22	2	8
Mile End New Town, Trinity Ch.	2	5	0
Mill Hill	4	0	0
Norwood, Upper	16	1	2
Notting Hill, Horbury	10	5	6
Notting Dale	1	15	0
Paddington, Marylebone Road	23	11	1
Peckham, Asylum Road	12	13	6
Peckham Rye, Linden Grove	7	0	0
Plaistow, Union Church	7	12	8
Putney, Union Church (part)	7	12	0
Richmond, Vineyard Church	7	0	0
St. George's-in-the-East, Ebenezer Church	2	2	0
St. John's Wood, New College Ch.	14	13	9
Stamford Hill	66	14	2
Stepney Meeting	9	11	1
Stoke Newington—			
Abney Congl. Church	23	2	4
Rectory Road	2	6	4
Sydenham, Ch. in Grove	11	2	10
Tottenham Court Road, Whitefield's Tabernacle	7	14	3
Twickenham	4	1	7
Walthamstow—			
Marsh Street	5	12	9
Trinity Church	9	11	4
Walworth—			
Sutherland Church	8	2	2
York Street	1	11	5
Wandsworth Road, Priory Church	1	0	0
Wanstead (part)	4	4	8
Westminster, James Street	8	17	6
Wimbledon	14	19	0
Woodford	55	1	7
George Lane	7	16	3
Woolwich, Rectory Place	6	8	4

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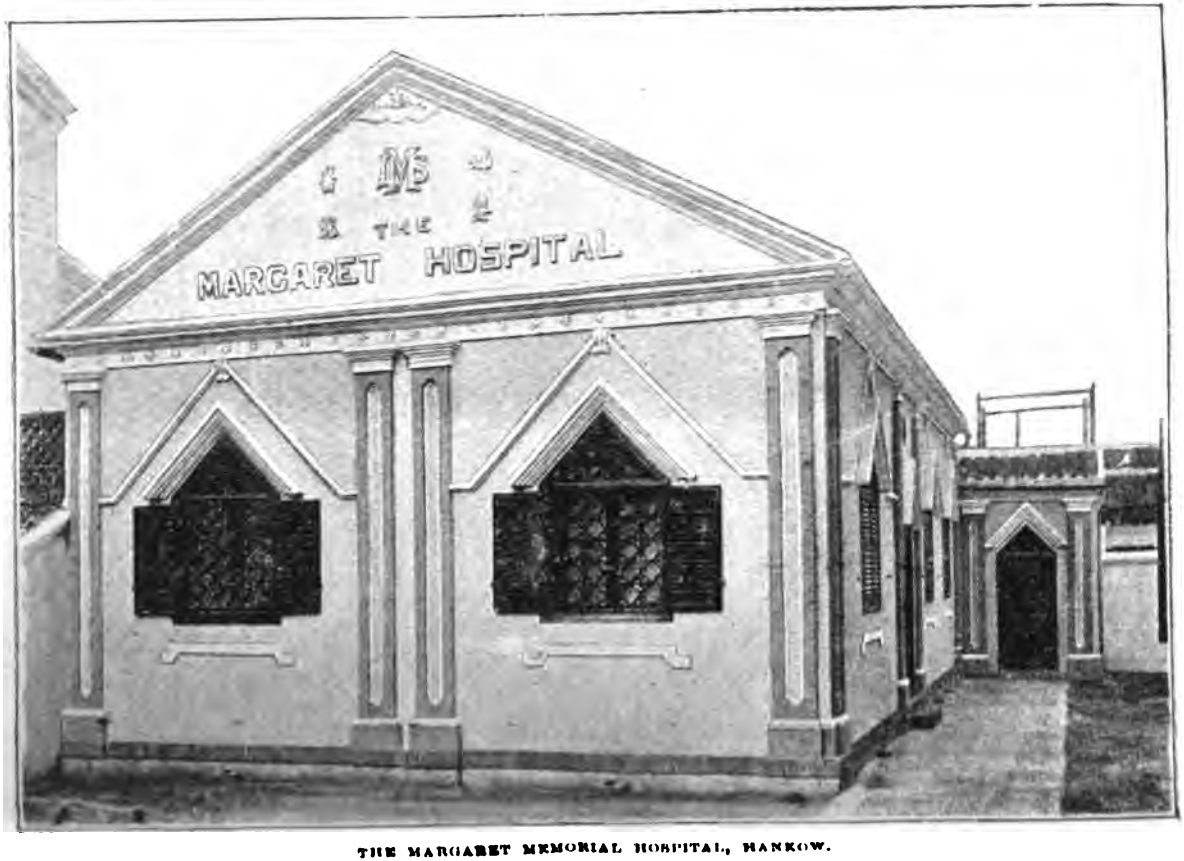

THE MARGARET MEMORIAL HOSPITAL, HANKOW.

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THE CHRONICLE

OF THE

London Missionary Society.

THE MARGARET MEMORIAL HOSPITAL, HANKOW.

THE accompanying engraving gives a good idea of the Margaret Memorial Hospital, which was opened on Sunday, March 22nd. This building is a valuable addition to our hospital compound. As affording a suitable place for the treatment of women and children, who come in considerable numbers, it meets a long-felt need. And we welcome it the more that it will be a permanent memorial of a beautiful and devoted life whose fragrant memories still linger in the hearts of many here.

Margaret Jane Griffiths was born in Madagascar, in 1830. Her father, the Rev. David Griffiths, was one of the earliest missionaries in Antananarivo, and was intimately associated with the founding and early progress of the church there. Expelled from Madagascar, with the other missionaries during the fiercest burst of persecution in 1835, he was one of the first to find his way back to his post, and once there was able to render constant help to the harassed believers during their dark days of trial; hiding some in his own house in the capital, helping others to escape to places of safety, and cheering to the end those who were called upon to lay down their lives for the faith.

In later years, though no longer able to labour among the Malagasy, he was constantly thinking of and praying for them, and early in

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the fifties visited Brecon, and addressing the students there, told of the claims of Madagascar and earnestly pleaded for labourers. Mr. Griffith John was at that time studying at Brecon. He had long secretly cherished the conviction that he was to find his vocation in mission work among the heathen, but he now made his determination known, and offered his services to the London Missionary Society. They were readily accepted, though it proved in the event that not Madagascar, but China, was to be the sphere of his toil.

Not unnaturally a strong friendship sprang up between the veteran missionary and the young candidate, and one happy result of this was the marriage of Mr. John to Margaret Griffiths.

The terrible Taiping Rebellion was in full career when Mr. and Mrs. John reached Shanghai in 1855, but they soon found work to do; and it at once became evident that, under an exterior of great gentleness and womanly tact, Mrs. John had all her father's heroism and great devotion to duty. She frequently accompanied her husband on evangelistic tours, and in and around Shanghai rapidly won her way to the hearts of the Chinese women. When, in September, 1861, she reached Hankow—the first European lady to come into the interior of China—she brought an amount of experience that was quite invaluable.

The London Mission Compound now is a delightful spot. Though it is within twenty yards of the native city, it is as pretty and homelike as it could be were it in one of the English counties, and our houses are as comfortable as most English manses; but it was different in those days of pioneering work. The missionaries were glad to obtain a small house in the very heart of Hankow, in a narrow, crowded lane known as Kung-Tien. It was some time before a better site was secured and more comfortable houses erected near the foreign settlement, and then, early in 1869, the exigencies of the work necessitated Mr. and Mrs. John's removal to Wuchang, where they lived in a tiny cottage, not much bigger than the house at Kung-Tien.

In 1866, by the generous assistance of the European residents, a small hospital was opened near the mission-houses at Hankow. Dr.

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Reid, the community doctor, kindly took charge of the medical department, while Mrs. John acted as nurse and matron.

Mr. Pao, one of the earliest converts here, and now for very many years the chief assistant in Wuchang, is fond of talking of this period. He told me recently that many who entered the church in those days were drawn almost entirely by the influence of Mrs. John's character, while for himself, he says that he never knew what Christian love meant till he saw her at work among the patients of the hospital. One case especially dwells in his mind. A poor wretch was brought in covered from head to foot with sores and dirt, and with hair quite hopelessly matted. That she should be bathed was the first necessity, but no one would touch her, till the "teacher mother" called for soap and hot water, thoroughly washed her, cut off the matted hair, and got the poor creature comfortably to bed.

Mrs. John left Hankow in July, 1870. Although more than twenty years have passed since then, the circumstances of the farewell are still vividly recalled by many. That summer the Yang-tsze had overflowed its banks and Hankow was flooded. Mr. and Mrs. John, with one of their children, left the mission-house in a small boat that was to take them to the steamer. The converts came in large numbers, some following in boats, but more wading through the water to see the last of their beloved friends. There was great sorrow at the parting, but, in spite of Mrs. John's indifferent health, the hope was cherished that in a year or two she would be with them again. They little thought then that when their pastor returned to them he would be alone.

Mrs. John gained strength on the homeward voyage, but residence at home did little to re-establish her health, and, when the ordinary period for furlough had expired, it became a very serious question as to what should be done. But, always hopeful, she trusted that she might yet do a few years' more work in China, and so insisted upon returning. With her husband she left Liverpool on February 8th, 1873. The day was damp and raw and she caught a severe chill, from the effects of which she never recovered. The heat of the Red Sea proved trying, and as the ship got well into the Indian Ocean

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there was keen suffering, and strength began to fail. At length, as the ship entered the Singapore harbour, at sunrise she gently passed away. None who have ever seen the sky at Singapore, and the sunlight, and the sea, all dotted as it is with islets, luxuriant to the water's edge with profusest tropical verdure, can ever forget the scene. It was fitting that one whose life had been so beautiful should pass away amid those calm, lovely surroundings into the fuller light. Her grave may still be seen in the cemetery at Singapore, among those of the many who, thousands of miles from the land of their birth, sleep there under the equatorial sun. But her true memorial is not there, but in the hearts of those for whom she lived and worked in Central China, who now, after the lapse of nearly twenty years, still cherish her memory as a very sacred thing.

In sympathy with what would have been Mrs. John's wishes, the hospital both within and without is exceedingly tasteful. It contains one large ward with ten beds, a small private ward, an isolation ward, an operating-room, a sitting-room for the patients, and bedroom and parlour for the Chinese matron. Very few Chinese women have ever been inside a thoroughly clean house; it is hoped that some of them may learn in the Margaret Hospital what Christian home life is. One old man who had been into the hospital on the opening day said to me: "As soon as sick people come in here they will get well." It is already (March 31st) filled with patients.

The opening service was held in the hospital chapel; the congregation was large and enthusiastic; addresses were delivered by Revs. Dr. John and Arnold Foster, Dr. Gillison and native friends. As one and another recalled circumstances of her life we felt that "she being dead yet speaketh," and that we could, indeed, glorify God in her.

It only remains to be said that the Margaret Hospital has been built without expense to the Society. The idea of the building originated with Dr. John, and he contributed the larger part of the necessary funds, the remainder being made up by personal friends, Chinese and English. For the very pretty architectural design we are indebted to Rev. Arthur Bonsey. Dr. Gillison will take charge of the medical department, and Mrs. Bonsey will take a general over-

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sight of the hospital, ministering both to the temporal and the spiritual need of the patients.

Brethren, pray with us and for us. God is blessing every department of the work. Last Sunday we had the names of twenty-six candidates for baptism before us. Pray for the women and the children of the hospital and the schools. Pray that they may here find the way of life. And if, as you pray, the burden of the millions in China is specially laid upon *your* heart, then gladly consecrate your time, your means, your life, your all to the service of Christ among the heathen; be baptised for the dead, and find your keenest joy in the highest form of service that this generation offers.

Hankow, March 31, 1891. C. G. SPARHAM.

DR. TURNER, FORMERLY OF SAMOA.

THE murder of John Williams at Erromanga took place in November, 1839. When the news reached England, the Christian feeling of friends of Missions was deeply moved, and manifested itself in a truly Christian fashion by the determination to send out as speedily as possible additional missionaries, who should be commissioned to settle as near as might be found practicable to the scene of the murder, that they might make known to the savage people, by their presence amongst them, the divine law of forgiveness of injuries.

Mr. and Mrs. Turner and Mr. Nisbet were appointed by the Board to undertake this dangerous, yet noble, enterprise; and it is suggestive of the truly heroic mould in which these honoured missionaries were cast that they accepted the commission at once, and went without hesitation among a people whose reputation for cruelty had been so painfully sustained by the murder of the great missionary pioneer.

The little party left England on 11th August, 1840. In the slow fashion of the times, it took them five months to reach Sydney. There Mr. Nisbet married, and from thence they were conveyed by the missionary ship *Camden* on 14th July, 1841, to Samoa, as the first stage towards the fulfilment of their commission. Nearly ten months' residence in Samoa gave them some insight into the methods of mission work, and enabled them to obtain some acquaintance with the Samoan language. They settled on the island of Tanna, arriving there on 30th June, 1842. The story of the months spent among the savages of the New Hebrides was told by Mr. Turner in his "Nineteen Years in Polynesia," with a modesty characteristic of himself, and which makes light of difficulty and danger.

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Illustrated as it now can be by the more graphic and detailed narrative of the similar experience of the Rev. J. G. Paton in another island of the same group a few years later, it presents to us a picture of missionary suffering, endurance, and heroism of an exceptionally high order. The missionaries and their wives were kindly welcomed by one tribe, only to find that their residence amongst them speedily produced jealousy among neighbouring villages and tribes, and, before long, the bitter hostility of the heathen priesthood, and all who were interested in the maintenance of heathen superstition, resulted in the outbreak of a war against their protectors. After a few months of daily peril and remarkable manifestation of God's protecting care, the heathen party obtained so great an ascendancy that it became absolutely necessary to find some means of escape from the island, unless they were to involve their native friends with themselves in common destruction. They made an attempt by night to get away in an open boat, but failed. It was at this time that Mrs. Turner, in the beautiful simplicity of her Christian heroism, said to her husband: "My dear, if I die, and your life should be saved, tell mamma and uncle that I never regretted having come out in the service of Christ."

In the last extremity of their peril, God provided a way of escape by the opportune arrival of a whaling vessel, whose captain, interested in the missionaries' movements, called in at Port Resolution to learn how they were getting on, and found himself just in time to carry them away. They left the Islands in January, 1843. The choice being given them of returning with the vessel direct to the Australian Colonies, they requested rather to be taken back to Samoa, that they might, notwithstanding the bitter experiences of their first attempt, still carry on missionary work for the benefit of the South Sea Islanders.

They arrived in Samoa on the 18th February, 1843, and for nearly forty years from that time Mr. Turner was one of the leading spirits of the Samoan Mission. He commenced his labours by taking charge of the district of Vaiée, on the island of Upolu, and has himself described the routine of his early missionary labours as follows:—

"Daily attendance at the children's school; a class in the afternoon for young men; a weekly prayer-meeting and lecture in some part of the district; one day a week spent entirely with my twenty-five preachers and teachers; a prayer-meeting on Saturday afternoon; preaching three times, visiting the Sabbath-school, and riding on an average eight miles every Lord's-day; a meeting of the church members once a month; and a monthly missionary prayer-meeting. My wife had a daily class for girls; took a class in the Sabbath-school, and had a Bible reading with the women of the district once a week. I had calls for advice and medicine at my dispensary at the rate of twenty to fifty a day, and an average of 10,000 a year." His work on Samoa, however, was not to be that of a district missionary only; God had endowed him with special gifts for special

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REV. GEORGE TURNER, LL.D.

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service. The first ten years of the Samoan Mission, from 1830 to 1840, had been a remarkable time of progress. The old heathenism had practically been swept away, and the missionaries found themselves with 30,000 ignorant and superstitious people, waiting to be taught more of the way of life in Christ. The training of a native ministry and the production of native Christian literature became an absolute necessity for the advancement of the Mission. In both these important departments of work Mr. Turner speedily found his vocation, and the value of his services to the Mission and the people are beyond estimate. Not long after his arrival it was decided by the missionary party that a training institution for native preachers and teachers should be established. In 1844, Mr. Turner and Mr. Hardie were asked to commence it. From that time until he finally left the Mission, in 1883, Dr. Turner's name was closely connected with the Malua Institution; and though other earnest and able labourers were from time to time associated with him in the work, it cannot be disputed that to him more than to any other man belongs the credit of making Malua what it has become. He speedily manifested a singular gift of organisation and power for managing and influencing the men with whom he came in contact. His strong, high-toned Christian principle, his example of unwearied devotion to hard work, combined with his other qualities as a Christian man and a teacher of Christian truth, made him eminently successful. The Institution was from the first managed on the self-supporting principle. Sufficient land was acquired to provide food for all the members of the settlement, and the students were expected to care for their own plantations, to erect their own houses, and to provide all the manual labour that was needed for various duties connected with the place. One day in each week was set apart for this kind of work; the village communal principle with which they were familiar being made the basis of the arrangements for their respective duties. Up to the time when Dr. Turner left Samoa 862 men had passed under his care; 575 women, the wives of the students, had received instruction from Mrs. Turner and the wives of other missionaries who had been associated with him; and 279 boys had received their education in a select class or boarding-school, which was associated with the training institution. The demands upon the institution are larger to-day than they ever were before, the standard of education is steadily rising, but the basis upon which the Institution was founded is unchanged, and for many a long year to come it is likely to remain a most impressive monument to the energy, the judgment, the patience, and the Christian love and enthusiasm of its founder.

While mainly occupied in this great work of tuition, Mr. Turner's interest in the Mission allowed him no rest from other duties whenever they presented themselves. He was permitted, in 1848, to conduct the Rev. J. and Mrs. Geddie and Mr. and Mrs. Archibald, of the Nova Scotian

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Presbyterian Mission, to the New Hebrides, and to introduce them to their sphere of labour among the people who had first called forth his Christian sympathy, and had known his first efforts in mission work. On this occasion he visited the Loyalty Islands and Niue. In 1859, he accompanied the Rev. S. and Mrs. McFarlane, and Mr. and Mrs. Baker to the Loyalty Islands, and helped to settle them in their sphere of labour on Lifu. His voyage to the north-west outstations of the Samoan Mission was the means of giving a great impetus to mission work in those distant islands. Meanwhile, all through the long years of his labour, his busy brain found no rest, and his pen was ceaselessly at work. Books were wanted. He took part in the first translation of the Bible into the Samoan language, and was permitted to have the honour of three times editing and passing through the press revised versions and editions of the Scriptures. He provided for the second revision marginal references. The list of his other works is too long to give in full. It includes commentaries on Matthew, Mark, the Acts, and the Epistles. He provided the Samoans with a Scripture history, and he prepared various books required for students. In 1861 the University of Glasgow recognised his valuable labours by conferring on him the degree of LL.D. After his retirement from the scene of his labour to well-deserved rest, he continued with loving energy the same literary work, editing, revising, passing through the press, book after book which was likely to be of use in the service of Christ among the Samoans.

To the very end of his life, Samoa was constantly in his thought, and his labour of love for the people with whom he had been so closely associated was his constant occupation and his unfailing joy.

Mrs. Turner was for many years spared to be his true helpmeet in all his varied labours. She died in Scotland in 1872. The following year he married Mrs. McNair, widow of the Rev. James McNair, of the New Hebrides Mission, who has since then been his loving fellow-labourer, and now mourns his loss.

Coming to London at the beginning of May to bid farewell to his step-daughter, who was leaving for Central African mission work with her husband, Dr. Kerr Cross, of the Presbyterian Mission, Dr. Turner caught the prevailing epidemic of influenza, and, after a severe struggle for life, succumbed to the effects of the malady.

Dr. Turner was a prince among missionaries, strong in character, strong in varied intellectual gifts, strong in the sympathetic tenderness of his nature, and he was permitted to do a great work. But he was not one of those who strive and cry and cause their voice to be heard in the streets. Singularly modest and unassuming, and somewhat reserved in manner, he was little known among the churches, and seemed to care little for popularity. But he will be greatly mourned in Samoa, and leaves behind him the highest record man can covet: he was a faithful and honoured servant of Jesus Christ.

R. W. T.

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JAMES GILMOUR.

ONE of the heaviest trials of those responsible for the conduct of missionary work is the constant removal by death from their field of labour of workers in the prime of life, who, by their knowledge and experience, seem pre-eminently qualified to do most useful service. The latest addition to the long roll of noble men and women who have been faithful unto death in proclaiming Christ to the heathen is James Gilmour, the second founder and apostle of the Mongolian Mission, tidings of whose wholly unexpected death reached London on May 21st. He was nearing the completion of his twenty-first year of missionary labour; his heart had recently been cheered, after long and weary waiting, by the joyful sight of one and another of the Mongols, to whose salvation he had consecrated his life, coming forward and accepting baptism, and thus ranging themselves upon the Saviour's side. Humanly speaking, he seemed more than ever necessary to the work he had made so peculiarly his own, and in a moment he is taken from the toilsome labour of earth to the perfect service of heaven. Great as are our sense of loss and our grief at his departure, for him we can but rejoice, and believe, in the words of a letter just received by the writer, "that he has been called away, perhaps, to higher service, because no one can imagine such a restless, untiring spirit as his doing nothing."

The writer's thought goes back to the time when he first met James Gilmour within the walls of Cheshunt College, and began to know him in the close intimacy of that almost perfect knowledge, possible only in such a life as that of Cheshunt. He was then (1869) in the full vigour of early manhood. His career at the Glasgow High School and University had been one of constant and brilliant success. His heart was on fire with missionary enthusiasm. He was full to overflowing with those high spirits which every Cheshunt man has known to be an hereditary possession in the large and honoured succession of missionary students trained there. He came, as every Cheshunt man of the last thirty years has come, under the spell of Dr. Reynolds' intense spirituality, and the action and reaction of principal and student upon each other could not be other than helpful to both.

In the college classes and debates he took an active share, and in the house meetings (nearly always at that time held upon the stairs) he used to sustain with surprising vigour his part in those discussions, so exciting at the time, so astonishingly unimportant as looked back upon after the lapse of twenty years. He was distinguished for his power as a speaker and reciter, and great was the enjoyment of those who heard him expound a thesis, or crush a bumptious and not too well informed opponent, or recite a stirring ballad like "The Death of Montrose."

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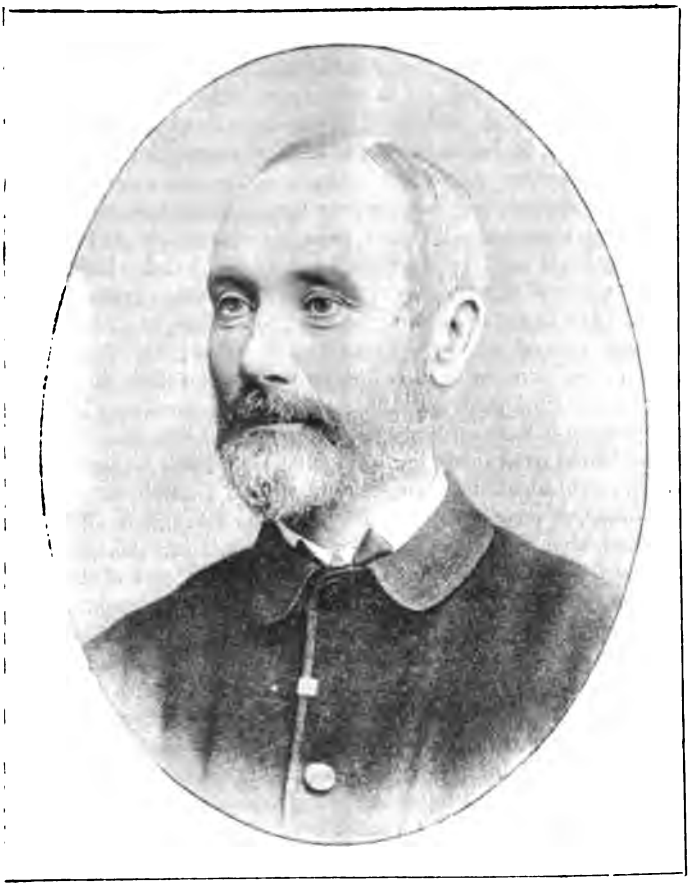

REV. JAMES GILMOUR, M.A.

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At times, also, the evangelistic impulse would come upon him with almost overpowering force, compelling him to engage in open-air work. Upon more than one occasion he walked bareheaded through the long village street of Cheshunt, singing, speaking directly upon the affairs of the soul to every person he met who would listen, and preaching wherever he could collect a knot of hearers. At these times he also manifested those intense convictions, that clear insight into human sorrow and sin and need, and that whole-souled fervour in the work of winning men for Christ, that ultimately made him such a power in the mission-field.

For he *was* a great power, not in one section only, but in many sections of the great field of the world. There are men to whom the Church of Christ owes much, in India, in Africa, in Madagascar, in the South Seas, who caught a nobler missionary enthusiasm because they knew James Gilmour as a student, and because from time to time there came to them manly, direct, characteristic letters from his heart through his pen, or because they heard and read the tidings of his self-sacrificing labours.

In illustration of this we may quote from two letters lying before us, written, the first in 1872, the latter in 1887, to a colleague and old friend in a distant field of labour. In the first he writes: "Don't get weary; stick to it; we have no great effort to make, but rather to stick to it patiently. 'No good work is lost.' . . . Whatever may lie between us and speaking to men, let us go through it. If it be a foreign language, remember Christ lived thirty years in preparation; if it be hardship, cold, poor food, scorn, slight, deaf ears, never mind, go ahead! Christ looks to us to go ahead, or *come* ahead, for He has gone through it all." In the second letter, after fifteen years' growth in grace and experience, he writes: "All along I have gone on the 'headlong for Christ' way of things here, even when preaching to the most intellectual English and American audiences, and they have received me royally. Man, God has waked me up these last years to such an extent that I feel a different man. . . . Lately, too, I have become calm. Before I worked, oh! so hard and so much, and asked God to bless my work. Now I try to pray more, and get more blessing, and then work enough to let the blessing find its way through me to men. And, my dear ——, this is the better way. It is the right way. And I work a lot even now. Perhaps as much as before, but I don't worry at the things I cannot overtake. I feel, too, more than I did that God is guiding me. Oh! sometimes the peace of God flows over me like a river."

This is not the time to offer any sketch of James Gilmour's missionary work. Other opportunities will occur for doing that. Our object is rather to indicate for the wide circle of his readers, and for the friends of the London Missionary Society, the great loss—in some respects the almost irreparable loss—sustained by the premature termination of a life like his. For a summary of his life-work one hardly knows where to find a better

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than in that brilliant review of his book, "Among the Mongols," which appeared in the *Spectator* for April 28th, 1883. "As for danger, he had made up his mind not to carry arms, not to be angry with a heathen happen what might, and—though he does not mention this—not to be afraid of anything whatever, neither dogs, nor thieves, nor hunger, nor the climate; and he kept those three resolutions. If ever on earth there lived a man who kept the law of Christ, and could give proofs of it, and be absolutely unconscious that he was giving them, it is this man, whom the Mongols he lived among called 'our Gilmour.'"

In a letter dated April 20th, 1891, enclosing a sketch of recent success in his work, he says: "Please read into the blank sheet all the feelings and good wishes I should express and do feel; and the next time I write you, may it not be in the ebbtide at the end of a mail." Little as he knew it or anticipated, he was penning those words in the ebbtide of his earthly life and work. Exactly a month later he passed away. But the same letter encloses a sketch of work done, telling of four baptisms, of families into which Christian worship is being introduced, and pleading with all his power for further help, especially in the way of medical mission work. He has gone to his well-earned rest. Upon us comes the responsibility of his dying request. May the Lord of the harvest fill some hearts with a desire to go out and reap that harvest, the seed of which, in loneliness, in hardship, in self-sacrifice, but in unshakeable faith, James Gilmour has so persistently and so hopefully sown for twenty long years!

R. L.

IN MEMORIAM.

MRS. MARGARET STEPHEN KENNEDY.

MRS. KENNEDY was born in Aberdeen, on January 19th, 1814, went to India in 1838, arriving there in January, 1839, was married in Benares on May 1st, 1840, and died at Acton, after a very few days' illness, on May 23rd, 1891.

Thus briefly may the outward life of the departed be told. But it would require many pages to describe the inward life of seventy-seven years, and the many labours in the service of Christ, at home and abroad, which engaged heart and hand during these years. Margaret Walker had the inestimable privilege of a godly parentage, and was brought to Christ through mental struggles, which issued by the grace of God in a thorough and unfaltering devotion to her Redeemer. Her parents belonged to the straightest and strictest sect of Presbyterians, the upholders of the old Covenanting standard, and, as they believed, the only faithful representatives of those "Scots worthies" to whom the nation owed its deliverance from the spiritual

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bondage to which the Stuart kings of England would have reduced it. While she owed much to her early home training and to her parents' pastor, one of the excellent of the earth, whose memory she cherished to the last with affectionate gratitude, her heart revolted from the first against the exclusiveness of the sect, soon attained to the enlargement of a true Christian spirit, and was thus prepared for the sphere which Providence had prepared for her.

Mrs. Kennedy's missionary life extended from 1840 to 1877—first in Benares, with intervals necessitated by ill-health, to 1869; and then at Rani Khet, in Kumaon, a region in the Himalayan Mountains. From the first she devoted herself to the study of the language most widely spoken, and soon acquired a fluency in it for all ordinary and Christian purposes equal to that which she had in her own tongue. But quite recently she wrote, for the Young Women's Guild at Acton, an account of her school experience in Benares, which it is hoped will soon appear in the *Quarterly News of Woman's Work*. Space will not allow us to say more here than that her experience may be added to the many proofs that are forthcoming that not a celibate, but a married missionary is the true ideal of an Indian missionary. During occasional sojourns at Almora, Mrs. Kennedy took an active part, with Mr. Budden's daughters, in teaching women and girls, and latterly in going with her husband to the Leper Asylum to teach the women while he spoke to the men.

Mr. and Mrs. Kennedy were at Benares during the great mutiny in 1857. It will be remembered that this terrible storm burst out at Meerut on May 10th of that year. On June 4th the troops mutinied at Benares, and the missionaries' lives were saved almost as by a miracle. Their repeated and hairbreadth escapes might be called romantic if the circumstances were not so terrible. The 6th of July was a day of unutterable distress. The general commanding sent out an order that all European women and children must depart, and all men who were unwilling to bear arms. All the roads out of the city were blocked, but the Ganges was still open with armed steamers. Some friends urged Mr. Kennedy to depart with his family of four children under six years of age. Speaking of that time, Mr. Kennedy says: "Never did my beloved wife appear to me so heroic as then. I said: 'Dearest, all officers remain, military and civil, and many besides them remain. To part with you is dreadful; but can I leave my colleague and the native Christians?' She replied: 'No, you cannot; it would be death to your influence. How can I part with you? But the Master says: Remain.'" Neither of them ever regretted the decision. But when they met in Ceylon eighteen months after, "How changed!" he says. "When we parted, she had not a white hair in her head; when we met, she had not a black one."

For some years after finally returning home, Mr. Kennedy resided at Portobello, N.B., and for four years discharged the duties of the pastorate.

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MRS. MARGARET STEPHEN KENNEDY,

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Since 1883 he has resided at Acton. Mrs. Kennedy's interest in missions continued fervent to the last. She attended the annual meeting of the London Missionary Society on the 14th of May, and was present at the missionary breakfast the following morning. One week after she entered into the joy of her Lord.

It should be added that when deprived of what she deemed a great honour and privilege—serving Christ in India—she gave herself with all heartiness to home work; and the two pastors at Acton, Mr. Adeney and his successor, Mr. Bolton, bear testimony to the value of her labours and influence in connection with their church. Mr. Adeney says: "She was one of the rare spirits it is one's privilege to know. I always felt helped in talking with her." Mr. Bolton says: "How wonderfully so strong and holy a life tells! In all directions here there are testimonies to the helpfulness of her sympathy and the sense of deep personal loss which is present to so many hearts."

Our brother, the Rev. James Kennedy, may be assured of sympathy far beyond his immediate home circle.

INDUCTION OF A NATIVE PASTOR AT CHIANG-CHIU, CHINA.

By Rev. Frank P. Joseland.

ONE of the most instructive and profitable methods of studying the growth of Christianity in China is to trace the history of some one particular church.

In the various changes and vicissitudes that come to a church during a long period of years we can get a fairly clear idea of the progress the Gospel is making, not only in the city in which the church is placed, but also in the whole neighbourhood round about. I propose, therefore, somewhat briefly, to sketch the more prominent features of the history of the Chiang-Chiu Church, leading up to its latest development in the call and appointment of a native pastor to watch over its needs and minister to its wants.

The Gospel had been preached in the city for several years before a house could be obtained for regular systematic preaching and regular missionary work. At first the opposition, both by mandarins and people, was very bitter and serious. In Mr. Macgowan's recent book, "Christ and Confucius," a very clear account will be found of the persecution and hatred the advent of foreigners into the city occasioned. It was not until 1861, just thirty years ago, that a house was rented for regular work, and the first years of the Mission were spent in much patience and prayer, and in much anxiety of soul. Still the foundation was solid; so much so,

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that even though the Taeping Rebellion of 1865 destroyed like an inundation all traces of the buildings, and scattered the members of the church to Amoy and elsewhere, yet directly after the rebellion was over most of the members returned to Chiang-Chiu, and the church was re-started on a surer footing than ever. Not only so, it increased so rapidly that the building soon became too small, and a large and commodious building was erected in 1882, which has proved none too big for the gradual increase since then. The very fierceness of the trial through which this church had to pass in its early years has really seemed to be a blessing to it, and has made its faith in the Master all the firmer and more enduring. The rebellion has also had another advantage: it has turned the former opposition of the people and rulers into a more open-minded willingness to listen to the truth. There is less rudeness, more courtesy, a readier acquiescence in the truth of our words, even where there is not as yet any actual acceptance of the Gospel. This fact paved the way for a new development in the work within the city.

In the old days permission was only granted to foreigners to work at the ports opened by the treaty; but when, by the new edict of 1884, the whole Empire was thrown open to us, it became increasingly felt that it was our bounden duty to enter in through the open door and possess the land for Christ and His truth. Therefore, it was natural when an inland centre was thought of that Chiang-Chiu, with its immense population, both within the city and in the surrounding neighbourhood, should be selected as the next point of vantage to be seized. Several attempts were made by the Amoy missionaries to get land to build an inland residence, and even before that a missionary and a doctor were stationed there, living in small rooms behind the chapel. It was not, however, until 1886 that land was obtained at a convenient site near the river, and within easy distance of the city walls, where a semi-detached house for the missionary and doctor could be built. In the January of 1887 the hospital was opened, under the charge of Dr. Fahmy, in a rented house near the chapel, and in the autumn of the same year Mr. Ross and his colleague were able to take up their residence in the houses just built. Meanwhile, during the past eight or ten years, the church had been steadily growing in numbers and in earnestness, and the advent of the missionaries to live in their midst only served to stimulate this increase and to consolidate their strength. With a preacher at their head, with a hospital in the city, with a foreign pastor to superintend them, they were able not only to grow themselves, but also to send off branches to some villages around, as well as to rejoice in the building of another chapel about a mile away, close by the long new bridge spanning the river near the south gate. So that to-day there are churches in two villages outside the city—one at Thihtung, four miles away, and another at Tangkhilai, six miles away, as well as the nucleus of a church at the Sinkio, or new bridge. None of these receive any money from the

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mother church. Indeed, it has lost somewhat by the fact that a number of members living in these villages now no longer belong to it, but to their own village church. In addition to the above proofs of vitality there is one more to be mentioned—namely, the recent building and opening of a large and beautiful school, for the training of Bible-women, under the charge of the resident lady missionary, Miss Ashburner. Opening this year for the first time it has quite a number of women ready to be taught and trained to act as Bible-women in years to come, and most of these women come from Chiang-Chiu itself, or from some of the surrounding churches, including both the North River and Tiothoa districts.

So that it will be seen from the above bird's-eye view of the progress of the church that it has a strength and a vitality of which we may be justly proud. More than this, the last step in its history is one to call forth even greater gratitude and praise.

I refer to the calling of a native pastor. We make a distinction here between a mere preacher and a pastor, a distinction that only very partially obtains at home. All our churches have preachers, some paid wholly by the Mission funds, some but partly, others wholly by their respective churches. These men, many of them able, zealous, reliable, pious, may not however, be sufficiently so as to allow us to entrust them with all the duties and responsibilities of an ordained pastor. Not until a preacher has passed through a term of years long enough to test his ability and piety in many directions do we feel him capable of passing to the higher position of ordination. As regards the churches likewise, it is not every church that is fit to call a pastor. It, too, needs to be educated up to its responsibilities. It must, for instance, be sufficiently large to be able to pay a good salary irrespective of calls upon the home funds. It must have within it a goodly number of men of sterling worth. It must be manifestly of a zealous and earnest character, able to do aggressive work as well as to look after its own interests.

Given such a church and such a man, then we are only too glad to do what we can to bring about such a desirable state of things. As to Chiang-Chiu, it had been a subject of discussion, both among us foreign missionaries and in the church itself, whether the time was not ripe for the church to give a call; and the transfer of Mr. Ross to Huian and of Mr. Joseland to Chiang-Chiu, and of the preacher to Amoy, to teach our middle school, provided just the opportunity needed.

It so happened that one of our pastors (Tan Tian Ku by name, who had been at a neighbouring church, Pholam) had resigned within the last year or so through temporary ill-health. He had rested for some months from active work, with the result that he was again open to a call. As he is and has been a man of tried excellence, well beloved by his own people, and indeed by all who know him, it was to him the call was given, and, after being laid before God in earnest prayer, at length accepted.

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Yesterday, therefore, Sunday, March 8th, 1891, special services were held in the chapel to induct him as the first pastor of the Chiang-Chiu Church.

We had large attendances at both services, the morning being occupied with the usual statements from the church as to its motives in giving a call, and the pastor's reasons for accepting, with the charge to the pastor, given by Dr. L. Kip (one of our American Presbyterian brethren, whose Mission also has a church in the city with its own native pastor), and with the charge to the people by the Rev. J. Macgowan. A number of other native pastors from Amoy and Huian also took part. In the afternoon we had a Communion service, with an address which I conducted as the resident Chiang-Chiu missionary. I might add that on the previous Friday we had a prayer meeting, with a view to preparing the hearts of the people for the service, by imploring the Divine blessing upon the new relationship to be begun on the Sunday. All the meetings were characterised by great earnestness and devoutness, and we all felt that God was in our midst, and that His sanction and benediction had undoubtedly been given to the events of the day.

We trust, therefore, that by the grace of God a new era of great prosperity and growth has been entered upon by this church, and that under its new pastor it may increase in power and usefulness.

Visit to Hwang P'i.

ON Tuesday, March 24th, Dr. Griffith John and I left Hankow in a small boat, just large enough to squeeze in ourselves, a native assistant, and two coolies with baggage, to visit the district city of Hwang P'i. This city is about twenty-five miles distant from Hankow, and our object in visiting it on this occasion was to take formal possession of a house which the Mission rented there at the end of last year. With a strong breeze and the tide in our favour our little craft sped along merrily, and by midday we had reached a place, about halfway to

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our destination, whence the rest of the journey would have to be done on foot. Our path lay across a sandy plain, which is very sparsely inhabited, as in the summer it is always flooded; but the people of the few villages through which we passed received us well, and, to our surprise, we missed some of those greetings that are only too familiar to our ears. As we drew near to the city, villages became more frequent, and word having gone forth that foreigners were on the road, the folk had turned out *en masse* to have a look at us. It was to me a new experience to be allowed to pass throng after throng of eager sightseers in perfect silence; only once did we hear the polite "foreign devil," and that was a remark made by one man to another. How different was this reception from that accorded to my honoured colleague and Dr. Mackenzie on their first visit to the adjoining district of Hsiao Kan! Before we had reached our journey's end the sun had set, and the messenger, who had been sent on to give notice of our advent, not having returned, we sat down on our baggage outside the city walls, waiting in the moonlight for his coming. So long a time has elapsed since this city was last visited by any member of the Mission, that we were somewhat anxious as to the kind of treatment in store for us. Not that we dreaded personal danger, but we knew that a riot and ill-feeling on the part of the people would certainly throw back the work, which we long to see making rapid headway. Our messenger by and by returned, bringing with him the good brother who takes charge of the house, and as they both assured us that there was no fear of any disturbance we followed them through alleys and byways, until at last, with no further trouble than a few ill-aimed stones and a few vile curses, we reached the house. Soon all was quiet, and after a meal and prayers we retired to our "plank" beds, very thankful for the prospect of undisturbed slumbers.

The house is very well suited for our present requirements, but nothing short of *buying* is safe in places away from the ports, and we hope as soon as possible to be able to purchase a good house, so that we may not be dependent for our stay in Hwang P'i on the will of a landlord.

Wednesday we spent chiefly on the streets, accompanied by several "watchdogs," as the folk, in fun, called them—viz., four or five runners, courteously sent by the District Magistrate to attend us, and to inspire the unruly with awe. The people in the city were, on the whole, as quiet as those in the country, and both on Wednesday and on Thursday morning bought our books and listened to our preaching. The life and character of our native brother who takes care of the house have already impressed some of the neighbours with his goodness and sincerity.

We left on Thursday to visit the family home of this good brother, who went along with us. Our walk was very different from that of two days before. The scenery was, indeed, the best I have yet seen on the Hankow side of the River Yangtse, except that in the neighbourhood of Yin-San.

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This side of Hwang-P'i is much more thickly populated, and there is a fine route for work from the city to our station at Yuen Kia Hang. On this route we pass the village which was our destination on this occasion, where we already have a root, and several are almost on the threshold of the Kingdom.

We returned to Hankow full of gratitude to God for the blessing vouchsafed to us on this encouraging journey, and from all we have seen we look forward confidently to a day, not far distant, when there will be a strong church in the district of Hwang P'i. I hope that with our constantly increasing country work we shall be able soon to get a comfortable little houseboat for the Mission, in which we could study, &c., as we went about, and so save much valuable time that is, at present, simply wasted.

ARTHUR BONSEY.

Bound by a Curse.

Writing of his work at Chung King, in the Sz-chuen province of China, the Rev. J. Wallace Wilson says :—

"The second obstacle of which I spoke is the prevalence of opium-smoking. This district may be called the home of the drug, and alas! there is no lack of evidence of the fearful extent to which it is used, and the baneful effect upon the people. I cannot obtain accurate statistics, but I fear that not less than 65 per cent. of the adult population are addicted to the habit; while it is also sadly true that many boys of comparatively tender age are likewise given to smoking. There are in the city of Chung King alone between 7,000 and 8,000 registered opium dens. I question if the same thing can be said of any other city of similar size in this Empire. Of course, the effect of it all is only too apparent in the physical appearance of the people, and still more in the painful poverty and distress that abound everywhere. More than half of the people we see in our chapels and in our guest-room are smokers, and it has been my sad duty to advise several (while helping others) to give up the habit in proof of their sincerity in coming about us as professed inquirers. Alas! we seldom see such people again. Verily, they are bound by a curse.

"But your hands are full of work for the Annual Meeting, and I must not bore you further. We pray that the gathering in May may be a great success.

"I wish I could say my wife was well. She still carries her burden of sorrow, and will do so for many a day."

Yün Mung.

"The Yün Mung house and chapel are now being put to good use. At the China New Year, Dr. John, Dr. Gillison, and myself, with several native brethren of standing, were there for two or three days, and had crowded congregations and very encouraging times. Mr. Wei, now of

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Tu-Ku-Wan, formerly of Hiao-Kan city, goes to Yün Mung once a week for a day or two, and I doubt not that ere long we shall see some good results there. In Hankow and district work is developing very rapidly. Yesterday eighteen candidates were baptized, mostly adults. Four men who were baptized as children were admitted to full communion.

"C. G. SPARHAM."

Items from Madagascar.

"The Congregational Union Meetings just held were very encouraging. The attendance at the Wednesday sermon was larger than I remember to have seen, and the large Thursday meeting was of an earnest, practical character well calculated to inspire all workers, both natives and foreigners, with new vigour and hope. The leading feature was a very powerful and searching address, by Mr. Baron, to all Christian workers. This address took an hour and a quarter in delivery, and yet so full of interest and force was it, that the people would willingly have listened longer. We also had a most enthusiastic missionary speech from our old friend Ramaka, who, during the four years he has been Governor at Antomboka, near the French settlement at Diego Suarez, has not forgotten that he is a servant of Christ, but has done genuine missionary work among the heathen population around. The missionary spirit was so strong that, in order to place the finances in a more satisfactory condition, a collection was taken at the close of the meeting, hats being used as collecting-boxes; a sum of 48 dols. was raised on the spot, and additional congregational collections were promised.

"W. E. COUSINS."

"I am greatly encouraged by the present condition of the Normal School. There are 338 scholars on the register, and the average attendance last week was 301. This is higher than at any previous period of the Normal School's history.

"J. RICHARDSON."

"The Light at the Cape of Good Hope."

On opening the June number of the *Missionary Review of the World*, one observes with pleasure quite a new feature, in the form of an illustration of the Huguenot Seminary at Wellington. Hitting upon the following "prospectus," one instinctively continues reading, and is rewarded by an article in Dr. Pierson's brightest style:—"We propose to draw in profile the outline of one of the most wonderful and fascinating stories of modern missions—the narrative of the foundation of the Huguenot Seminary at Wellington, Cape Colony." This educational work, which has grown to marvellous dimensions, was inaugurated by the Rev. Andrew Murray, formerly of Graaff Reinet, who has five sons now preaching in the Colony, and four daughters married to ministers. Nearly twenty years ago he

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buried two young children at his African home, and, in the words of Mrs. Murray, "their hands seemed emptied and ready for some work with which the Lord was waiting to fill them." Miss Abbie P. Ferguson, an American lady, volunteered for service as the first teacher in the Seminary. During the first term in 1874, there were forty students from fifteen to forty years of age; and Bible-reading and prayer were from the first the characteristic features of the school life, the first hour of each day being given to instruction in the Holy Word, and a half-hour in the day being reserved for the quiet of personal communion with God. Even those whom candour compelled to confess that they were unsaved could not rest content without salvation, and to a meeting called for those who felt that they were Christ's "every one in the school came." After all these years have put the confessions to a test, nearly everyone converted has remained faithful, and not a few have been filling positions of singular usefulness. Again, in 1879, nearly all the inmates of the school became disciples of Christ. The writer does not know the precise number of missionaries who have gone out from the school, but there have been hundreds of teachers. As might be expected, the saved became saviours. In 1887-8 Miss Ferguson made a famous journey of some hundreds of miles in Southern Africa, and at every stopping point but one she was the guest of "her daughters"—the young ladies who had graduated from Wellington, and gone into all that dark land to become teachers, missionaries, wives of godly men and ministers of the Gospel, and who are thus turning many a "valley of desolation" and barren waste of paganism into the Lord's garden. In 1880 eleven schools had already been established in Southern Africa, under the care of American teachers, and thirty-eight ladies had arrived to take charge of this work of education. "No words can express the blessing which has come through this period of almost twenty years to the whole of Africa, through these grand Christian schools. They are building lighthouses, not at the Cape only, but all through the southern half of the Dark Continent. We doubt whether any work ever done for God has had, from the inception, more signal tokens of His approbation and blessing."

The *Review*, from which the above is summarised, contains also articles by our friends the Rev. E. Storrow, on "The Divine and Supernatural in Foreign Missions," and by Captain Hore, on "A Wonderful Lifeboat." Indeed, the whole number is mainly given to Africa, and is unusually rich in material, from various valuable sources, upon different phases of the languages, customs, oppressions, and needs of that continent.

Australian Jottings.

From the *Victorian Independent*, May, 1891, we extract the following:—

"Our annual deputation this year includes, in addition to the Rev. Maurice Phillips and the Rev. Joseph King, the Society's Australasian

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agent, the Rev. W. R. Fletcher, M.A. It is encouraging to see one of our Australian ministers taking so deep an interest in foreign missionary operations. Mr. Fletcher has visited India twice in order to acquaint himself with the actual work which is being carried on at the mission stations, and the facts he has gleaned and the inspiration he has received will enable him to render most valuable service in connection with the effort which is being made to unite the Australian churches to face their common responsibility.

"Amongst the suggestions submitted by the agent to the South Australian Auxiliary Committee were the adoption of an annual Missionary Week such as we are inaugurating in Victoria this year, the publication of an Australasian edition of the Society's *Chronicle*, and the use of contribution envelopes. These proposals were discussed, and resolutions passed to carry them out. The Missionary Week idea was very warmly received."

Our Reconstructed Directorate.

THE first meeting of the new Board took place at the Mission House on Tuesday afternoon, May 26th, and was a meeting which will undoubtedly in years to come be looked back upon as an historical event. It is the beginning of a crisis in the Society's history. Claims so urgent that it is almost impossible to refuse them await the fiat of the Board in the immediate future, and the many offers of service now being received from earnest and well-educated Christian women only further emphasise the obligation to seek the help of ladies as Directors. The news of the reconstruction has gone the round of the mission-field, and only the day before came from one quarter the message, in reference to a certain need, "Here there is a chance for the lady Directors to vastly improve our position, and especially the ladies' work."

W. S. Gard, Esq., the outgoing Chairman, presided, and an opening prayer was offered by the Rev. Dr. Kennedy. The Rev. E. H. Jones introduced the new Directors, and the Chairman said he esteemed it a

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great privilege to have the opportunity of giving the lady members a very sincere and hearty welcome before he retired from office.

The Board then proceeded to nominations and elections by ballot for the chairmanship and deputy-chairmanship, the outcome of which was the choice of J. McLaren, Esq., to the former position, and the Rev. W. Spensley to the latter.

On the motion of S. R. Scott, Esq., seconded by the Rev. Dr. Kennedy, a hearty vote of thanks was accorded to the chairman for his diligence, constancy, courtesy and tact, he having sometimes attended meetings at the cost of physical suffering. The Chairman responded, and the retiring Deputy-Chairman (the Rev. W. Justin Evans), whose name had been coupled with that of Mr. Gard, facetiously claimed to having attended "some hundreds" of committees during the year, and to having "filled" the chair on the few occasions rendered necessary by Mr. Gard's absence.

Mr. McLaren acknowledged a vote of thanks to the auditors, proposed by Mr. J. Clapham and seconded by the Rev. T. Gilfillan; and on the proposition of A. Spicer, Esq., seconded by the Rev. A. Rowland, the Home Secretary was instructed to convey the thanks of the Directors to the Rev. Principal Edwards, D.D., for his powerful sermon, and to the speakers at the anniversary meetings. A suggestion by the seconder, that there should be an evening instead of a morning annual meeting, met with a general expression of approval.

The Foreign Secretary announced, with very great sorrow, that the mission circle had been deprived of three notable members within one week. The earliest to pass away was the Rev. G. Turner, LL.D., formerly of Samoa. "Dr. Turner was, among the South Sea missionaries, a king—one of the ablest, strongest, gentlest, wisest men we had in our South Sea missions—and the work he did in Samoa, especially in connection with the Malua Seminary, will be a permanent monument of his character and ability. He was, withal, one of the humblest and most unassuming men in the whole mission circle, and during his retirement in England he worked for Samoa with his pen until he took his last illness (influenza), though he was almost unknown by face to the churches." Mr. Thompson proceeded to say that the last news he had received from the late Rev. J. Gilmour, M.A., was exceptionally bright. "He seemed bright and hopeful. He was, with his usual impetuosity and passion, pleading with me, in one of his characteristic letters, to send out helpers to him."* Lastly, on May 23rd, died the wife of the Rev. James Kennedy, M.A.,

* Since this meeting, a characteristic communication, written on a post-card by our lamented friend, when at Tientsin on April 20th, has been received. Mr. Gilmour wrote: "Am in clover, physically and spiritually."—EDITOR.

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formerly of Benares—a missionary's wife who had done splendid service in trying times.

The Foreign Secretary read with much reluctance a letter from the Rev. S. Pearson, M.A., in which he set forth the grounds on which he had felt constrained, with deep regret, to decline the invitation of the Board to become Home Secretary. On the motion of the Rev. A. Rowland, LL.B., seconded by the Rev. W. Spensley, the Board expressed their profound regret at the decision indicated in the letter, "so beautiful and courteous in spirit."

When the Board came to appoint 100 Directors for work on the various committees, Mr. Thompson explained that there were a large number of new names on the general body of Directors. The members of the former Ladies' Committee sent to the Board (twelve in number), with six ladies from the country, had been selected for committee work.

Later on the Foreign Secretary brought up an estimate of receipts and expenditure for the current year, from which it appeared that, even before entering upon the consideration of the pressing requirements from the mission-field awaiting adjudication, the Society is already pledged to an expenditure of nearly £6,000 beyond the amount of last year's income, which would mean another deficit, "unless the new Board has the power of extracting help from the supporters of the Society greater than that which was possessed by the Board now passed away."

After tea the Foreign Secretary introduced the Rev. J. P. Southwell (who was about to leave for Central Africa), and informed the Board that he had passed through a very satisfactory course at Brecon College, with the commendation of his tutors and the approval of the Examination Committee. He was going to a mission which had drawn out the anxiety and sympathy of the Board continually from its commencement, but he would find regular work now in progress at both stations. He would journey with missionaries of other societies, and escort Miss Mawson, the intended wife of Dr. Mather. The Chairman expressed to Mr. Southwell the wish that he might fare well, and at all times realise the Master's presence. The Rev. W. Pedr Williams offered an earnest prayer, Mr. Southwell thanked the Board for having cancelled his original appointment to Canton, and reappointed him to the mission on which he had always set his heart. His fellow-students had presented him with a silk Union Jack, at the same time reminding him of the words: "England expects." "I come," said Mr. Southwell, "of an old soldier stock. The blood of soldiers runs in my veins from generations back, and with us duty is of far more importance than life. With God's help and strength I will do my duty as a soldier of Jesus Christ in Central Africa. 'Great duties are before me, and, whether crowned or crownless, when I fall it matters not, so as God's work is done.'"

The Board then separated.

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Sailor, Architect, Student, Missionary.

In introducing the Rev. J. H. Cullen, of Cheshunt College, to the Board, on Tuesday, June 9th, prior to his departure for the South Seas, the Foreign Secretary reminded the Directors that Mr. Cullen had had a very exceptional history of training for mission work. After receiving a good education he took it into his head to go to sea. "He has been a sailor, a squatter, and I don't know what besides in the South Seas and the Australian Colonies, getting no end of experience in rough life. God in His great love and grace has brought home to his heart the lessons of childhood and youth, and has brought him to know His Son as His Saviour, and made him to feel that he ought to give his life to the service of his Master and Lord." When Mr. Cullen came back from sea he was trained as an architect; since then he had studied at Cheshunt, and had been very successful in his medical classes at Edinburgh. He had been appointed to New Guinea, but was, with Mrs. Cullen, first going for nearly two years to Niué. The Chairman (J. McLaren, Esq.) spoke an impressive and affectionate farewell in the name of the Board. Mr. Cullen said he felt it would be impossible to go out to the work before him were it not for the guidance of his Heavenly Father and the prayers of his friends at home. "It seems as if the work is so overwhelming that it is impossible for any to undertake it, and yet the sense of its enormity is only a greater incentive to go out." Prayer was then offered by the Rev. S. T. Williams.

Mothers' Meetings.

It may interest ladies who conduct mothers' meetings to hear that, at two of such weekly gatherings, a missionary box stands on the table where the materials for work are sold. No one is asked to subscribe, but, once or twice in the year, the afternoon address to the mothers takes a missionary form. The different condition of their sisters in heathen lands is pictured to them, and prayer is offered on their behalf. The first time that this was done it was suggested that occasionally, if a mother had an odd farthing—which would go, like many others, to buy sweets for the children—she might put it quietly in the box, which would stand on the table. The boxes are opened annually, and sums have been found in them varying from 8s. to 17s. 6d.; and the pleasure of the women at thus being able to send a contribution all their own has been great. The value of this little scheme has not been only in the money raised; the women's hearts have been lifted from their own pressing cares to think of the needs of others, and of the privilege of obeying Christ's last command, and they have been led to pray for the missionaries. One poor old widow, living on parish pay, said she had no money, but she privately brought to the lady conducting the meeting *her one treasure*—a large Life

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of Christ, with beautiful engravings—and begged it might be sent to a lady missionary in India, that the zenana women might be taught by the pictures. The meetings spoken of are undenominational, but why should not the poor women in our Congregational mothers' meetings, who are often prevented from attending larger gatherings, be occasionally interested in the work of the London Missionary Society?

Night Work for Missions.

"They all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living." We have not for many a day observed so remarkable an indication of consecration to missions as is indicated in the following cutting from the June *Herald* of the Baptist Missionary Society, and we rejoice that our friends have such a noble supporter:—

"In connection with our recent Anniversary Services, the following letter, containing a £5 bank-note, handed to Mr. Baynes as he entered the Cannon Street Hotel on his way to the Mission Soirée, is most touching and inspiring:—"DEAR MR. BAYNES,—I am a widow needlewoman. My dear husband and two little children died early last year. My dears used to bring home the *Missionary Herald* from Sunday-school, and so I got to love the Mission, and we all together used to pray for it. Now I pray all alone for it. My husband and children are now in heaven with Jesus; I am quite sure of that. All through the year I have been trying, by doing night work, to save for the Mission. It has been hard work; but my dear girls said, 'Mother, don't forget the Mission,' and I never will; so I send you now £5, my savings all through the year by night work, and I pray the Lord will bless the money—He knows all about it. I always read the *Herald*, and so did my dear husband and my two dear girls now in heaven.—From a POOR WIDOW NEEDLEWOMAN.'"

Major Thomas Skinner, C.M.G., on Missionaries.

"The effect of education, and the extraordinary social progress which has within my knowledge and persons observation taken place in Ceylon, ought to encourage every well-wis of the country in their hope and expectation of its future. And let it never be forgotten that *much*, very much of that progress and improvement is due to the persevering efforts of the various societies in the island. I am not intending to go into the matter at the length I should wish, but I cannot resist making a feeble record of the strong conviction I have for many years entertained of the enormous good these missionaries have been quietly and unostentatiously working out, not only amongst the natives, but among our own people.

"Most of the native gentlem who are in holy orders received their

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education from missionaries. Sir Richard Morgan and many other members of the Bench and Bar received their earliest tuition from them. Several most useful native officers, in whom I placed the same confidence as I did in my European assistants, had been the pupils of missionaries; they were entrusted by me with very large expenditure, and I am happy and thankful to say I never was disappointed in one of them.

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"I have often been much pained by hearing missionaries and mission work spoken of disparagingly by thoughtless persons, who seemed to me to adopt that course as a kind of justification for their not aiding the cause and in utter ignorance of a work, the importance of which to a whole people it is scarcely possible to exaggerate, but in respect of which these disclaimers were perfectly indifferent."—*From "Fifty Years in Ceylon."*

A Very Generous Offer.

In the *Review of Reviews* for June, Mr. W. T. Stead, its able and energetic editor and proprietor, makes a characteristic offer. With a view to meet the needs of isolated public servants of the English-speaking race, he undertakes for the next six months to deliver copies of the *Review* free to any central offices, agencies, or societies which will, on their part, undertake their free distribution. Soldiers, sailors, policemen, and keepers of lighthouses may all participate in this liberal offer; but those who head the list are "Missionaries of all denominations, Catholic or Protestant, in active service in the mission-field." We heartily thank Mr. Stead for his generous consideration, and trust that means may be devised by which many missionaries may be made to profit from his large-hearted liberality. We hope that on hearing of Mr. Stead's offer, the friends of our missionaries will avail themselves of it and arrange with the Secretaries to have copies sent out.

Monthly Prayer Meeting.

On Monday, July 6th, the usual gathering for prayer will take place in the Board Room of the Mission House, 14, Blomfield Street, E.C., from 4 to 5 p.m. The Rev. R. Wardlaw Thompson will preside and communicate recent information from the mission-fields. All friends of missions are welcome at these meetings. The presence of those specially interested in the work of the Society is earnestly desired.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances for Periodicals, and other Payments be made to the REV. EDWARD H. JONES, *Home Secretary, Mission House, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.*

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ANNOUNCEMENTS.

DEPARTURES.

The REV. J. P. SOUTHWELL and MISS MAWSON, proceeding to LAKE TANGANYIKA, Central Africa, embarked at Southampton for NATAL *en route* for QUILLIMANE, per steamer *Mexican*, May 29th.

ARRIVALS IN ENGLAND.

The REV. J. P. ASHTON, M.A., from CALCUTTA, North India, per steamer *Mirzapore* to Marseilles, thence overland, May 26th.

MISS ROWE, from HONG KONG, China, at Genoa, per steamer *Neckar*, April 21st; in London, June 1st.

BIRTHS.

ROBERTS.—February 8th, at Fianarantsoa, Betsileo Country, Madagascar, the wife of the Rev. Robert Roberts (Ambohimamboarina) of a daughter.

JONES.—May 31st, at St. Leonards, the wife of the Rev. W. Monk Jones (South India) of a son.

DEATHS.

MEECH.—April 12th, at Peking, North China, the infant daughter of the Rev. S. E. Meech.

GILMOUR.—May 21st, at Tientsin, North China, the Rev. James Gilmour, M.A., of Mongolia aged 47 years.

KENNEDY.—May 23rd, at Acton, Margaret Stephen, the wife of the Rev. James Kennedy, M.A., formerly of Benares, North India, aged 77 years.

ORDINATIONS.

On Thursday, the 21st May, MR. DAVID MORRIS REES, of Brecon College, was ordained at Pentre Congregational Church, Rhondda Valley, South Wales, as a missionary to the district of Ambohimandroso, Betsileo Province, MADAGASCAR. The Rev. L. Probert presided. Prayer was offered and an address delivered by Rev. Edward H. Jones, the Society's Home Secretary; Rev. A. S. Huckett, missionary from Madagascar, described the field of labour; Rev. Prof. Lewis asked the usual questions, to which the candidate gave suitable replies; the ordination prayer was offered by Rev. Morris Thomas, missionary from South India, and the Rev. D. Evans, of Carmarthen, delivered the charge.

In the afternoon of Thursday, May 28th, at Cheshunt College Chapel, MR. WILLIAM EVAN MCFARLANE and MR. T. FRED M. BROCKWAY, having completed their college course, received ordination—the former as a missionary to PEKING, North China;* the latter as a missionary to Ambositra, Betsileo Province, MADAGASCAR. After introductory worship, the Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the respective fields of labour. The Rev. Robert Dawson, B.A., asked the usual questions. Satisfactory replies having been given by the candidates, the ordination prayer was offered by Rev. W. J. Woods, B.A., of Clapton Park Church. In the evening of the same day the charge to the young missionaries was delivered by Rev. Principal Reynolds, D.D., and addresses were given by Rev. Dr. MacFarlane, of Bedford, and Rev. Dr. Fuller, American missionary from Turkey.

On Wednesday, June 3rd, MR. JAMES HARRIS CULLEN, of Cheshunt College, was ordained as a missionary to NEW GUINEA, in Robertson Street Congregational Church, Hastings. Afternoon worship was conducted by Rev. A. T. Saville, of Rye, and Rev. James Calvert, missionary from Fiji; and the Rev. Samuel McFarlane, LL.D., described Mr. Cullen's future field of labour. In the evening the introductory service was conducted by the Rev. A. H. Cullen, of Gloucester; Rev. R. Wardlaw Thompson asked the usual questions of the candidate, to which satisfactory replies were given; the charge was delivered by Rev. H. R. Reynolds, D.D., President of Cheshunt College; and the ordination prayer was offered by Rev. Charles New, of Hastings.

* Owing to the lamented death of the Rev. James Gilmour, Mr. McFarlane's destination has been changed to MONGOLIA.

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CONTRIBUTIONS.*

From 13th May to June 12th, 1891.

LONDON.

Legacy of the late Mr. Jno. Drayton Wyatt	100	0	0
Legacy of the late Miss Lydia Stallebrass	20	0	0
J. J. J.	5	0	0
Mr. John Lowe	5	0	0
Miss Morgan	3	3	0
A Friend, for Work in China	2	18	4
Miss A. Morgan	2	2	0
Miss M. G. Morgan	2	2	0
W. H. Cook, Esq.	1	0	0
Geo. Pitt, Esq.	1	0	0
"Mission House, A Friend"	0	12	6
Mr. Septimus J. Crosley	0	10	6
Miss Fontaine, for Female Missions	0	10	0
Blackheath Aux.	9	14	0
Brixton. Independent Church	27	5	1
Brompton. TrevorCh. Mrs. Bartlett	1	0	0
Camden Town. Park Chapel	40	3	10
City— Whitefield Tabernacle	4	16	3
Do., for Native Teacher	5	0	0
Weigh House	36	7	2
Clapham	54	13	3
Clapton, Lower	2	12	6
Crouch End. Park Chapel. Miss Edith S. Mann, for Miss Browne, Shanghai	100	0	0
Croydon. Fredk. Link, Esq.	25	0	0
Croydon, South (boxes)	10	0	10
Dulwich, West	1	12	8
Fulham	2	14	0
Hampstead— Lyndhurst Road	30	0	0
Miss Howe, for Bibles	0	10	0
Highbury Quadrant. Britannia Row, for Rev. A. S. Huckett	1	0	0
Kensington. Allen-street	1	6	2
Kent Road, Old. Marlboro' Church	0	10	0
Lewisham. Algernon-road	8	8	3
Mile End New Town. Trinity Church	3	14	2
Mill Hill	0	15	6
Norwood, Upper— Miss M. Lewer	6	2	0
General McMullin	0	5	0
Oxford Road. Gifford Hall Mission	5	5	0
Peckham. Clifton Church Missionary Band	12	0	0
Shepherd's Bush. Oaklands Church	5	0	0
Staines	3	15	6
Stepney— Meeting (for Widows' Fund)	1	5	0
Wycliffe Church	1	0	0
Stockwell. Congl. Ch.	27	5	3
Sutton	7	9	7
Sydenham. Church-in-the-Grove (ba'.)	2	1	0
Thames Ditton	2	2	0
Uxbridge. Ruislip Common Church	9	0	0
Walworth, York St.	0	7	6
Woodford	13	6	4
Woolwich. Rectory Place	0	8	0

COUNTRY.

Abingdon. For Widows' Fund	1	6	7
Ashwell	13	10	0
Bath. Aux.	40	15	2
Birmingham— Aux.	64	18	1
Mr. W. J. Williams Moseley-road Ch. (for Widows' Fund)	1	1	0
Bournemouth. Aux.	3	0	0
Bristol. Aux. (Ladies' Branch)	22	0	2
Buntingford	97	0	0
Burgess Hill. Legacy of the late Francis Kersley, Esq.	3	5	9
Burnham. Essex	150	0	0
Bury. New-road Ch. (for Widows' Fund)	1	2	0
Calow. Congl. Ch.	1	7	4
Chester-le Street	4	13	0
Chinley. Mrs. M. A. Dyson	6	14	3
Cornwall. "R." for Female Missions	0	10	0
Crewe. High Town Ch.	1	0	0
Devizes. For Widows' Fund	3	2	4
Dorking. Mrs. Drane, proceeds of sale for Mrs. Hewlett, Benares	1	10	0
East Grinstead C. H. Gatty, Esq.	8	0	0
Egham	10	10	0
Faversham— Stephen Taylor, Esq. Congl. Ch.	4	17	0
Gravesend Aux.	1	6	3
Hanley. Tabernacle	1	5	0
Haverhill. Market Hill Ch.	27	1	0
Hayling Island	7	7	8
Henley-on-Thames	2	18	11
Hertford. Rev. B. T. Hallowes, B.A.	5	2	2
Keynsham. Legacy of the late Miss Mary Ann Eastwick	9	14	0
Leeds. Aux.	581	7	11
Littlehampton. Yapton Branch	10	7	11
Liverpool. Ladies' Aux., Norwood Ch.	3	9	2
Long Buckby. Legacy of the late Miss Elizabeth Clarke	50	0	0
Luton. Congl. Ch., for Miss Leila Robinson	100	0	0
Maidstone. E. P. Dunnett, Esq.	5	0	0
Morpeth. Box	1	0	0
Newcastle-on-Tyne. Mrs. Saint	0	6	3
Newton-le-Willows. Mrs. M. Moses, for Native Agency	0	6	0
Norwich. Meachen, of Almora	1	8	3
Oxford. George-st.	17	10	0
Preston. Aux.	33	0	11
Ringwood. Legacy of the late Reginald Jennings, Esq.	0	1	0
Ryde. Mrs. Dewar, for Mrs. Hewlett, Benares	300	0	0
St. Helen's. Aux., balance	0	2	6
Scarborough. "In Memoriam"	0	0	7
Sevenoaks. Aux.	5	0	0
Sheffield— J. Wycliffe Wilson, Esq., for Leper Cottage, Madagascar	11	4	9
Do., for Industrial Sch., Madagascar	30	0	0
Southend. Aux.	1	0	0
Southport. Aux.	0	16	2
Stourbridge	75	7	8
Sussex. Aux.	1	15	7
Teignmouth. Mrs. Sharland, sen., for Female Missions	100	0	0
Tewkesbury	1	1	0
Thame. For Widows' Fund	20	2	5
Tintwistle	1	0	0
Torquay. Mrs. Borwick	8	0	8
West Bromwich. Rev. Thomas Lord	5	0	0

WALES.

Bodryn	1	7	6
Cardiff. Aux.	34	4	0
Carmarthen— District Aux.	3	10	6
English Congl. Ch.	3	4	1
Gwernogle. Welsh Ch.	1	0	0
Llandyssil. "A Friend for Missions"	100	0	0
Mountain Ash	0	19	10
Upper Bangor. English Congl. Ch.	11	18	6

SCOTLAND.

A Friend in Scotland, for extra land and building at Joynagar	10	0	0
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Dundee Churches. Amalgamated Work Party, Sale of Work for Female Missions	40	0	0
Edinburgh— "A Well-wisher," for Text-cards, &c.	1	0	0
"Nankin," for Female Medical Missions in China	5	0	0

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Falkirk. Legacy of the late Mr Robert Currer	600	15	6
Glasgow. Misses Kirkwood (half year)	1	0	0
Kirkcaldy. Annuity of the late Mr R. Philp	4	0	0
Lawrencekirk. Miss Cross	0	5	0
Newport-on-Tay. Soul-winning and Prayer Union, for Bible-woman (care of Mrs. Baylis Thomson, Neycor)	5	0	0
St Andrew's. Miss Agnes Mitchell, for China	10	0	0
Per Rev E. A Wareham.			
Dollar	21	5	9
Dumfries	14	18	7
Edinburgh	9	10	7
Glasgow	2	17	10
Keswick	1	16	0
Leverhall	0	6	6

IRELAND.

Londonderry. Anx	34	13	4
Newry. Mrs. Newell	2	0	0
Portlaw. Mrs. J. Malcolmson (box)	1	2	0

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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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AUGUST, 1891.

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LETTERS FROM MISSIONARIES, JUNE 15 TO JULY 11, 1891.

CHINA.

Rev. G. H. Bondfield, May 2, 18.
Miss Field, May 11.
Rev. W. Muirhead, May 29.
„ E. Box, June 2.
„ Dr. John, May 1, 4.
„ A. Foster, May 4.
„ C. G. Sparham (Yokohama).
„ J. W. Wilson, May 13, 18.
Dr. Davenport, May 10.
Rev. T. Bryson, April 29.
„ J. Stonehouse, April 29, May 12.
„ J. Gilmour (the late), May 8.

INDIA.

Rev. A. P. Begg, June 15.
„ W. R. Le Quesne, May 26, June 2.
„ W. G. Brockway, May 26.
„ A. Parker, June 3, 10, 17.
Mrs. Hewlett, June 4.
Rev. G. M. Bulloch, May 23.
Miss Meachen, May 30.
Rev. J. A. Lambert, May 27.
Mrs. Lambert, June 8.
Rev. J. G. Hawker, June 17.
„ W. W. Stephenson, June —.
„ F. L. Marler, May 27.
„ S. J. Long, June 16.
„ M. Phillips (Launceston), May 25.
„ J. Duthie, May 26-7.
„ I. H. Hacker, May 25 (2), June 6 (2).
Mrs. Fry, June 8.
Rev. J. Knowles, May 22.
„ A. Thompson, June 15, 18.

MADAGASCAR.

Rev. A. W. Wilson, May 21.
Mr. S. Ashwell, June 1.
Rev. R. Baron, May 18.
„ T. Brockway, May 11.
„ J. Pearce, May 12.
„ H. T. Johnson, May 9.
„ E. H. Stribling (Aden), June 7.
„ G. A. Shaw, April 25.

AFRICA.

Mr. D. Mudie, May 26, June 10.
Rev. C. Phillips, June 1.
„ B. E. Anderson, May 29.
„ T. D. Philip, June 10.
„ W. Ashton, June 12.
„ R. Price, May 26.
„ J. Brown, May 18.
„ H. Williams, May 22.
„ R. Lloyd, June 1.
„ B. Rees, May 12.
„ D. Carnegie, May 6, 19.
„ T. F. Shaw, May 1.
Dr. Wolfendale, April 24.
Mr. W. Draper, April 24.

WEST INDIES.

Rev. J. L. Green, June 3.

SOUTH SEAS.

Rev. J. J. K. Hutchin, Feb. 21, Mar. 28.
„ W. E. Clarke, May 21.
„ J. Marriott, May 22.
„ Dr. Davies, May 20.
„ J. Chalmers (Brisbane), May 14.
„ H. M. Dauncey, May 7.
„ F. W. Walker, Mar. 28.
„ C. W. Abel, April 30.
„ E. B. Savage, April 9.
„ J. King, May 25.

CONTRIBUTIONS.*

From 13th June to July 11th, 1891.

LONDON.

E. M. B.	1,100	0	0
Legacy of the late Miss Mary Gibbs	100	0	0
Do., for Widows' Fund	100	0	0
William Cooke, Esq.	100	0	0
Arthur Pye-Smith, Esq. (special)	25	0	0
Dr. J. H. Gladstone	10	10	0
A Friend	10	0	0
James Payne, Esq.	10	0	0
H. H., for Rev. I. H. Hacker's school, Neyoor	1	1	0
Miss Lucy Bennett, for Female Missions	1	0	0
T. and M. W.	0	10	6
Mrs. Thos. Bell, for Female Missions	0	10	0
R. G. H.	0	10	0
Acton	26	16	3
Balham. Young Men's Bible-class, for Evangelist, Bellary	5	0	0
Barking. Broadway	3	17	6
Battersea	4	10	0
Bayswater. Craven-hill	30	19	0
Beckenham. For Widows' Fund	5	5	0
Bow. Caxton Printing Works	0	18	0
Catford. Trinity Ch.	2	17	6
Chelsea. Markham-sq.	14	14	3
Crouch End. Park Ch., Rev. N. and Mrs Hurry	10	10	0
Croydon. George-street	4	4	0
Dulwich grove	2	14	6
Ealing	12	12	1
Enfield. Highway	1	1	0
Eltham. Mrs. Jas. Spicer, for Bible-woman	10	0	0
Gospel Oak. E. S. Baynes, Esq.	5	0	0
Hampstead. C. E. Roberts, Esq.	15	2	0
Harrow-road. Queen's-park, "W."	5	5	0
High Barnet. Miss Knight	0	5	0
Kingston - on - Thames. Eden-street	12	0	0
Malden, New	2	2	5
St. John's Wood. New College Ch., E. H. Mannering, Esq. (special subscription)	10	0	0
Shadwell. Sailors' Institute	0	18	6
Stoke Newington. Raleigh Memorial Ch.	5	8	4
Streatham Hill. Ladies' Aux.	40	0	0
Strond Green. Mount View Ch.	9	11	10
Sutton. Miss Starling	0	5	0
Tottenham. High Cross	2	2	0
Wandsworth. Aux.	10	6	4
Winchmore Hill	13	9	3
Woodford. Mrs. Dykes, for Samoa	50	0	0

COUNTRY.

A Country Minister	5	0	0
Banbury. South Bar Ch.	10	10	3
Birkenhead. Aux.	19	13	11
Birmingham. Aux., Legacy of the late Miss Maria Rathbone, of Sutton Coldfield	20	0	0
Bristol. Mrs. F. Taylor, for Female Missions	1	0	0
Blackburn. Aux.	8	14	0
Brighton— Mrs. L. Wilson	1	0	0
Clermont Ch., Preston, J. Salmon, Esq. (special)	100	0	0
Caterham. Aux.	13	18	6
Chesterfield	6	19	9
Colne	5	0	0
Cranford. Miss E. Morland	1	0	0
Devonshire. "S. B.," for Rev. I. H. Hacker's school, Neyoor	0	13	6
Great Baddow. H. W. Smithers, Esq.	1	1	0
Guildford— Aux.	25	14	6
John Thomson Renton, Esq., J.P.	100	0	0
Sale of Needlework for Zenana Mission	10	6	0
Hastings— Rev. Charles New	2	2	6
The late J. Large, Esq., further on account, sale of pictures	10	10	0
Hatfield. Park-street	3	8	10
Havant. Mr. George Cannings	0	10	6
Hawes	0	5	0
Horsham	5	6	4
Hexham	4	0	6

* For the guidance of Local Treasurers and others, we beg to announce that contributions received on or before AUGUST 12th, will be acknowledged in the SEPTEMBER Magazine.

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READY TO START. —(*See page* 231)

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THE CHRONICLE

OF THE

London Missionary Society.

SOUNDING AN ADVANCE.

BY an overwhelming majority the Board of Directors have decided to sound an advance. The Foreign Secretary, at a largely-attended meeting on June 22nd, proposed the following resolution :—

"That it is desirable that the Society should, notwithstanding the adverse balance with which the past year closed, at once proceed to provide for the pressing needs which have already been recognised by the Board, and should further, without hesitation, enter upon the enlarged openings for work presented in connection with several of the great mission-fields in which the Society is labouring. And that an attempt be made to add one hundred additional missionaries to the Society's staff before the Society's Centenary is celebrated in 1895."

Mr. Thompson supported this proposal by indicating the great and pressing needs of some of the most important missions of the Society, and the urgent and oft-repeated call for an increased number of workers, the force of which had already been admitted by the Board in various resolutions. He informed the Directors that the probable cost of sending out an additional one hundred missionaries would not be much short of £25,000 per annum, but urged that openings for increased work and evidences of pressing need should be taken

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as indications of duty, and that the Society should fearlessly face the great additional responsibility proposed, in the confidence that if God had appointed the service He would also provide the means. Other speeches followed, breathing devout solicitude for the progress of the Society, and a sense of the pre-eminent need for a solemn waiting upon God for an outpouring of His Holy Spirit to quicken the churches.

The discussion was renewed at a special meeting of the Board summoned for the purpose on July 6th. A small minority of the Directors, including two or three whose long and valuable services in the practical working of the Society entitle their views to great consideration, urged a more cautious policy, and advised that the Directors should in the first place be content to make known the need to the churches, and then to move forward as the workers and the means were provided. It became speedily evident, however, that the large majority of those present at the meeting did not hold this view, but that in their judgment a bold, forward movement was just what the churches were waiting and looking for, and that an aggressive policy must inevitably result, not only in the emancipation of the Society from its burden of debt, but in opening up possibilities of greatly extended work.

We believe that the Board's resolution will find a hearty response in many directions. It will, however, be necessary for all who are in agreement with the new policy to unite in very earnest and strenuous effort to arouse throughout the churches a deeper sense of responsibility, and to lead all to a higher standard of duty in connection with the extension of Christ's Kingdom.

Further information as to the means which are to be adopted to bring the Board's resolution effectively before the churches will be given in the course of a few weeks. In the meantime, is it too much to ask that all who are truly

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concerned that the Society should go forth to the larger work the Lord is calling it to should be frequent and fervent in prayer that the Spirit may move among the churches to prepare them worthily to respond to the Divine call?

WANTED, A HUNDRED MEN.

WANTED, a hundred men,
A hundred of the best,
From college, mart, or home,
Roused by the great behest—
"Evangelise the world."
The earnest and the brave
Will surely heed the call
Of Him who lives to save!

Wanted, a hundred men,
At the highest wage e'er given:
Noblest conquest on earth,
Star-like glory in Heaven;
Friendship sweetest and best,
With incarnate, self-giving Love;
Joy of chasing the gloom below
And brightening the light above.

Wanted, a hundred men
From churches a hundred score;
Strange if the call should fail
To bring out a hundred more;
For the debt is more than twice
What a hundred lives can pay,
And the Church of the living God
Is half awake to-day.

Wanted, a hundred men,
In the power of grace Divine,
Ready to claim the danger posts
Of the apostolic line;

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To live or die for Africa
In the ranks of Moffat's band ;
Or with Griffith John to plant life's tree
In the wastes of the Flowery Land.

Wanted, a hundred men !
What heart will not reply,
"To serve Thee abroad or at home,
Lord Jesus, here am I ;
Me and my own I lay
Devoted at Thy feet ;
Use all in Thy great cause
As wisest Love sees meet" ? J. F. B. T.

A VISIT TO TWO FORTIFIED TOWNS IN TRAVANCORE.

PULPANAPURAM AND OODAGHERRY.

BOTH these places were fortified with high granite walls of considerable thickness, in the year 1750, under the direction of General D'Lanoy. He was a soldier in the Dutch army at the time they attacked Travancore. He is supposed to have been taken prisoner, but kindly treated by the then Rajah, Vunjee Bata Vurmah, who, detecting in him signs of greatness, put him in command of a detachment, ordering him to drill and teach them the European art of war. He soon rose to great distinction.

At that time Travancore was in a very unsettled state on account of the constant wars between the petty rajahs amongst whom it was divided, each striving for the ascendancy. D'Lanoy, with his trained men, proved to be of great service to this and succeeding rajahs. They gained the ascendancy, and eventually, with the help of the English, subdued all their enemies, the last being the renowned Tippoo Sahib, of Mysore, and settled down into the small but independent kingdom of Travancore. It is ruled by a native rajah, but tributary to the British Government.

Till the beginning of this century Pulpanapuram was famous as the capital and residence of the Rajah. The palace still remains, and within the enclosures of the walls are numerous villages, paddy-fields, the court and house of the chief magistrate of the South, a large Sircar school for caste girls, &c. The surrounding mountains and large tanks give a very picturesque view to the whole.

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Oodagherry Fort was formerly occupied by the British officers of a native regiment; there was also a foundry for casting cannon balls. Parts of the walls of a church still stand, and there are tombstones, leading one to think of scenes of sorrow that a century ago took place within those walls. For instance, there is a touching inscription to two infant sons of a Captain Hughes, of the 5th Native Regiment, who died, respectively, in 1812 and 1813, aged only a few months. A railed enclosure, with stone slab and Latin inscription, mark the last resting-place of D'Lanoy.

There are traces of a second wall, also of great thickness. These fortifications comprise the whole of the Oodagherry Hill, now completely deserted except for grazing of cattle. In former years the officers found sport in the surrounding jungles. When we were there, some years ago, the shepherds were calling in their flocks at an early hour for fear of tigers.

It was in the funny little bungalow (used by travellers), situated on the top of the fort walls, I took up my abode for three days, in order to visit some pupils under the Zenana teacher, Nyanapoo.

I started early one morning in the jinricksha. We generally employ two men to draw and one to push behind. We did the six miles in a little over an hour. Cook had been sent on before with provisions, and the Bible-woman, Paripooranum, was there, with her grandson, to welcome me. Having once ascended the high wooden stairs, you are secure from all intrusion, as, with the exception of a similar flight to the cook-house close by, there is no entrance except through a gate in the wall a long way down, near which is a well where people come to draw water.

The first evening we went to the Brahmin street, close by. Passing the back of the houses, the widow of our former Brahmin teacher at Eraneel was pointed out to me in the garden. I asked her if I might visit her, but, poor thing, she replied that, though her husband had been dead two years, she was forced to keep in complete seclusion. I spoke to her a few words of comfort, and over the garden wall gave her a copy of "Glad News for Children." We then proceeded to the street. A number of women in bright cloths were drawing water at their well. Paripooranum was forced to remain at the entrance, and nothing but the hope of sowing some good seed prevented me from staying with her. Twice had she been welcomed when a woman was ill and in great trouble and she could be of assistance; but now her services were not required she was treated as unclean, and must on no account pass the barrier that kept their street holy! Such are the absurdities and elasticity of caste.

I went to that woman's house, a patient of Dr. Fry's. The women gladly listened to me as I sat in the verandah. A number of young men and boys gathered round, and I asked one to read aloud the parable of the Prodigal Son. I then spoke to them of the great love of God as there exemplified, and distributed "Glad News for Children," which were eagerly

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received. As I had not brought enough for all, I promised to come again. From there we went to the Potters' street, and had a good and attentive audience in one house. Presently a man came in and spoke in a very loud voice in praise of their gods, saying all were alike, but he quieted down as I spoke of man's need of a *Holy* Saviour, to be found alone in Christ, and advised him to study God's Word, which he said he was in the habit of doing.

That night we could hear oxen treading out the paddy in the courts of the houses below, boys shouting to keep themselves awake. They are unmuzzled, and every now and then take a mouthful of the straw. Such scenes and many others brought forcibly to mind illustrations in the Bible, such, for instance, as the gleaners in the fields, women taking their pitchers to the well, the walled cities, &c.

Next morning we went to Pulpanapuram, a mile distant. There Nyanapoo met us and took us to several houses to see her pupils. They all received me gladly, especially a woman who had learnt in our school at Travancore. She had married, and had settled here two years ago. As she could read well I sent her, and a woman who was educated in the Sircar school, a Testament each. Several women of the Chetty (merchant) caste are learning to read. One cannot but be struck with the proud indifference of the Brahmins as compared with the warm reception accorded to us by the Sudra and Chetty castes. In one house, while speaking to some women, I noticed one peeping round the doorway of a small dark room, and asked why she was there. They told me she was a widow, therefore could not come out. My heart went out to the poor woman. I told her how free the religion of Jesus made us, and taught her to say: "Jesus, God, save me a poor sinner."

In the evening the Brahmin children seemed to be on the look out for me, and ran up as soon as they saw me. I distributed more "Glad News," and then returned, as it came on to rain, conversing with people on the way. The next morning I went to two Sudra houses, heard the lessons of the women, and told them the glad news of a Saviour's love.

Some months before I visited the Sircar school for caste girls, as had been my custom with my husband, Dr. Thomson. The master then asked me to present the school with a Malayalim Bible. On sending it I wrote a note requesting him to let the scholars learn the beautiful verse (John iii. 16): "God so loved the world," &c. He wrote back acknowledging with much gratitude the Bible, but taking no notice of my request. On visiting the school this morning I was surprised to see several Government officials there. After hearing the girls sing, I turned to the master and asked if he had allowed the girls to learn the text I had marked in the Bible. To my surprise and delight I found the whole of the first class, about fourteen, could repeat it without a mistake, calling forth the astonishment of the school inspector, who said: "How well they repeat it

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off by heart;" and one remarked in a tone of surprise: "And do they learn the Bible here?" I went round to all the six or seven classes, giving to each of the eighty or more Sudra girls a copy of the "Glad News for Children," also to the officials and master, glad of the opportunity to drop some good seed, and speak a word for Jesus, though it could be but a word. I told them that beautiful text they had repeated contained the very essence of our religion and Gospel truth.

All expressed themselves very grateful for the interest shown in them, and asked me to come again. I pray that the seed sown in this three days' visit amongst those otherwise left in complete ignorance of the truths of God's goodness revealed to man through Jesus Christ may bring forth fruit to the salvation of souls and His honour.

Neyoor, April, 1891. A. M. BAYLIS-THOMSON.

A LEPER COLONY IN MADAGASCAR: SHALL IT BE OURS?

THE Rev. P. G. Peake, of Isoavina, Madagascar, in an affecting appeal to the Directors, states that from the time of his arrival in Madagascar, in 1870, he had always been aware that there were lepers in the province of Imerina, but so little was seen of them that, in common with most foreigners, he scarcely realised their existence. However, on his return last season he became painfully conscious of the serious extent of this fell disease. One of his most promising students, left under native instruction during his absence, after taking a second-class certificate when only about half through his course, showed marked indications of the disease, and was at once asked to retire from the companionship of his fellows. He had in disappointment, shame, and self-horror spent his days and nights, for fifteen months, in tears over his sad fate. He had learned the trade of tin-smith previous to his becoming a student, so he has been furnished with tools and materials, and is now working in his seclusion, but he has great difficulty in disposing of his products. Another case was that of David, a college-trained man, who had once been an evangelist in the district. On the day after Mr. Peake's arrival in Antananarivo, he received a letter from him urging him to use his influence to save him from being turned out of his little secluded home in the outskirts of the town to the east of our L.M.S. College. He failed in his endeavours to prevent this, and David was turned out of his home without compensation, and is now in the hands of a native who professes to be able to cure him. Mr. Peake, writing to the Foreign Secretary, continues thus:—

"These two cases led me to make inquiries as to the number of these poor folks, who are no longer called folks by their fellow-

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countrymen. There were four unexpectedly discovered, and I found five others connected with this station of Isoavina alone. At the next station, Andranosoa, two miles away, I found six women and two men lodged in two huts almost without walls, the eaves almost touching the ground, and the ridge pole so low as to prevent an adult from standing erect. At the very lowest estimate I find two lepers to every one of the stations in my district, of which there are sixty, making a total of 120. And these are to the living natives as dead dogs. Nothing is done for them as yet by us. There are fifteen such districts in this central province connected with our two (L.M.S. and F.F.M.A.) Protestant missions, and that gives at least 1,800 lepers, and nothing is done by us for them. The Norwegians have a leper colony in their Mission in the Betsileo province, which is found to be a great boon. The Jesuits also have a small place between here and Ambohimanga, which is the only settlement of the kind in this province. They (the Jesuits), however, cast aspersions upon the Protestants, as they are wont to do. They tell the people that we Protestants do the clean and agreeable work only, and leave the "unclean" to them. Theirs is a small concern, yet they will not receive a leper who is a Protestant unless he is willing to change his faith. David, the ex-evangelist, would have availed himself of the Jesuits' harbour of refuge, but he said: 'To change my faith is a thing I cannot swallow.' Hence he has not put himself in their hands.

"I am, therefore, under a constraint to get something done. It may appear to others a self-imposed task. Be that as it may, it is not easy, nay, it is impossible for me to lay it aside. I am impelled to take steps to put the matter through. The F.F.M.A. Medical Mission, having heard of the suggestion, volunteered to insert an appeal for funds in their annual report, which has already reached home, and I feel the time has come to put the matter before you. I don't know how such a subject is looked at by the Board and friends of the Mission at home, though I am assured that it is probable that you and our Directors will not withhold your hearty support when it is shown that so desirable a work can be feasibly carried out. Should it appear to some that to give a helping hand to the formation of a leper colony and giving shelter to such living dead is not the work of the Society, could not the matter be put before the friends of the Mission in the publications of the Society, and the opportunity of assisting be afforded those who are willing to send special contributions for this purpose? As to such an enterprise not being direct mission work, it can soon be proved to the contrary when it is remembered that these poor creatures are shut out of all opportunities of hearing the Gospel or receiving any instruction, though needing it more than any. Again, being scattered over the country in threes and fours, they have no chance of forming a congregation to themselves. A colony would bring them together and be the means of evangelising them, and would also greatly assist their bodily needs.

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"I propose to begin in a very modest and moderate way by building twenty-four cottages, a small hospital, and small chapel. Five persons to each cottage would secure shelter for 120 lepers. These cottages, chapel, and hospital will not exceed £10 each, a maximum total of £260. I hope the Society and friends in England will send me that sum for so excellent a purpose.

"I have asked the native Government for a site for the erection of a leper village or colony, and I have every confidence that they will make a liberal grant of land for the purpose. Besides the grant of land, it is absolutely necessary to obtain Government support, as the people in any neighbourhood of a proposed site would object to what they would consider a public nuisance and prevent its establishment.

"For the support in food, clothing, and other necessaries all capable residents in the colony would be expected to do what they were able in their own line. The friends and relations of some would contribute in money or food or both. Those who could handle the spade or needle would do their part. Men like David, the ex-evangelist, and our young ex-student, would have their share of work in school and congregation ministrations, or acting as overseers, &c. Some could tend sheep and cattle, while others could rear and keep poultry, &c. But beyond this there would be large supplements required in food and clothing, &c.; and for this I depend on bringing into action the dormant liberality of the native Christian congregations. I am sure they would respond to the call and sustain the work when once fairly put before them. And, further, I believe it will prove a very great blessing to them."

In the present condition of the Society's funds, the Directors, while sympathising with the scheme, are very unwilling to undertake such a liability. They therefore think it advisable to make known these special needs to the friends of the Society, with a view to obtaining, if possible, special contributions in support of Mr. Peake's proposal.

AN ARAB FRIEND IN CENTRAL AFRICA.

WHEN our missionaries first went to Ujiji in 1878, they met with great opposition and even danger from the community of Orientals and half-castes there called "Arabs"; but, after years of consistent Christian action, many of them became convinced that the missionaries were neither spies nor trade rivals, and showed them the better side of their character.

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WOMEN OF MOHAMMED'S HOUSEHOLD.

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Amongst these were Tippu Tib and Mohammed bin Alfan; the latter, because living at Ujiji, becoming more acquainted with our missionaries. Mohammed is a man of good education and considerable enterprise. He alone, on one occasion, helped a half-caste citizen (or Mswahili) to escape from Ujiji when his life was threatened by the other Arabs as being a wizard; and again, during the recent disturbances, he was almost alone in perceiving that our missionaries had nothing to do with those affairs that were generally

BARGAINING FOR LARGE TUSKS.

regarded as encroachments of the white men, and, like Obadiah, aided and supplied them when threatened with serious trouble by the more ignorant of the Ujiji community.

One of our pictures represents the white man in a new phase in connection with these Arabs, many of whom are extremely jealous of any such entering their trade preserves; but we may suppose by the incident represented that Mohammed has the foresight to see that his trade may be increased by aid of the European ivory buyer.

The other picture represents the women of Mohammed's house-

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hold—some of them, no doubt, his wives, all, doubtless, his property—either "born in his house or bought with his money."

To appreciate what there is of happiness and naturalness in a state of things which, judged by our standards, seems altogether unhappy and wrong, we must remember that this picture represents just such a state of society as existed in the days of Abraham, Isaac, and Jacob.

E. C. H.

MEDICAL MISSION, CHUNG KING.

THE Medical Mission in connection with this station was opened on Monday, March 2nd, 1891. The drugs arrived in Shanghai on October 28th, but it was not until February 18th that they were delivered here.

It so happened that the day we opened was the day on which the offices of the Imperial Maritime Customs were opened by the Tao Tai. The thought came into my mind: Which is to bring the greatest good to Chung King—four of us, two natives and two foreigners, meeting together in prayer to begin our little work, or this high official and his retinue instituting this new advance in trade for Western China?

Our dispensary lies immediately behind our street preaching-chapel, and we have been able to arrange it so that the patients enter and leave by different doors. They first wait in the chapel, the door of which opens out into the street; then they come into the surgery to be seen; they then get their medicine in the dispensary next door, and leave the premises through the front court. We are a little irregular just now, as the people do not know our time or ways, nor do they bring utensils for medicine. The native doctors mostly give dry medicines, to be taken in huge boluses, and our few drops of strong tinctures seem to them rather ridiculous: and the consequence is, they drink about twice as much as they should at first.

We begin seeing the patients after lunch. When the heat comes on we shall probably choose the morning. The women come to their guest-room, and, as they wish to get home to prepare their "rice" about three o'clock, they are seen first. Meanwhile the men are quietly seated in the chapel, with closed doors, hearing the Gospel.

On our opening day twenty-five patients visited us; and though on a wet day we have had as few as eight, yet now, every Monday, Wednesday, and Friday (the days we open), we get thirty to forty. Curiously enough, my first patient was a priest, suffering from rheumatism. Coming under pretence to see the doctor, all sorts of people present themselves. These mostly have a cough which is troublesome at night! One of the large

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triennial examinations for the B.A. has just been held. Some 15,000 to 20,000 students came into the city, and a few honoured us with their presence. "What can this fellow know about me?" said one, "he never even felt my pulse." Another asked me to treat his eyes, which were inflamed. I applied a lotion, with a paint brush, to one eye, and was about to treat the other similarly, when up he jumped, saying: "This eye is *quite* well. I wish to have one good eye to enter the examination with!" I was much amused, too, by a man, for whom I had extracted a tooth, appealing to me to cure the pain resulting from its extraction.

During March (our first month) we saw 229 new cases, 330 visits being paid to the dispensary, so that we have made a good start. What we rejoice in, too, is that we have a room with five beds, to admit operation cases. Some old Sunday-school friends in Seven Dials sent me out a few pounds, and I have devoted it to fitting up a mud-floored room and loft over it. One naturally fears a little the first operating under chloroform, because you feel so much depends on it among these foreigner-hating people. At present we have three patients in—all doing well—and it is from this part of our medical work we look for greatest results.

I am helped by Mr. Li, who came from Hankow with me after having done a little work there; and I have taken one of our schoolboys to teach him to be my future house-surgeon, perhaps. Chinese character came out beautifully in a coolie I engaged to carry water, &c. He was guaranteed as honest by one of our church members, and I made a special point of this, so many little things being about in one's dispensary. One day, however, I pounced down on him suddenly to do something, when from up his sleeve slips down one of my medicine bottles. I don't know who looked most surprised, but my dispensary has seen him no more. Then, of course, there are the opium cases. In *the* opium-growing district, in a city with 7,000 registered opium shops, one expects many cases to treat. At present we do not take in smokers to break off the habit, having but one room.

Among many poisoning cases outside two struck me very much. One, a young girl of fifteen, who died from the effects of eating about one-fifth of an ounce. It was taken because people had been talking about her. Another, an old woman of sixty-six, who took the drug to cure her cough. Most of my patients have been women, and the apparent cause trivial. Fortunately, they swallow the drug in the form of a powder, so that it does not quickly enter the system. I say fortunately, for we are mostly called in very late, and but for this we should in most cases be able to do but little. What strikes one so is the callousness and indifference usually shown by friends and relatives standing viewing the methods of procedure. They are mostly anxious because the suicide would probably land them in monetary difficulties with relations.

In most of the cases I have had but little thanks for my two to three hours' work in their smelling, crowded, mud-floor rooms. Still, one feels

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that the object of the work is not to gain men's thanks, encouraging though that may be. We seek that we may bring honour and glory to His name, and I feel that these means bring us into contact with many outside people who never hear the Gospel, but thus see some of its effects.

This is the little work we have started, and these the means we are using. We feel confident that, if we are faithful, God will crown it with His richest blessing; and we ask you to join us in our prayers that this huge, crowded city may bless the day on which this Medical Mission was opened.

CECIL J. DAVENPORT.

JOYFUL TIDINGS FROM ANTANANARIVO.

ALL who have intelligently followed the recent history of the Madagascar Mission will be rejoiced to read the following communication from the Rev. R. Baron. It is but one of many letters of like character that have reached England. Three years ago it was our happiness to record a similar movement among young people in the Betsileo province. This time the tidings are from Antananarivo, the capital, where influences inimical to spiritual religion have been growingly powerful. Hence the abounding joy of the missionaries :—

Antananarivo,

May 18th, 1891.

DEAR MR. THOMPSON,—The blessing has come. Praise the Lord! The only object of my writing to you by the present mail is to inform you of an extremely interesting and wonderfully successful series of meetings that have just been held in the churches of Ampamarinana and Amparibe. Mr. Peill presided at all the meetings, and stirring addresses were given by various members of our own and the Friends' Missions. The meetings (always preceded by gatherings for prayer) were held every afternoon from Monday to Saturday, but on the last day there was in addition a morning meeting. Every morning also, from Monday till Friday, Mr. Peill gave a special address to one or other of the chief schools in the capital. I am afraid it will be impossible for me to describe to you at all adequately the blessed results that have flowed from these gatherings, or to tell you of the joy of our hearts at what our eyes have seen and our ears have heard. There has, indeed, been an abundant outpouring of the Holy Spirit, and even those of us who have been twenty years or more in the island have never seen anything to be at all compared to what we

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have witnessed during the past week. Indeed, some of us had almost got to be hopeless of ever seeing anything at all of the kind; and now we can scarcely contain ourselves or sleep for joy. The meetings, I ought to say, were specially intended for the young men and young women of Antananarivo, and more particularly for those connected with our higher schools; and large numbers of them (it is impossible to say how many) have been brought to a decision for Christ. Those who had been impressed were invited to stay after the meetings to receive help and counsel either from the missionaries or from native Christians. A goodly number took the opportunity, whilst others came to us afterwards in private, and it was perfectly delightful to see the bright happy faces of those who had found Christ. On the Saturday afternoon we had what may be called an experience meeting, and many young men came forward to relate the stories of their conversion. It was perfectly delightful; the eyes of many of us were filled with tears of joy again and again. Towards the close of the meeting (there were probably six or eight hundred people present) those who could conscientiously say they were Christians, and who intended by God's help to live Christian lives, were asked to stand up, and about a hundred (some say about a hundred and fifty) stood up there and then. Afterwards, those who desired to become Christians, and who wished to be prayed for, were asked to stand up, to which about fifty responded.

The movement has already, to some extent, had its influence upon the city churches, and we trust and pray that the influence may extend und deepen. Yesterday afternoon we had a very interesting meeting at Amparibe. It was left entirely open; a few offered prayer, others gave an account of their conversion, while others again related something of their Christian experience; but especially touching and delightful was it to hear one young woman speak in gentle but impressive tones of "the sweetness of the love of Christ." Among other things she said: "I know nothing, nothing so sweet as that." After the meeting I was followed by a young man who said he wished to speak with me at home. He came along at once. I asked him into my study, shut the door, and saw that he was in great trouble. His first words were: "Let us have a little prayer." We knelt down, when he offered a short, but very earnest prayer. "Now," said he, his eyes suffused with tears, "I have come to confess a great sin and to make reparation. I have been a Christian for the last two or three years, and God has long ago forgiven me, but the matter, neverthless, is still on my conscience, and I cannot find the peace I desire until I make full confession to you and seek your forgiveness. The sin, however," he continued, "was not committed against you, but against Mr. Matthews. Four or five years ago, when I was at the Normal School, during the time that Mr. Richardson was in England, and Mr. Matthews had charge of the school, I one day had an opportunity of stealing some money out of a box kept in the school-room, and I abstracted about eight shillings, and now I

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have come to restore it. If I could I would do like Zacchæus, restore it fourfold, but I haven't got the money; however, I can restore it twofold, and here, therefore, are sixteen shillings." I took the money, and said: "I am quite sure I can speak for Mr. Matthews, and in his name I forgive you. And now," I said, "do you feel comforted?" "Yes," he said, and thanked me. "Now," said I, "I know you are a poor lad, and I am quite sure you have been sufficiently punished in your conscience, so let me make you a present of these sixteen shillings (four dollars)." I had, however, some difficulty in pressing him to take them. Possibly it might have been wiser to have kept two of the dollars, but my pity for the poor lad compelled me to hand him back the money. Then we knelt again in prayer, and I asked God to strengthen us in all righteousness, and to preserve us both in His love and fear.

You will probably be hearing of other cheering incidents from some other of the missionaries, as many such have occurred during the past week; how, for instance, one young man had been converted by reading something in a *Herald of Mercy* (for he could read English), which he had by chance come across; how another had been brought to decision whilst passing a church when the congregation were singing a certain verse of a well-known hymn, which verse, strange to say, had been left out of the most recent edition of the hymn-book as being not specially edifying!

This afternoon (Monday) we are to have a meeting of Christians only in the Ambohijatovo school-room, when practical hints and encouragements will be given to those who are still babes in Christ, for we strongly feel the necessity of doing something to bind these young Christians more closely to Christ, to each other, and to the churches.

We ask you all specially to remember us and the converts and churches here in Madagascar at the present time, that this good work may continue to grow, and spread, and deepen not only in the capital, but also in the country round about.

With kindest regards, I remain,

Yours very truly,

Rev. R. W. Thompson. R. BARON.

P.S.—Since writing the above the meeting of Christians has been held, those only who had given themselves to the Lord having been invited to the meeting. It was a truly impressive sight. Hundreds of young men and young women were there, all rejoicing in the Saviour. Many of them were deeply affected, especially during the singing of the hymns. There were probably about six hundred present, all of whom, with few exceptions, were young people. By the way, I am told the estimate I give of those present at the other meetings ("six or eight hundred") is too low, and that a thousand would be nearer the mark.—R. B.

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SHALL THE WORLD BE CHRIST'S?

"GO ye into all the world and preach the Gospel to every creature" and "make disciples of all the nations," is a command of Christ's which needs to be impressed upon the conscience of every believer. The demands of foreign missions are too imperative to be neglected, although many members of our churches still consider that home missions have a far greater claim upon their time, talents, and contributions. No advocate of foreign missions is insensible to the claims of Christ upon his country, and it is generally found that those who most earnestly desire the coming of Christ's Kingdom throughout the world are the most active in Christ's work at home. But it is too late in the century to seriously consider the plea for home missions to the exclusion of the foreign field. That much remains to be done is too sadly apparent; but the work that is being done is a sure sign of what will ultimately be accomplished. The whole adult population of the country could have the Gospel if they wished it. Stated broadly, the fight is against indifference rather than ignorance. Churches, chapels, and mission halls abound in every city, in every village, and in every hamlet. The various forms of Christian activity appear to be almost too numerous to be efficiently maintained. In every part of the land definite Christian work is carried on by Sunday-schools, training colleges for workers, associations for young men and women, tract societies, and mission agencies of every conceivable character. Nor is Christian benevolence content to confine itself to these objects. The position of the country as a nation is largely due to the Christian spirit of its leaders. Our civilisation is a product of our Christianity. This is seen by the character of the men who have laboured for beneficent legislation, for national education, for the establishment of schools of art and science, and for the promotion of public parks, museums, libraries, dispensaries, orphanages, sanatoriums, and asylums. The plea for home missions to the exclusion of the foreign field, as Phillips Brooks truly says, "sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse

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for not doing our work abroad ? It is shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make the plea feel how unheroic it is."

To pass now to a broad outlook on the foreign field. The prevailing religion in India, with a population of 250,000,000, is Hinduism. It has 200,000,000 adherents, and is a mixture of polytheism and pantheism. What it has done for India is revealed by the fact that not more than 11,000,000 of the people can read. In China, Japan, and Burmah, Buddhism and Confucianism have some 500,000,000 adherents—equal to the whole number of professing Christians throughout the world. Buddhism teaches the transmigration of souls. Confucianism is a system of ethics bounded by the sun : ignoring things eternal, its adherents are practically atheists. Mohammedanism claims some 150,000,000 in Arabia, Asia Minor, Turkey, and Northern Africa, and at least 200,000,000 in Central and Southern Africa are barbarians, revelling in hideous superstitions, in fetish and demon worship, in human sacrifices, cannibalism, and slavery.

The means provided by the churches for bringing the world to Christ are altogether inadequate. What should we think of an engineer who started to bore a Mont Cenis tunnel, or to form a Suez canal with a dozen men ? The question provokes a smile. But is it not a type of the method in which the Christian Church seeks to effect a spiritual work far more stupendous ? The population of the world is estimated at about 1,500,000,000, and of these one-third are nominally Christians, leaving 1,000,000,000 heathen. In other words, more than three times the population of Europe is chained to more or less gross forms of revolting superstition. There are at work in the foreign field only some 6,000 missionaries, or one to every 175,000 heathen. It is as if the spiritual activities of Birmingham, Manchester, or Leeds were confined to two pastorates in each city. In India the proportion of Christian teachers to the population is one to every 275,000, in Africa it is one to every 400,000, in China it is one to every 650,000. In the Soudan of Central Africa there are 75,000,000 of people without a single missionary !

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Our Society has decided, none too soon, to send out a hundred additional missionaries before the completion of its Centenary in 1895. The only question to be considered is this: Is the policy a sufficiently bold one? Is there no danger of the churches thinking it will require little effort, and that it will thus fail to arouse enthusiasm? Why not make an appeal for 500 missionaries in the next ten years? With the single exception of Thibet, with a population of 6,000,000, mostly Buddhists, the whole world is open to Christian teachers. Requests are being made continually for help, and the work of all our great societies should and might be doubled. In the United States 5,000 young people in training at various colleges have pledged themselves to this work, if the opportunity is provided. Shall the heart and conscience of England prove less responsive to the claims of Christ?

The question is one for the churches. Its members need to be educated in the art of systematic giving on behalf of foreign missions. Every member of a Christian church *ought* to lay aside at least one penny per week for this work. Very many do much more, but it is only too true that very many do far less. It cannot be disputed that great numbers of Christian people do not subscribe to foreign missions according to their means. Here is a startling fact for a Christian nation: The whole sum subscribed and expended on foreign missions all over the world, *from the beginning of this century*, is not equal to the amount spent in Great Britain last year in drink! How our treasury would be replenished if all followers of Christ were to give the money they spend on stimulants!

Why not commence a Prayer Union in connection with the Society? Why not "ask great things from God" and "expect great things from God"? The topic for a month might be announced in these pages from time to time. The first might be: That God would arouse the conscience of the churches on this question. When that is done, there will be no need to appeal for subscriptions. If all church members gave according to the measure of their ability, the problem would be solved. The second topic might be: "Our country for Christ," and this might be followed month after month by a remembrance of the needs of America, India, China, Africa, and all other

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countries, according to some specified plan. If something of this kind were done, it would help us to celebrate a glorious Centenary.

J. F. H.

DO NOT SAY.*

DO NOT SAY

"THE missionaries are all make-believes. They live in luxury, and do nothing."

Is it true?

And if it is true, why, there is all the more urgent need for you really good, self-denying people to come yourselves! If those who have hitherto gone forth (leaving, in many cases, fortune, and prospects, and a loving home) are only "make-believes," it is indeed time that the true ambassadors hurried forward.

DO NOT SAY

"I cannot support the present system. Missionaries ought to live like the natives, and on £25 a year."

Why ought they? And how do you know they all can?

Many people live in England on £25 a year. So, of course, you do?

DO NOT SAY

"But we are not *all* called to be missionaries."

No, apparently not! And, as far as I can see, we are not in the very least danger of thinking that we *all* are. We are much more in danger of transposing the words, and thinking "We are *all not* called to be missionaries."

DO NOT SAY

"But we cannot send *everybody* away; we must keep *some* good people at home."

Certainly we must. And, what is more, we *do*.

Seeing that out of 1,000 good people, 999 stay in our own tiny island, and one, at most, goes to the great needy countries beyond, it does not seem that we need begin to be *very* anxious just yet lest the heathen should get more than their share!

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* From "Do Not Say; or, the Church's Excuses for neglecting the Heathen." By J. Heywood Horsburgh, M.A., C.M.S. Missionary in Inland China. We cordially recommend this trenchant pamphlet to our readers. It is admirably adapted for sending to weak-kneed supporters of missions. Price 3d., or fifty copies for 10s., from the Church Missionary Society, Salisbury Square, E.C., or from Marshall Brothers, 10, Paternoster Row, E.C.

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A Remarkable Conference at Hankow.

IN April, the Hankow missionaries held a most interesting and successful conference with the native preachers and deacons. The Rev. T. M. Morris, of Ipswich, was present at the devotional "reception," and spoke a few kind and inspiring words, and altogether it was "a delightful season of waiting upon God and of fellowship with one another." After this the Conference met three or four times a day. Regular lectures were given by the Revs. Arnold Foster (on Pastoral Theology), G. Owen (on Prophecy), C. G. Sparham (on Geography), and Griffith John, D.D. (on Exegesis). One lecture was given by Dr. Gillison on Physiology, and another by Mr. Sparham on Missions in the South Sea Islands. One evening was spent over the microscope and various experiments in chemistry and natural philosophy, and three sittings were devoted to the discussion of native customs and other matters of great practical importance in their bearing on the Christian Church in China. Unfortunately the Rev. A. Bonsey was prevented by ill-health from attending more than one meeting, and this Dr. John laments as the one drawback. Dr. John himself directed the study of nine chapters of Hebrews, the twelve hours thus spent resulting in a deeper insight into the richness of God's Word. The main argument was grasped in a way which greatly delighted Dr. John, who adds: "At the close of our study, one of the brethren remarked that he felt that hitherto he had been living on milk, but that now he had got a taste of the solid food which is for full-grown men. Another said that it was a real discovery to him to find on what a solid ground of fact the Gospel rests. Another said that for the first time this portion of the New Testament had become luminous to him. It was evident that a new light had broken forth to them from the Word of God, and that they had got a new idea as to the way of finding out its hidden meaning." The three

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sittings for the discussion of native customs were full of interest. On every point the native brethren seemed to be thoroughly sound in principle and resolute in purpose, and to possess deep convictions. They expressed themselves as utterly opposed to any compromise with idolatry and superstition of every kind. As the result of conversation on the unnatural habit of foot-binding, the feet of two little girls have been set free—a good beginning. The native brethren spoke with considerable power on the Sunday; in fact, as to the speaking at Hankow, Dr. John says: "I never heard anything better." "At the close of the Conference, which lasted fourteen days, we felt deeply thankful to God for the glorious season of refreshing we had had from His presence. We felt truly thankful also for the fine band of men He has given us to be our helpers in this great and important centre. Of these seventeen men, preachers and deacons, there is not one in whose Christian character we do not feel the utmost confidence, not one who does not command our love and esteem, not one of whom we are not justly proud. The days we have spent in close association and fellowship have only deepened our respect and affection for them. They have endeared themselves to us and to each other as they never did before.

"But we feel that they need more instruction—instruction more continuous and systematic in the Word of God, and in various branches of useful knowledge. It is our intention to hold these conferences twice a year, and thus do what we can to help them on. But even this will not meet their needs, and the requirements of the work. The time is coming, and it is not far distant, when the Hankow Mission will be compelled to take into serious consideration a scheme for the thorough training of native agents. Our minds are working towards this point, and no doubt we shall reach it sooner or later. Oh, that I were only just beginning my missionary life! I have come to the close of it, and all the work seems to be still before me. Nothing has been done as compared with what remains to be done."

Distributing Famine Relief.

Writing from Tientsin, the Rev. T. Bryson reports that he and Dr. Roberts had spent the greater part of two days in distributing the money sent them as a famine relief fund, at a village twenty miles away, which they found in a worse state than any other village in which they had previously distributed relief. It was pitiful to see the weary, hopeless countenances of the emaciated women and children. "We were able to give with your money one thousand Tientsin cash (1s. 7½d.) to every adult, which, incredible as it may seem, was calculated by a Chinaman as sufficient to enable these poor famine-stricken people to live comfortably for a month." The money was distributed in the court of a Buddhist temple, where the missionaries exhorted the people to put their trust in the living God.

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Facts worth Remembering.

"I speak from my own personal experience when I say that an educational missionary has a hold upon the student and educated class which a vernacular missionary cannot get. A class that I am taking in secular subjects will listen to me far better during the Scripture lesson than one that I take in Scripture alone, even now that I am connected with the College."—*Rev. W. R. Le Quesne, Calcutta.*

Mr. Le Quesne also informs us that two native brethren have brought a most encouraging report from Joynagar. More than one hundred Mohammedan families expressed their full belief in Christ, and would at once come forward for baptism, except for certain, to them, serious obstacles, as, for instance, regarding the marriage of their daughters. But Mr. Chatterjee is persuaded that if one of them would come forward all the rest would follow, and before he left he made arrangements for a concentration of effort among these Mohammedans.

Death of Miss Graham, of Madagascar.

The mission circle at Ambositra has suffered a great loss in the somewhat sudden death of Miss Graham, on May 6th. Although not directly connected with this Society, she had served us through the agency of our District Committee in Imerina, and had latterly been maintained in her devoted labours in the Betsileo by one of our warmest lady supporters at home. She had long purposed paying the Rev. G. A. and Mrs. Shaw a visit, and set out for Ambahy, on April 28th, in a weak state of health. On reaching the house of the Rev. H. T. Johnson, at Fianarantsoa, after a very trying four days' journey, she was compelled to take to her bed; and, although Mr. and Mrs. Johnson did everything in their power for her, she passed away from utter exhaustion on the fifth day after. Our friends at Fianarantsoa and Ambositra write in great grief at her death, feeling that they have lost a faithful and earnest fellow-worker, and that the Malagasy have lost a very devoted friend, as indeed they have. The grief is universal. "I know no missionary," writes the Rev. T. Brockway, "so much beloved by the natives, and all this love was deserved." Miss Graham was buried at Fianarantsoa, in the presence of the Norwegian missionaries and those of our own Society, the French vice-resident, and the European traders.

Opening of a New Chapel at Fanjakana.

For several years past, the people in connection with the town of Fanjakana have been engaged in building a new chapel, and it had been arranged to hold the opening services on Friday, May 1st. Accom-

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panied by Miss Frédoux and my daughter, I arrived at Fanjakana on the previous Tuesday evening, and spent the Wednesday and part of the Thursday in conducting the annual examination of the children from the schools in the district. Much to the satisfaction of all, the morning of Friday was fine, and, so far as the weather was concerned, we had a magnificent day—much such a day as the brightest and best of May days in England.

The new chapel is a fairly good specimen of the present-day village chapel in Betsileo. The walls are thoroughly substantial, being four bricks thick, but the timber in the roof is too frail for so large a building, and will not, I fear, long stand the strain of our high winds and tropical storms. The inside is neatly finished off, and the accommodation is sufficient for about a thousand people. On ordinary occasions the chapel is not likely to be full, until indeed the showers of blessing for which we long come down upon the Betsileo, and they manifest a willingness to seek the Lord, which they do not show at present.

On the day of opening, the building was filled by a congregation which was of a most mixed description. There were several evangelists there—young Malagasy, who have had considerable missionary influence brought to bear upon them, and who have been educated in the L.M.S. College at Antananarivo, and who may be spoken of as the most advanced among the Malagasy in intelligence and general knowledge. There were also not a few of the rising generation of Hovas—youths who have had a fair education in some of our schools, who have a great liking for boots and fancy stockings and some article of European attire; whose vote is decidedly in favour of Christianity, but whose general condition often causes the missionary grave anxiety. There were also a limited number of the Hova female aristocracy present. These were dressed in their best—some in light blue and bright yellow and pink silk "lambas" and dresses, while one wore a skirt which I find myself unable to describe, but which Miss Frédoux says was "grass green silk, trimmed with satin frills of crimson and orange and grey; at the side was a purple rosette with a big button in the middle." The evident high estimate in which these members of the "upper ten thousand" held themselves, I fear caused a smile to play on my features as they passed near me to occupy the upper seats in the Malagasy synagogue. And then, lastly, there were very many of the poor Betsileo —some with the charms, of which they think so much, on their neck, feet, and wrist, or tied in their hair, and one here and another there with only a small rush mat for clothing. As I sat looking at these, their gross ignorance and intense spiritual darkness made me inwardly sigh and weep. For once again the poor and the rich met together, and the comparatively enlightened and the utterly ignorant were gathered within the same building. Outwardly there was much difference in the appearance of the people who made up the vast congregation, but it may be that not so

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much inward difference was visible to Him who looks not at the outward appearance, but at the heart of all.

Upon the whole, we were glad and thankful for what we saw and heard that day at Fanjakana. I have often been heavy at heart about the Lord's work there. The soil of Fanjakana seems peculiarly unfavourable to the growth of the Gospel. It is over twenty years since the Gospel was first introduced there. The Rev. T. C. Price lived in Fanjakana, and laboured faithfully there for several years; other missionaries have visited the place; native evangelists, preachers, and teachers have worked there; but notwithstanding all that has been done very few clusters of ripe fruit are visible, and the inhabitants in whom I have confidence that they are really born again, and are new creatures in Christ, are few indeed. The time to favour Fanjakana will yet come. This must be our hope, and for this we must pray.

The Tonic Sol-fa Jubilee.

The subjoined resolution, recently passed by the Imerina District Committee of this Society's Madagascar missionaries, explains itself:—

"That the Imerina District Committee of the London Missionary Society, having under its care in the central province of Imerina about 900 congregations, with nearly a quarter of a million of adherents, together with nearly 1,000 day schools and 60,000 scholars, hereby joins the friends in England who will in July of the present year be celebrating the Jubilee of the Tonic Sol-fa notation of teaching music. For about twenty-five years Sol-fa has been taught by the missionaries of the London Missionary Society in the Society's College, in the Normal and higher schools of the capital, and in numerous schools throughout the central provinces of Imerina, Betsileo, and Antsihanaka, and also on the east coast of the island. It is no exaggeration to say that thousands of the children and youths are learning the notation daily in the London Missionary Society's schools; numerous choirs are also using it, and it has, moreover, been adopted by the Norwegian Missionary Society. The modulators and books sent by this Committee to the Jubilee Celebration will show, more clearly than any resolution, the position the notation has gained in Madagascar; it is, in fact, the only musical notation in general use throughout the island."

At Work at Farafangana.

In a private letter to a friend at Walthamstow the Rev. G. A. Shaw thus describes his work on the south-east coast of Madagascar:—

"A great deal of attention we have given, naturally, to the education of the young, and it is here we find our best working material: minds ready to be influenced, hearts not seared by the superstitions of their forefathers, and whose affection can easily be won. We began with a small school here

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in the town. This has gradually grown till we now have over 200 in daily attendance. And the influence has spread over that part of the district in which we are becoming better known, and one and another village has been induced, sometimes after much persuasion, to put up a building to serve for schoolroom and chapel, and to send their children to be taught until now we have between 50 and 60 schools and over 4,000 scholars in attendance, and of these some 700 odd can read in the New Testament. Our chapels, too, are well attended, when we have a preacher to send to them, or when I go, which I have been doing very frequently, and, although there is none of the quiet decorum of an English congregation, yet there is a fair amount of attention. Last Sunday, for instance, I preached here in the town, and the chapel was so crammed that we had to conduct another service for those outside and some from inside to leave room for the remainder. Mrs. Shaw and our female evangelist took this overflow meeting, which, by a little contrivance, we managed to make consist of women only, and the novelty certainly made an impression, and we believe did much good. We pray that the Father will bless all these efforts. You see, here, we are bound by no forms, we have no set form of service. Sometimes I take a large Scripture picture, and mount this on the front of the platform, using it to illustrate what I want to teach. Sometimes, after reading, singing, and prayer, I teach a few verses of Scripture, explaining them and forcing home the lessons inculcated by the verses. Sometimes, after a few words, I teach a new hymn and tune; and so we give as much variety as possible. Only one thing has got to be quite a stated portion of each morning service: all repeat after me the Ten Commandments, and I am beginning to use the Lord's Prayer, said by all. We have 500 or 600 present at our service here, and, generally speaking, the greatest possible attention. But, oh! the babies. I don't think in all my experience I ever saw such a place for babies as this. I think on Sunday every other woman has a baby in arms, and sometimes the noise would quite put to silence a nervous minister straight from England. But unless they are very bad I put up with them, for without them we can't get the mothers, and so of the lesser of the two evils I think the choice falls on the presence of the noisy ones. But some of these hot days—for we have been having a very hot season (therm. at 97° in the shade)—it has seemed almost insupportable. Yet good is being done by these services, not all seen, but still seen with God's blessing. A little while ago a man, a kind of chief, got up after the sermon and said, "If you please, I have something to say" (there were no deacons to make him sit down and be quiet and orderly). "I want you and all here to understand that I believe what we are being taught is true, and I want to go on, *go on*; and I am willing to do anything that will help on this teaching. If I can do nothing else, I can mind the door. And I tell you all that I mean this, and, that you may know I mean it, I tell you this: you know I have two wives; well, from this moment I have only one. I will

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keep the first, who is, according to this teaching, my true wife; and you may know from this that I am in earnest." The man is now one of the catechumens, and is learning in a class of thirteen more the rudiments of our grand old faith, which I trust he will grasp in all its grandeur."

A Missionary's "Parish."

The Rev. D. Carnegie has lately taken a trip through what he calls his "large parish," in Matebeleland, South Africa. "During that trip," says he, "there were some hopeful signs of encouragement, my presence was welcomed by many, others expressed great pleasure and interest in the Gospel of Christ, and not a few urged me to return again soon to tell them more about Jesus Christ and His good words." Two strange incidents we will leave Mr. Carnegie to tell in his own words: —

"One man was so glad at having heard the Gospel that he thought it incumbent to give me a present of some kind or other, and, strange to say, he asked me to take an old, greasy, tattered, filthy, wild animal skin of a waistcoat. It was the only thing he possessed, and he wished me to take it. I assured him that I came not for his things, but that I brought him the Word of God, and exhorted him further to hold fast to Christ, which was God's present to him, to me, and to everybody.

"I was much amused at the people at Endinaneni. I had a small magnet with me. I showed them it and its power of attraction by holding it up in front of them with a needle attached to it. They looked with open mouths in amazement at this. They shouted, clapped their hands, and exclaimed: 'Ha! Ha!! What sort of iron is this? Has it teeth? How can it hold the needle? What makes it bite? Well, well! this is too much of a joke altogether!' And so they went on talking, laughing, and wondering at my magnet. At last one fellow suggested that there must be witchcraft in that iron, and, on hearing this, I thought it was time to put it away, which I did."

"Eight Miles through the Pouring Rain."

The Rev. A. E. Hunt has recently established a branch of the Christian Endeavour Society in Matautu, Samoa, which now numbers over thirty members. Its popularity may be gathered from the fact that one young girl, who had been a member in Malua, walked eight miles through the pouring rain to be present at the opening meeting. Several live from five to eight miles away, but are most regular in their attendances. Two members (husband and wife) were to leave during the following week for Upolu, *en route* to New Guinea. "We held a valedictory service for them, and commended them to the care of Him on whose business they were going. It was an affecting parting, and many were sobbing, even the

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strongest were moved. I am sure they will go to their field of labour the stronger for knowing that the 'Brotherhood of the Covenant' in Samoa is bearing them up in their prayers."

Mr. Hunt has inaugurated another excellent work, in respect of which his desires are at present, like those of so many other workers, greater than his financial capabilities. He says :—

"I spoke in my last letter of the great desire of the pastors and people here for a Boys' Boarding school, to prepare for Malua. You will be glad to hear that I have been able to accede to their wishes. I have had the use of a piece of land offered to me for the school for as long as I require it, the only payment being an occasional present. I have had three houses put up by the natives themselves, and have now a school of forty-one young fellows besides our own household. The school was commenced on April 1st. The boys are provided with food by the different villages, and they provide their own school materials. They are, therefore, no burden to the Society. My only difficulty is the schoolroom, which wants enlarging badly. We are very crowded now, and I have had scores of applicants for admission to the school. Personally, I should like to enlarge the school and take a hundred boys."

A New Chapel—Mangaia (Hervey Islands).

Writing from his distant island station, the Rev. G. A. Harris says:—"The first day of this new year Mrs. Harris, myself and family, went to Tamarua, one of our inland villages, to open the new chapel which the people have there erected. Three years ago the old building suffered so severely from the hurricane which then visited the island that it was found necessary to rebuild the whole structure. Poverty and long-continued scarcity of food have delayed them from finishing it sooner. It is built of lime and stone, and has a thatched roof, with ornamental plaited sennit covering all the woodwork of the interior. It is both a substantial and a neat building. The two large windows in the gable ends, with coloured glass bordering the frames, give it a very picturesque appearance. All the other windows and doors having the same kind of coloured borders, add much to the cheerfulness of the chapel. As an invitation had been sent to all the congregations on the island to be present on the occasion, we found the place packed, and a large number of the natives waiting outside who could not possibly find admittance. Native teachers and deacons took part in the service, the preaching of the sermon devolving upon me. To myself, and I think to most present, the service was an exceedingly pleasant and reviving one."

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Young Men's Missionary Band.

THE closing meeting of another session of the Young Men's Missionary Band was held at the Mission House, on Friday evening, June 19th, with the President (A. J. Shepheard, Esq.) in the chair The Rev. H. J. Perkins, of Peckham, offered an opening prayer After expressing great regret at the absence of the secretary (Rev. G. Cousins), who had met with an accident which unhappily interposed in his hitherto unbroken attendance at the meetings of the Band during its four and a half years' existence, Mr. Shepheard congratulated the members upon the increase of their numbers and upon the success of the meetings of the past session. The services of members for addresses were now being sought after, and the influence of the Band had also received recognition at the founding of the Metropolitan Auxiliary Council. The Rev. J. Monro Gibson, D.D., Moderator of the Presbyterian Church in England, testified to the inspiration of such a meeting on a midsummer evening in the City of London. Those present believed in giving as well as getting, and it cheered him to think that they believed in giving the Gospel as the chief gift they had for men, and in making some personal sacrifice to that end. It was the very best thing they could do. The Son of Man came not to be ministered unto, but to minister, and He called us all to share in that work and to be partakers of His glory. The glory of life was to be attained in self-sacrifice; and in spreading the Gospel they had an ideal that would keep their lives fresh to the end and be an interest which they could carry into the next world. It was pitiable to see men, after giving exclusive attention to business, with enough to retire on, but nothing to retire to. The Rev. W. G. Lawes, of New Guinea, speaking of his earlier location on Niue, said that Captain Cook thought the people on the latter island the most savage he had met with in all his travels. When he (Mr. Lawes) left Niue in 1872, it was a Christian community, with no external vestige of heathenism. He could not speak of the same results in

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New Guinea, because the country was larger, and the period of work had been shorter; but the same kind of results were being produced. The most marvellous thing he had ever seen was a man or woman who had passed forty years of age before hearing the Gospel, becoming a humble follower of Christ, and manifesting Christian virtues. The Gospel had been mainly instrumental in effecting these changes, but it was the practice of Christianity that had the greatest influence on the native mind. The strength of the missions in the South Seas, and the hope of the New Guinea Mission, was the possession by the people of the Word of God in their own tongue. There was no lack of teachers from the South Sea Islands, but they needed men from England as captains, the teachers being men whom anyone might be proud to officer. He believed the Word of God could be faithfully rendered into the most barbarous language spoken in the human family, and he felt that by whatever route it had come, and by whatever hand it had reached us, it was in very deed the letter of our Father in heaven to his children upon earth. In conclusion, Mr. Lawes besought those who remain at home to keep the sacred fire burning. A few words were added by Dr. Eliot Curwen, Mr. Howell, the Rev. R. Wardlaw Thompson, and Dr. Hart, of Cambridge, after which Mr. W. G. Wilkins closed the meeting with prayer.

Monthly Prayer Meeting.

The first Monday in August being a Bank Holiday, the usual prayer-meeting will be omitted this month.

ANNOUNCEMENTS.

DEPARTURES.

The REV. J. H. CULLEN, MRS. CULLEN, and infant, proceeding to NIUE, South Pacific, embarked for SYDNEY, per steamer *Parramatta*, June 26th.

ARRIVALS IN ENGLAND.

The REV. E. H. STRIBLING, from SIHANAKA, Madagascar, per French steamer *Rio Grande* to Marseilles, thence overland, June 23rd.

The Rev. J. L. GREEN, from DEMERARA, per steamer *Orinoko*, at Southampton, July 2nd.

MR. THOMAS GILLISON, M.B.C.M., from HANKOW, China, *viâ* United States, per steamer *Umbria*, at Liverpool, July 5th.

BIRTH.

CARNEGIE.—May 12th, at Hope Fountain, Matebeleland, South Africa, the wife of the Rev. D. Carnegie, of a daughter.

MARRIAGES.

SPARHAM—JOHN.—May 12th, at H.B.M. Consulate, Hankow, China, by the father of the bride, Mary Beatrice Louisa, only surviving daughter of Rev. Griffith John, D.D., of Hankow, to Rev. C. G. Sparham, also of Hankow.

REES—TROW.—June 27th, at the Baptist Chapel, Newtown, Montgomery, by the Rev. L. Probert, Pentre, Rhondda, the Rev. D. Morris Rees to Lizzie S., daughter of Mr. Wm. Trow, of Newtown.

DEATHS.

GRAHAM.—May 6th, at Fianarantsoa, Betsileo Country, Madagascar, Miss Bessie Graham of Ambositra, aged 52 years.

PEILL.—June 20th, at Edinburgh, Fritz, son of the Rev. J. Peill, of Ambohimanga, Madagascar, aged 2 years and 3 months.

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SOCIETY for the SUPPRESSION of the OPIUM TRADE

BROADWAY CHAMBERS, WESTMINSTER, S.W.

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Every friend of Missions should read the following

Missionary Testimony about the Opium Trade

which the ignorance or indifference of British Christians alone enables the British Government of India to carry on, and which powerfully neutralizes their efforts to carry the Gospel of Christ to many hundreds of millions of heathens and Mohammedans in China, India, and Malaysia.

I.—By the VEN. ARTHUR E. MOULE, B.D.,

Archdeacon in Mid-China (Church Missionary Society).

IT is impossible that the question of the Indo-Chinese Opium Trade should remain where it is. Significant as the majority which followed Sir Joseph Pease into the lobby of the House of Commons may have been, yet more significant were the official utterances of the Government on the subject; yet more important is it to know that our legislators are not blind to the evils of the trade, to its precarious nature, and to the necessity for a policy of suppression, even though it be by a gradual and not a more drastic process.

But even on the comparatively low ground of fiscal considerations, the country cannot allow this long agitated and debated question to be treated now with a nice deliberation, or permit it to be shelved and laid to sleep any more. Englishmen have a right to demand that a trade which is notoriously precarious, and gradually slipping out of our hands, shall no longer be esteemed a bulwark of Indian Imperial finance; and that steps shall be taken, with such promptness and directness as are compatible with justice and the possibilities of Government, to abandon this foundation of sand, and substitute for it a more reputable and reliable source of revenue.

We are met, however, in this agitation by two or three stoutly-urged considerations, answered over and over again; but once more springing into life, and perforce to be once more laid low. We are told that Opium, when taken in moderation, is not merely harmless, but even beneficial. We reply that no Opium-smoker would venture on such an audacious assertion as that. And, further, Sir Benjamin Brodie, Sir Charles Locock, and twenty-three other leading medical men, gave it as their deliberate opinion that "those who promote the use of Opium as an article of luxury are inflicting a most serious injury on the human race; and that the individual who indulges in Opium is rendered a worse than useless member of society." And the Chinese, who surely know more about the question than these English chauvinists, universally regard the use of Opium, in any form (save as a medicine) and to any degree, as a vice, a crime, and a blot on a man's character.

Strong, and constantly increasing in strength, as is the total abstinence agitation in England, we shall find surely tens of thousands of parents who feel no anxiety or shame when sons and daughters take beer or wine in moderation. But I doubt whether you would find a single father or mother in China who could regard their children's addiction to Opium-smoking, even in a moderate degree, as anything but a cause for shame and most grave apprehension. Listen to a heathen Chinaman's dying command to his son. "Touch not Opium. If you smoke the drug, you may worship me

after my death ; you may tend and beautify my tomb ; you may perform all funeral and ancestral rites ; but I shall take no pleasure in what you do ; and calamity will overtake yourself and the family. If, on the other hand, you abhor and renounce Opium, I can well overlook and pardon negligence as to my tomb, the sacrifices, and offerings."

It is, indeed, sadly possible that Chinese moralists, weary of protesting, and abandoning the struggle in despair, may soon change, if they are not already changing, their tone ; and that they may cease to inveigh against Opium smoking as a vice. But vice it is now in any form ; and vice it will continue to be regarded where conscience and intelligence can still make their voices heard.

We are assailed once again by the assurance that Opium was never forced upon the Chinese ; nay, further, that it was not even mentioned in the negotiations after the two great wars with China ; and that the Chinese themselves deliberately declined to deal drastically with the trade. But not to dwell on the fact that a nation, humbled and broken by this very weapon, the Opium trade, was hardly likely to take steps which might set that weapon flashing again over their heads, we assert that this assurance proves too much. If Opium is harmless, and even beneficial, why were the English plenipotentiaries so reticent, cautious, and even deprecatory? If Opium be, as Messrs. Jardine and Matheson asserted in 1867, "a comfort and a benefit to the hard-working Chinese," why speak of it with bated breath? Why *not* insist on its coming into China with equal honour and privilege as those accorded to shirtings and matches? The only contention, flaunted thus in our faces, is of itself a tacit and very damaging confession : that Opium is, to say the very least, an article of very dubious benefit indeed when taken as a luxury, and that (in the words of the Report of the Special Commission of the House of Commons), "the demoralizing effects of the Opium trade were known to be incontestable and inseparable from its existence."

If we are right in these arguments, then the loud exclamation of the advocates of the trade, and the defenders of the habit, to the effect that the difficulties in the way of its abandonment are insurmountable, must be dismissed summarily, by the truism that "wrong-doing does not become virtue because of the difficulties in the way of reformation."

But all other considerations apart : admitting the arrogance, insolence, and exclusive policy of the Chinese in the past ; admitting the suicidal act of the Chinese now in growing the poppy to so vast an extent on their own soil ; admitting that others may step in and try the trade if we abjure it ; admitting the financial and political difficulties in the way of right action ; yet, is it not a fact—dismal, depressing, and well-nigh distracting in its sadness—that the foremost nation on the earth in enlightenment, in philanthropy, in colonizing energy, and in Christian influence ; a land which makes her strong arm felt all round the world, and which touches, with the tender, loving hand of Christian Missions, all nations, should make the messengers of the Gospel of Peace unlovely, and their feet unwelcome, by clinging tightly to a trade, and earning vast revenues from a traffic, which a great heathen nation has, for 100 years, condemned as injurious and immoral? This is either a huge crime, committed unwittingly by many of the actors in the tragedy, on the part of England, or it is a vast deception on the part of China. Imagine for the moment that the truth lies between these two extremes ; the residue for England must be, I fear, a large portion of blame ; and dare we lose any time in atoning for the wrong, and removing its cause? Imagine for the moment no more than Mr. Denzil Onslow would admit, in his vigorous defence of the trade, that "there may be a *tinge of immorality* in the Opium traffic." Yet dare we lose a single day in striving to wash away this tinge, which is a blot, not on England's fair fame alone, but a stain on the white robes of the Church itself ; and dishonour brought to our Lord's beloved Name?

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Leicester. Ladies' Aux., for Mirzapore	15	0	0
Lexburn	1	3	0
Lindfield. Miss Mary Young	2	0	0
Long Melford	9	0	10
Newton-le-Willows. For Widows' Fund	6	0	0
Northfleet. Miss Barber, for Female Missions	0	2	0
Oldham. Branch of Scripture Union	1	5	0
Ormskirk	0	12	2
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Petworth	4	9	0
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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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CHINA.

Rev. Dr. Chalmers, Aug. 5.
Dr. Thomson, July 8, 22.
Rev. J. Macgowan, July 20.
" R. M. Ross, July 13.
" F. P. Joseland, July 22.
" W. Muirhead, July 17.
" J. L. Rees, July 3, 10.
" A. Bonsey, Sept. 10.
Mrs. Bonsey, July 7.
Rev. C. G. Sparham, July 20, Aug. 3.
" J. W. Wilson, June 27.
Dr. Davenport, July 6.
Rev. T. Bryson, Aug. 1.
Mrs. Morrison, July 11.
Rev. W. H. Rees, July 1, 18.
Dr. McFarlane, June 26.
Rev. S. E. Meech, July 23.
" J. Stonehouse, July 2.
Dr. Pritchard, July 17, 30.
Rev. J. Parker, July 5.

INDIA.

Rev. A. P. Begg, July 21, 28.
" W. G. Brockway, Aug. 14.
" J. Hewlett, Aug. 12, 19.
" A. Parker, July 22, Aug. 5, 12.
Miss Marris, July 24.
" Hewlett, Aug. 12
Rev. G. M. Bulloch, July 20.
" J. A. Lambert, July 21.
" J. Smith, July 29.
" E. Lewis, Aug. 12.
" R. Lucas, July 16.
" J. L. Marler, July 26.
" W. H. Campbell, Aug. 8.
" G. H. Macfarlane, Aug. 11.
" G. O. Newport, Aug. 3, 15.
" J. H. Walton, July 28, Aug. 18.
" E. P. Rice, Aug. 10.
" W. J. Lawrence, Aug. 16.
" A. A. Dignum, July 26, Aug. 5.
Miss Cox, Aug. 16.
Rev. E. Hawker, Aug. 18.
" M. Phillips, Aug. 24.
" J. Knowles, July 20.

MADAGASCAR.

Rev. J. Richardson, July 20.
" W. E. Cousins, July 17.
Mr. J. C. Thorne, July 10.
" S. Ashwell, July 20, Aug. 1.
Rev. C. Jukes, Aug. 3.
" H. T. Johnson, July 1.
" G. A. Shaw, June 27.
" C. Collins (Port Elizabeth), Aug. 24.

AFRICA.

Mr. D. Mudie, Aug. 6, 26.
Rev. B. E. Anderson, Aug. 10.
" W. Ashton, July 30, Aug. 6.
" R. Price, Aug. 18.
" J. Brown, July 30.
" W. A. Elliott, July 9.
" B. Rees, July 3.
" T. F. Shaw, June 18 (2).
Dr. Wolfendale, June 18.
Rev. D. P. Jones, May 18, 19.
" J. P. Southwell (Quilimane), July 9.
Mr. A. J. Swann, May 30.

SOUTH SEAS.

Rev. Dr. Davies, July 14.
" W. E. Goward, July 14-16.
" S. M. Creagh, June 15.
" J. Chalmers, June 1.
" H. M. Dauncey, June 30.
" F. W. Walker, June 23.
" C. W. Abel, June 29, July 1, 4, 16.
Mr. T. Pratt, July 11, 14, 23, Aug. 3, 10.
Rev. J. King, Aug. 11.
" W. C. Robinson, July 6
Miss Goode, Aug. 11.

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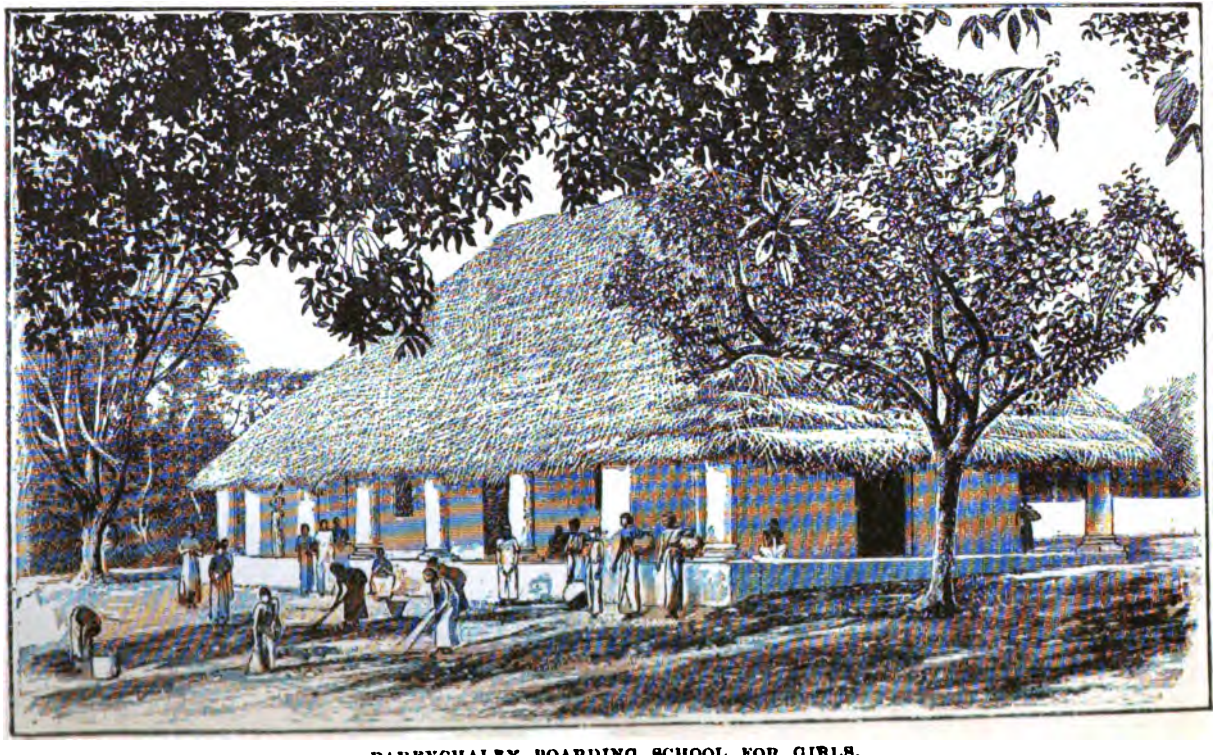

PARRYCHALEY BOARDING SCHOOL FOR GIRLS.

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THE CHRONICLE

OF THE

London Missionary Society.

MY BOARDING SCHOOL.

By Mrs. Knowles, Pareychaley.

AS I sit at the western end of our verandah enjoying the evening breeze, the problem that fills my mind is, How can I interest other women in a woman's work in this quiet far-away part of Southern India? "Come and see" would be a sure solution, but failing that, how am I to do it? Those who have taken an interest in mission work at Pareychaley in past years will know that there used to be a boarding school for girls near the bungalow. This had been closed for some time, and the building much needed repairing. These necessary repairs were put in hand at once on our arrival here in February, and on March 12th the school was opened with twenty-five girls. Such nice bright girls they are—one feels it a pleasure to help them in any way, and they are evidently trying to make the best of their opportunities. The youngest is nine years old and the eldest is sixteen; ten of them are twelve, and several fifteen. Is educated Christian womanhood worth anything? Those who know the power for good it may be in any part of the world will surely do what they can to aid its development among these Indian girls, in whom, as Englishwomen, we ought to take a special interest. One feels that it is little that one life can do, even if aided by the sympathetic interest of friends in England, but if that fails it would be easy to grow weary and discouraged,

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especially here, where one's nearest English neighbours live sixteen and twenty miles away. Just suppose all your friends suddenly removed at least sixteen miles away, and that when you wanted bread and other necessaries you had to send twenty miles to get them; and that you had to patiently wait for sewing materials, &c., that you had sent for some hundreds or thousands of miles; and this, too, in a native State that possesses no railways. Happy land! Mr. Ruskin would think; for he says: "Going by railroad I do not consider as travelling at all, it is merely 'being sent' to a place,

BOARDING-SCHOOL GIRLS, TEACHERS, MATRON, AND MRS. KNOWLES.

and very little different from becoming a parcel." Well, if he lived here he would not be in any danger of becoming a parcel, or of receiving one too quickly. And he might consider bandy travelling a bright and happy experience; for he says: "All travelling becomes dull in exact proportion to its rapidity." A journey of sixty miles at the rate of two miles an hour would not weary by its rapidity.

Last week we took in two more girls who were very anxious to come. One of them came in March, but we thought twenty-five

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were as many as we might hope to have sufficient funds for. We said she might learn embroidery at home. So she used to walk in from her home ten miles away with her strips and to get more work.

Last week her brother said he would pay one rupee a month if we could allow her to come. It costs rather more than three rupees a month for each girl—about £3 a year. The other girl's father said he also would pay one rupee, so we ventured to take both. As the

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father's salary from the London Missionary Society as schoolmaster is only three rupees a month (though he has small fees from scholars), and he has another daughter in the school for whom he pays half a rupee, it will be seen that more could not be expected. Some of the parents are poor and unable to pay anything; others pay a quarter, half, or three-quarters of a rupee per month. And yet it is important that these girls should be well trained, and we hope that each one in the future will be the centre of Christian helpfulness to those around her. A photograph will give very little idea of them. If you could speak to them and see the "heart's light" in their faces, you would be interested in them at once. They evidently have feeling hearts, and readily respond to kindness, and—

> "Feeling hearts, touch them but rightly, pour
> A thousand melodies unheard before."

It seems strange to give them a Bible lesson through an interpreter, but I try to tell them of One "who went about doing good, for God was with Him," and to show them that Christ's ways are God's ways. I used often to think when teaching my class in England of the advice given by a superintendent to a teacher who wanted to know how to draw the children. He said: "Show them the Christ, and then get out of the way." If you could come in almost any afternoon between three and half-past four, you would find us very busy on the verandah with sewing and embroidery. The older girls are very pleased to be taught embroidery, and of the five who are learning, two are getting on wonderfully, and will soon be able to do work fit for sale. Besides the boarders there are ten day scholars, so, of course, amongst so many there are various capabilities; some being able to make their short-sleeved, low-necked, blouse-like bodices very neatly, and others to whom a bit of calico four inches square, a needle, cotton, and thimble present a quartette of awkward difficulties. On Thursdays they come in the morning instead of afternoon, and about twenty-five embroidery women come also. After a short service the girls sew while the women give in their finished strips (like Madeira and Swiss work) and get new work and cotton. Mrs. Fry, of Neyoor, who gladdened us with a day's visit a short time ago,

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assures me that there is no difficulty in the disposal of this work, and I am hoping to find that this will be my experience.

Four of the older girls have just come across from the school, thinking I should be lonely this evening, as my husband has gone to Martandam, six miles away. So I must put away writing materials, and we will have reading in Tamil or English, look at pictures, or have some singing.

"BRETHREN, PRAY FOR US."

[To the Editor of the MISSIONARY CHRONICLE.]

DEAR SIR,—We are all expecting that in answer to the long-continued and believing spirit of prayer He has called out, God is going to bring us into the fulness of the promise: "Ye shall receive power . . . and ye shall be My witnesses unto the uttermost parts of the earth." I write to ask that as the tide of blessing rises with you, your intercessions and those of your readers may be called forth that the like blessing may be granted abroad. I would put in a plea on behalf of native Christians and workers in China, based on four reasons:—

1. Because of their opportunities of usefulness. It is every year more clear that existing converts are used by God to help inquirers to *decision* for Christ.

2. Because of their deep need of Holy Ghost power. If in Western Christendom it is constantly deplored that the people of God lose their great strength through earthliness, how much more peril of this kind is there from the rank materialism of the Chinese, and the frightful power of sensual habit?

3. Because the *circumstances* of their life are particularly trying—*e.g.*, in this country the work of good women is more and more valued. In China it is terribly hindered by a low *morale*, which requires the separation of the sexes.

4. Because of the persecutions to which our friends are subjected. When the great struggle comes on between Christianity and Confucianism, it will not be less serious than similar conflicts in other countries. May God make His people able to suffer!

This request is addressed first of all to those holy men and women of power in our churches who are leading Christians into the largest light and love, and then to all who come under their influence.

Hornsey,
August 31st, 1891.

With all respect, yours faithfully,
J. SADLER.

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REPORT OF A JOURNEY

TO STATIONS IN THE DISTRICTS OF YENSAN AND CHING-YUN, JANUARY, 1891.

BY REV. JONATHAN LEES, TIENTSIN.

(*Continued from page* 271.)

IV.

RETURNING now to Yensan city and the present condition of our work there, a pleasing change has certainly come over the whole aspect of things. A friendly feeling is springing up among the local population. The chapel there is beginning to be regarded as their rallying point by the converts in the country round. Not only from the places already named, but from many others, visitors come, and within a radius of fifteen or twenty miles there are not a few openings for Christian work. Were it possible to place here three or four competent and consecrated men, there would soon be a blessed harvest. Two recent converts in the town itself interested us, both because of the character of the men and because their cases were illustrations of the usefulness of the healing of the body as a means of reaching the heart. One is a respectable tailor, who came first at the recommendation of a friend to seek help for some one in whom he was interested. The sick man was cured, but has shown no indication of having been influenced by the truth, but he who brought him has become a warm-hearted believer, and is now an ever-ready helper of Mr. Chang. The other new convert is a farm labourer, who had a leg broken by a heavy barrow falling upon it, and who, before hearing of the Christian teacher, had been lying helpless for many weeks, and, driven to despair, thought of suicide by swallowing opium. His master seems to be an exceptionally kind man. It was he who sent him to the city chapel. After three months' care, Mr. Chang had the joy of seeing him completely cured, and, better still, of recognising in him a fellow-believer. This man is illiterate, but very earnest, and is making every effort to bring his master to Christ. As the farmer has attended one or two services, and is well disposed, we may hope that he will succeed.

We passed

TWO SUNDAYS AT YENSAN,

and were cheered by the meetings there. Undeterred by the severe cold and the strong wind, our people came in from all the districts round to the number of perhaps seventy. The Kuo-tswang and Yang-chia-tsai converts were nearly all present; even a few women braved the weather. Here and there one rode an ass, but most walked out and home, a pretty fair test of earnestness of purpose. The building now used as a chapel is in frightful disrepair, and threatens indeed to

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collapse utterly. On one side is a door place without a door, and a window opening which they had to stop up with two great bundles of straw. On the side next the street the room is almost as open to the weather. Of course there is no means of warming it, and the mud floor is far from level. But we soon forgot these trifles. Coming so far and with hazy notions as to time, it is not easy for the people to fix an hour for worship. It must have been nearly noon before it was thought "fair" to begin. Then the benches (which, alas! had to be borrowed for the occasion) did not nearly suffice. About fifty men and boys were crowded into the building, and perhaps a score more preferred to stand without in the yard, where it was hardly colder than within, and they had at least the bright sunshine. Before the sermon, eight men and three boys were baptized; special prayer also was offered for the prisoners in the Yamen, and that God would overrule the troubles which had arisen for the good of His Church. A second service was held in the afternoon. During the interval the courtyard presented a lively scene. Some had come over a dozen miles, many eight. My room was of course thronged. Old converts came with their greetings and stories of various kinds, inquirers with requests for baptism, children to beg to be taught a new tune. Several had grateful testimony to bear to the catechists' kindness in time of sickness. A few sought medicine for some present ailment. Late in the evening I was surprised to see that not less than a dozen whose homes were furthest came in for evening prayers. It was a puzzling problem where to shelter them, and I hardly know how it was managed.

On the second Sunday the numbers were somewhat fewer, but the day was one of even greater interest. I was touched on meeting a fine old man of eighty-one whom I baptized some years since. He has borne much petty persecution in his home, and is the only Christian in his village. He had walked four miles to the service. Mr. Chang gave the people an admirable sermon on 2 Thess. iii. 5. There is a slight difference in the meaning of the Chinese version of this passage as compared with our own. The words, "the love of God," are made to point *unmistakeably* to the believer's love of God. Our friend spoke of this love as (1) the root of all moral goodness, (2) the source of all true joy, (3) the explanation of much of the Christian's sorrow. He who is one with God must needs be at feud with the devil and sin. Then the Divine source of this love was dwelt upon, and the perfect exemplification of it as seen in Christ. Very beautiful was his use of the words, "the *patience of Christ*." His description of our Lord's patience in suffering from the manger to the cross was in a strain of lofty eloquence, the effect of which was only increased by the reminder that Jesus was our pattern, not only in passive but in active patience also, in His lifelong resistance to evil and faithfulness to duty. In the afternoon we had an impressive Communion service, when about thirty joined in the sacred fellowship, some for the first time.

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V.

During the week we paid a short visit to the converts beyond Ching-yun. Their villages are among those which have suffered from the Yellow River inundation, and so many of the houses have been destroyed, that it was with extreme difficulty we found accommodation even for one night. As the crops were also wholly lost, there has been a great deal of distress, and one object of my journey was to carry to our converts some little relief. The minds of the people were too perturbed by their troubles to make the occasion favourable for Christian work, but I trust that many were comforted and strengthened. We had three large meetings, two in one village and one in the other. They are less than a mile apart. As the chapel at Chou-chia had disappeared, the meetings there had to be in the open air. The first, attended also by many outsiders, was in the moonlight, after 8 p.m. Though sheltered by the walls of the courtyard, it was cold enough, with the thermometer much below freezing, to make one wonder at the apparent comfort with which they sat and listened. Happily, most seemed well clad. After this meeting we had a conference of some length with the leading members of the church, when several questions were discussed. One of their most pressing needs is the rebuilding of their chapel. It is to be feared that they cannot hope for this without help. If the wheat harvest in spring should be good, there will be some chance for them, but should the dreaded waters return, it is sad to think of what must follow.

VI.

En route from Yensan to Ching-yun is a market town called Yang-chia-chi, and here we stayed some hours on the return journey. It is about seven miles from Ching-yun city, and the home of

AN UNUSUALLY INTERESTING MAN,

whose acquaintance we had before made in Yensan, and who was one of the eight baptized on our first Sunday there. Mr. Shao-sung-lin is a small farmer of some little education, and is a military graduate, as is also his brother. He is forty years of age. For many years he has been an inquirer after religious truth. About five years ago he was induced by a cousin to join the Mi-mi, a secret sect to which some whole villages in these regions seem to belong. One of the first results of Mr. Shao's conversion to a purer faith was a successful effort to repay this cousin's goodwill by bringing him to Christ. As a member of the Mi-mi sect, Mr. Shao has been earnest and devout, and has borne, as many of these people do, not a little persecution, and made some sacrifice only recently; he sold a cow and some land in order to find funds for a long journey and to pass some sort of examination for the rank of Fa-shih, or teacher of the law, one of the steps in the hierarchy of this sect. In

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gaining this position, he secured the knowledge of a much-prized mystical formula, supposed to ensure great future good. But on becoming a Christian, one of his first acts was, like the Ephesian diviners, to burn the books which he had formerly collected with much difficulty. It was in the spring of 1890 that Mr. Shao first heard of the true "way of salvation." A friend had returned from Tientsin with some Christian books. He read them and they moved him greatly. Among them were "The Peep of Day," "The Pilgrim's Progress," and (I think) Dr. Martin's "Evidences." Then he seems to have got hold of some New Testament portions. The more he read the more sure became his conviction that he had at last found the truth. Yet for a time he held on to his Mi-mi teachings and customs. It is a curious illustration of the way in which God uses what may seem to us very unimportant Scripture to meet the present needs of men, that it was an expression in the Saviour's parable of the tares which broke his fetters. Nearly all the meetings of the Mi-mi sect are held at night, and so, when he read that it was "while men slept" that the enemy came and sowed his evil seed, the conviction took hold of him that the real teacher of these delusions was the devil. Characteristically again, he sought the evangelist at Yensan, as the result of the present mental appropriation himself of one of our Lord's promises. The words, "Knock and it shall be opened to you," he interpreted to mean, that if he sought admission to the Christian Church he would be received. We are surely justified in expecting decisive action from one to whom the words of Jesus have a living voice for to-day. Accordingly, before his baptism, he has not let his light be hidden. In more than one great market he has been seen standing alone in the crowd, singing some hymn that he has learnt, and then telling any who would listen what he himself knew of the Gospel. Many looked upon him as crazy, and in truth there is something of the enthusiast in his nature, but I found him simple, reverent, and with a singularly clear understanding of the truth so far as he had learned it. Sitting in the little room, which he seems to use as his guest-chamber and oratory, I took up a number of books which lay upon the table, and which had all been carefully re-covered, and found a blank leaf or two of a catechism covered with chosen texts. Surely, I thought, a man has been taught by the Holy Spirit who has chosen for the guidance of his life such passages as these, each being prefaced with the words, "Jesus says": "Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundred-fold and shall inherit eternal life"; "Whosoever would be first among you shall be your minister, even as the Son of Man came not to be ministered unto but to minister"; "I am among you as he that serveth"; "When thou art bidden of any man to a feast . . . . go and sit down in the lowest place," &c.; "When thou makest a dinner or a supper, call not thy rich neighbours, ... but bid the poor," &c. Our chief

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business in Yang-chia-chi was the baptism of six members of Mr. Shao's family. His wife and a daughter of fifteen showed a very pleasing knowledge of the truth. Evidently our new friend had not forgotten those nearest to him. His old mother and her sister were far less intelligent, but we trust have found the Saviour. One was very deaf, the other tormented with asthma. It is hard indeed for a poor uneducated China woman to begin a new life amid the infirmities of age. To win his brother, who had at first been bitterly opposed to the new doctrine, and who, troubled by some mishap, had for a year or more sought to forget his sorrows in gambling, Mr. Shao had entered into a little plot with the preacher at Yensan. He was to send him in to the city to pay the family land tax, and, as the distance was too great for return the same day, to commend him to Mr. Chang's hospitality. The plan succeeded, for the kindness shown him broke down his opposition, and when I met him he was eager to confess Christ.

While talking with these inquirers, the whole village seemed to gather round the building. For quietness we were compelled to retire to Mr. Shao's private house for the baptismal service. Afterwards, we preached in the open air to certainly not less than 300 people. So far as outward signs go, this little town looks likely ere long to be the home of a thriving church.

(*To be continued.*)

ONE MINISTER FOR A WHOLE COUNTY!

"THE recent Census of India speaks very solemnly to Christian England. Since 1881 the population has increased by *twenty-nine millions;* that is to say, almost as many souls have been *added* to the people of India in ten years as are comprised in the whole population of England and Wales. The total is now *two hundred and eighty-six millions.* . . . And what are we doing to make known the Gospel to these myriads? Each missionary, on an average, has a quarter of a million souls to reach. That is as if there were one clergyman or minister for Bristol, or for Nottingham, for Berkshire, or for Shropshire."—*Church Missionary Gleaner.*

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BOOK NOTICES.

TRUE CELESTIALS; or, Leaves from a Chinese Sketch Book. By Rev. J. Sadler, Amoy; assisted by Rev. W. H. Muncaster, M.A., B.D., Beccles. London: S. W. Partridge & Co., 9, Paternoster Row, E.C. Price 1s.

IN seeking the services of Mr. Muncaster as literary "pilot," Mr. Sadler certainly acted with twofold wisdom. He evidently feels that the advocacy of the missionary cause is worthy of the most careful workmanship, and that the message to the churches should be arranged with due regard to literary style and attractiveness. Further than this, he has placed Mr. Muncaster in the position of a commissioner for the churches, and the book has gone forth with his valued imprimatur to testify to the soundness and impressiveness of Mr. Sadler's claim. That claim, if we regard it aright, is, primarily, that some of the leading Chinese Christians should themselves be brought into close personal contact with the churches at home, as pleaders for more missionaries to lead their fellow-countrymen into the glorious light of the Gospel. He claims that in proportion as European Christians are brought into personal contact with Chinese, there gradually grows up a passion for the salvation of the people; and he speaks of one man who, could he but have been brought into contact with some powerful writer of English, would have been able to state facts which might startle and impress us as to the real conditions of missionary life and work in China. Mr. Sadler strengthens his case by the particulars he gives of the results of Mrs. Ahok's consecrated labours in this country, which had so pathetic an ending: "Seeing that her visit was so successful, efforts were made to bring over her husband (one of the most progressive spirits of mission work in China). It was found, however, that illness had overtaken him. Before his beloved wife could be by his side, he had passed away, and the lonely widow became subject to the curses of heathen relatives, who assailed Christianity as the cause of disaster to the family, and eagerly took possession of the property. "The progressive description of the winning of a recruit into the ranks introduces some very pleasing characters, and is altogether a lesson in soul-winning. In the eighth chapter the reader comes unexpectedly upon a choice vein of humour, in the description of a chronic thief who became one of the fruits of mission work, which we should have felt tempted to place nearer the commencement of the volume, in the belief that the reader would by it have been beguiled into following the author with still greater avidity through his more solid, though equally clever, sketches of other Chinese converts and pastoral autobiographies which now precede it. It will prove highly entertaining to the young people. One splendid result of mission work in China is that an army of 30,000 church members has been gathered, to say nothing of a much greater number who only wait for encouragement in order to avow themselves.

DAVID BRAINERD, the Apostle to the North American Indians. By Jesse Page. London: S. W. Partridge & Co. Price 1s. 6d.

THIS is one of the series of excellent and deservedly popular missionary biographies (three of them by the same author as the above), from which our next New Year's Offering book has been selected. We find it well worthy of the circle of honourable workers to which it has been admitted.

"THE AFRICAN." New Series, beginning June, 1891. One dollar per year. Published monthly by Dr. C. E. Welch, Vineland, New Jersey, U.S.A. London: Geo. Philip & Son, 32, Fleet Street, E.C.

THIS is the only magazine in the English language that is exclusively devoted to Africa. Its aim is "to present the claims of Africa before the Christian public, to stir that public up to the fulfilment of its duties, to

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encourage every work that may result in good to Africa, to discourage everything that is calculated to hurt Africa, and to inform the residents of Africa of what is being done for their weal or woe. The religious policy of the magazine is undenominational; its political policy, international; its point of view, that of the native African; and its criterion for the appreciation of any principle or action, the golden rule."

We have great pleasure in bringing *The African* to our readers' notice. Its contents are varied, and derived from many different sources, prominent among them being the periodicals of different missionary societies. Amongst other attractive features it has a Children's Corner. It deserves a hearty welcome from the friends of African Missions in this country.

WE have received from the Society for Promoting Christian Knowledge the following publications—viz., "Blackfoot Readings from Holy Scripture," 1s.; "Ainu Baptismal Services," 6d.; "Swahili African Aphorisms," 3s; "Tenni Part of Book of Common Prayer," 2s. 6d. They are in Roman characters, clear in type, and neatly bound. The "African Aphorisms" have been collected by a Church Missionary Society missionary, the Rev. W. E. Taylor, M.A., F.R.G.S., who has added a translation and brief explanatory notes. The book will be useful to missionaries and other students of East African languages, and will also be welcomed by lovers of Folk Lore generally.

RAPATSA. Translated into French.

"RAPATSA, the Story of a Malagasy Slave," written by Miss Bliss for the pages of the *Juvenile*, is appearing in an abridged translation in *Revue des Missions Contemporaines*, a spirited little monthly, published by the Librairie des Missions, Bâle.

The Chinese Riots—An Imperial Edict.

WRITING from Shanghai on July 17th, the Rev. W. Muirhead says: "There is less disturbance in the interior, and round about, than there was some time ago. Of course it is well known there is always a numerous class of malcontents in the country, ready to take advantage of any opening for loot and plunder, but the authorities are exerting themselves to keep down any rising of the kind. The Imperial edict, of which I send you a copy in English and Chinese,

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will have a good effect. As secretary of the Knowledge Diffusion Society, I have had 10,000 copies thrown off for circulation among the students at the examinations in two months, along with other works, and hope the whole will be of use, alike in a Christian and general way."

The text of the edict is as follows :—

"Decree. We have received a memorial from the Tsungli Yamên, dwelling on the frequency of missionary cases, and praying that stringent instructions should be issued to the various viceroys and governors, directing them to take prompt measures for dealing with the question. The memorialists state that during the 4th month of the present year the missionary buildings at Wuhu, in Anhui, were burnt down by rioters, and that missionary premises in the Tanyang district, in Kiangsu, and in the market town of Wusüeh, in Hupeh, and at various other places, were also in close succession similarly destroyed; and they urge the importance of securing the apprehension of the rioters, and of taking timely and effectual precautions. The right of foreign missionaries to promulgate their religions in China is provided for by Treaty, and in Decrees which were previously issued the authorities of all the provinces were commanded to afford them protection as circumstances required. There has been peace and harmony between Chinese and foreigners for a long series of years, and how comes it that within the last few days all these cases of the burning and destruction of missionary buildings have occurred almost simultaneously? It is surely a matter which excites the greatest surprise. It is plain that connected with the movement there are desperate characters secretly plotting to gain adherents and to inflame the feelings of the people by the dissemination of false rumours, their object really being to take advantage of the opportunity to commit rapine and plunder. What is still worse, good and peaceful citizens are being inveigled to perpetrate a succession of the gravest outrages, and unless severe punishment is meted out to them, how can the majesty of the law be upheld and the tranquillity of the country preserved? We command the Viceroys of the Two Kiang and of Hukuang, and the Governors of Kiangsu, Anhui, and Hupeh, to lose no time in directing the civil and military authorities concerned to take steps for arresting the principal criminals, and for having them tried, and, when found guilty, condemned to capital punishment, in order that a warning may be given for the future. The religions of the West have for their object the inculcation of virtue, and though people become converts they still remain Chinese subjects, and continue to be amenable to the jurisdiction of the local authorities. There is no reason why there should not be harmony between the ordinary people and the adherents of (foreign) religions, and the whole trouble arises from lawless ruffians fabricating baseless stories and making an opportunity for creating a disturbance. These bad characters exist everywhere. We command, therefore, the

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Manchu generals-in-chief, and the viceroys and governors in all the provinces, to issue proclamations clearly explaining to the people that they must on no account give a ready ear to such idle tales and wantonly cause trouble. Let all who post anonymous placards, or spread rumours inflaming the minds of the people, be at once arrested and severely punished. The local authorities are bound to afford due protection at all times to the persons and property of foreign merchants and foreign missionaries, and must not allow them to be injured or molested by evil characters. Should the precautionary measures be lacking in stringency, and trouble be the result, we order that the local authorities be severely denounced. We further command the Manchu generals-in-chief, the viceroys and governors, to take immediate steps for the settlement of all outstanding cases, and not allow their subordinates to shrink from the difficulty of the task and interpose delays, so that a complete clearance may be made of all arrears in the archives.—*Let this Decree be proclaimed for general information.*"

Since the publication of the above edict, which tended to allay our anxiety, we have been much concerned to find the spirit of disorder manifesting itself farther west. Ichang, the scene of the last riot, lies far inland on the banks of the Yang-tse, about midway between Hankow and Chung King, our most remote mission station. Evidently it will be no easy thing to quell the turbulent spirit that is, for the time, rampant, but "the Lord reigneth," and will watch over His servants. In Him let us trust, and not be afraid.

An Atmosphere of Antiquity.

Some interesting facts concerning the city of Tsang Loh, about 100 miles north of Shanghai, which the Rev. J. L. Rees is to care for by periodical visits of a month or five weeks, are given in a letter from that missionary. The waterway communication with Shanghai leads through many towns and villages, in some of which, in the course of time, the missionaries hope to establish smaller branch stations, which can be visited in going hither and thither.

Tsang Loh is situated in the midst of a rich plain, and is the flourishing centre of that rice and cotton growing district. Near the city there stands a rocky hill of about 500 or 600 feet high. This hill, once a solitary island in the midst of the sea, is now a prominent landmark, jutting out of "one of the most thickly-populated plains on the face of the earth." The city contains probably about 150,000 inhabitants, and is known throughout the empire as the abode of the literati. One of the most distinguished teachers of the present Emperor is a Tsang Loh man. On the side of the hill, within the city wall, is the grave of Confucius's favourite disciple, Je Tseu Jeu. He was buried there over 2,000 years ago, but his memory is cherished to-day by millions in China.

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On a previous visit, Mr. Muirhead and Mr. Rees rented a suitable house in one of the main thoroughfares. This house has a fairly large room below, which is the preaching room, and a room above, which serves as Mr. Rees's study, bedroom, drawing-room, &c., all combined in one. Its situation is such as to make it very suitable, as there are a great many people always passing, and the room is filled as soon as the door is opened.

During Mr. Rees's stay, three men came forward to pronounce their faith in the Saviour, and he tells us that there are others who appear to be impressed by the truth. Mr. Rees was the only foreigner in the city, but notwithstanding that rioters were rampant in the neighbouring cities, the people did not take advantage of his solitariness, but treated him in a courteous and friendly way.

Proposed New Station at Chikka Ballapura.

Just before the holidays the Directors decided to form a new station at the town of Chikka Ballapura, about thirty miles north of Bangalore, and to ask the Rev. E. P. Rice, B.A., of the latter Mission, to undertake the direction of the work, at the same time offering to associate with him, as lay evangelists under the new scheme, Mr. Hickling and Mr. Cairns. It was very encouraging to receive the following prompt and cordial reply from Mr. Rice:—"I am delighted to learn that the Directors have determined to occupy Chikka Ballapura without delay. After my second recent visit to the Anantapur district I am confirmed in my opinion that there are few pieces of country within the territories worked by the London Missionary Society in South India which, for populousness, salubrity, general importance, and other considerations, are so eligible for selection as a mission station as Chikka Ballapura. . . . . If my removal to Chikka Ballapura should help to develop and strengthen the general work of the Mission, as it promises to do, it seems to be a duty to go. The same God who has been with me hitherto will be with me there too."

In an account of a preaching tour, the Rev. E. Lewis, of Bellary, incidentally expresses his joy at this forward movement:—"I have, within the last week, returned from a most interesting preaching tour between Bangalore and Bellary, through a large portion of the Anantapur district. The reason of my being in Bangalore was that I was asked to attend a meeting of Kanarese missionaries to consider the advisability of revising our Kanarese Bible. We spent a fortnight together, and did some important preliminary work. We have also made arrangements to thoroughly revise the New Testament without delay. Seeing that I have already work to do on the Telugu and Hindustani Revision Committees, I should like to have been excused from serving on the Kanarese Committee, but I was not let off. Being in Bangalore I thought it was a pity to miss the opportunity of a good preaching tour through our part of the Mysore province and the

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Anantapur district, and therefore proposed that Mr. Lucas should join me at Bangalore, and that we two, with Mr. Rice and Mr. Lawrence, should set out in force for a long journey in the heart of the country. All these brethren agreed, and our journey commenced on July 7th. We had grand occasions for preaching in Devanhally and Chikka Ballapura and the neighbourhood, and I was struck more than ever with the desirability of making Ballapura a centre for mission work. Just about that time you must have penned the resolution of the Directors, appointing two new men, under Mr. Rice's guidance, for this place. I rejoice exceedingly and am thankful.

"We all worked together between Ballapura and Hindupur, thence to Madahsira, Pavagada, and Pennkonda. At Pennkonda Mr. Rice left us and returned to Bangalore. The next part of our tour in Bukkapatnam, Dhurmawaram, Anantapur, and Panridi, was unusually trying. Cholera was raging in some towns, and there was hardly a village, through which we passed, free from it. Mr. Hinckley will have a fine sphere in Anantapur. The railway will run through the greater part of his district. The ballast train is now running between Guntakul Junction and Anantapur, thence to Dharmawaram, and nearly half-way from the latter place to Kadiri."

Forward Movement Stimulus.

"I have had to decline invitations to start two new out-stations," writes the Rev. W. H. Rees, of Chi-chou, "and have had to give up our farthest out-station to another mission. It is quite impossible to look after all the stations we have. The work is suffering owing to lack of agents."

The Rev. W. H. Campbell, B.D., referring to the statement published by us that the Sudras are ready to come over in their thousands, and the Malas in their ten thousands, says:—"We have not been compelled to refrain from preaching in heathen villages in general, but only from visiting and preaching in the Mala quarters of such villages. We preach regularly twice or thrice a day in ordinary heathen villages, it being only in the Mala quarters that results would probably be embarrassing. . . . In the present condition of our work, it would be nearer the truth to drop a cypher in both cases. . . . But then, at present, we are doing what we can to keep our work from rapid expansion. Could we permit it to develop as it might and would, a very short time would make what now seems an exaggerated statement err on the side of defect rather than excess. Were we in a position to place a teacher in every village where the people are really desirous of receiving instruction, we could, in a few years, tell of successes as brilliant as those which are crowning the efforts of the Ongole Telugu Baptist Mission. Now we are unable to avail ourselves even of the opportunities which arise in the natural course of our work. Our present staff of workers is hardly sufficient to meet the requirements of the com-

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munities which have already embraced Christianity, and not a few congregations are suffering from the absence of a teacher. To take up new work is well-nigh impossible, although about half a dozen communities are pressing us for instruction. We could get men for teachers' posts, but, in the state of our funds, we dare not employ them." These remarks, after all, only increase the urgency of what has already been said. What Mr. Campbell tells us in conclusion will be regarded as exceedingly practical: "We have seen with pleasure the appeal sent forth by Messrs. Horton, Thomas, Armitage, and Berry, and trust it will meet with a response. We have already been considering where it would be best to place the five men who are our share of the forty to be sent to India, and shall, I hope, be able to lay a comprehensive scheme before you ere the close of the year. We are all convinced that the district will never be thoroughly worked until there is a missionary in each taluch, and each missionary must be assisted by a staff of at least twenty or thirty catechists and teachers."

The following came from the pen of the same writer a month later:— "Mr. Ure's appointment is a good beginning, and if the remainder of South India's forty come forward as promptly, we have nothing to fear as to our European staff. If you would only enable us to put on, say, twenty or thirty native agents for each additional missionary who comes out, we could push ahead in all directions.

"In last month's journey I saw several Mala communities, the members of which are anxious to be received as adherents and put under instruction. In one case the elders of the community (Pottipad village) came, and, after a long conversation, gave me a written agreement, by which they bind themselves and their people to renounce idolatry, receive Christian instruction, and submit to Christian discipline. They are to erect a school-house at their own expense. I promised to send a teacher as soon as possible; but just at present we do not see our way to spare a man."

Heartbreaking Work—An Appeal.

The Rev. F. L. Marler, of Gooty, has been much encouraged of late by what he has seen among the villages. But "it is just heartbreaking to have to do work as we have to do it here. Even when villagers come asking for teachers, expressing their willingness to put themselves and the children under Christian instruction, we have to put them off with indefinite promises which are in reality refusals. Our work has simply gone over our heads, and thus anything like enterprise is choked at the outset. I have far more than I can do if I devote myself simply and only to work among our Christian villages and abandon evangelistic work entirely. I cannot believe that Christians at home have the slightest conception of the way in which we have to work, or surely many a good heart and true would be borne down by the burden of such responsibility till our workers were more equal to our work. In reference o this work I want to ask

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you to do what you may be able to secure for me a good magic-lantern with a good set of slides. It would be an immense help in the work, and would prove a very attractive feature in our work."

Tonic Sol-fa Jubilee in Madagascar.

A Tonic Sol-fa Demonstration, was held on Monday afternoon (July 13th) in the Ambonin Ampamarinana Church. The building was packed, not less than 1,400 or 1,500 being present. The service was a thorough success, and will be remembered with pleasure for years to come. Mr. Richardson, who has done so much to popularise the Sol-fa method of teaching singing, and to whose energy this large demonstration was owing, conducted the singing, very pleasantly and ingeniously interweaving between the various pieces a concise and entertaining account of the life and work of John Curwen, and of the growth and success of the Sol-fa method. There had been no opportunity of holding a full practice before the meeting, and some of the tunes were new to the singers, so that some allowance was due on this ground. But, as a matter of fact, the singing was so good as to require no apology, but the warmest commendation. The pieces were sung with correctness, and most of them with spirit and taste. They were well chosen so as to represent the older as well as the more modern styles of singing, and the hymns were also by different composers. I question whether even in the days of our honoured predecessors before the persecution, our old friend "Calcutta," with all its runs and flourishes, was ever given with greater spirit; and I feel sure that the Editor of the MISSIONARY CHRONICLE never heard his translation of "Guide us, O Thou great Jehovah," so well sung. But I think the hymn that seemed to move the audience most was a missionary hymn, "Have pity on the nations," which was sung to "Chamouni" (243 in our new Hymnal). The people were delighted to have the Queen and Prime Minister present. Though the late Queen promised to attend the opening service held on the twenty-fifth anniversary of the death of the martyrs who were cast over the rock on which the church stands, she managed to avoid being present by going suddenly with the whole Court to Ambohimanga. We are glad to find the feeling that led to this is now dead. Andrianaivoravelona, the pastor of the church, in a short speech at the close of the service, reminded the Queen that she was close to the rock, which had become as the very Gate of Heaven to the martyred Christians; and he said how rejoiced the Christians of the present day are to know how thoroughly the Queen is at one with them.

We hope much good will result from this demonstration. Our church singing is a constant cause of disappointment and trouble, and is more and more confined to a few semi-professional singers, who delight in elaborate native compositions, which could never be sung by a general congregation. There is a strong feeling of national vanity at the bottom of this, which

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makes it extremely difficult for us as foreigners to speak as we would. I believe, however, that the teaching of the Sol-fa method, especially in the high schools of the capital, is preparing the young people for a simpler and more devotional style of singing, and I hope that Monday's service will mark a distinct step forward.

W. E. C.

A Red-letter Day.

Sunday, June 14th, will be remembered as a "red-letter day—a day that will be marked in our mission life here," writes the Rev. G. A. Shaw, of Farafangana, "as one calling for thanksgiving to the Lord of the harvest—a kind of milestone marking a certain definite progress.

"On that day, after the morning service in our chapel—a service I had made as solemn and impressive as I possibly could—five adult natives stood up for baptism, having given what I looked upon as sufficient evidence of a real change of heart and a true desire to follow the teaching of the Saviour. One was a youth, Leimanga, who had been captured in one of the wars while he was still a child, and taken to Imerina and sold as a slave to one of the most brutal of the slave-owners in the capital. From him he managed to escape a little time before our arrival here. He was a miserable object when we first saw him, but we took him into our house, and in course of time we were able to free him by purchasing him from his master. He has served us as one of our staff of servants, and in the intervals has learned to read and write, &c., attending all classes we have held for such as he. For a long time past we have been conscious of a change gradually creeping over his conduct and life, and so were not altogether surprised, though devoutly thankful to the Master, when one day he told my wife that he should like to be baptized if I thought him fit. A few months' probation was given, during which we were convinced that the Spirit of God had drawn him, and we rejoiced in admitting him to the rite. He is now undergoing a further probation preparatory to entering the church communion.

"Two others of the five are also interesting cases. As you know, we are doing our best to raise up a staff of teachers from among the people here; and to this end have selected the most promising from our schools to come and live in our compound during their course of training. Among these are two Taimoro and their wives and children, from near Ivohipeno. These are looked upon as the most obstinately wedded to ancient rites and beliefs of any of the people here in the south-east. But the vital change has been wrought in the hearts of these young men and—although looking upon themselves as children of Abraham, and, previously to our coming, believing their religion the only true one, and their sacred writings the only true guide of conduct—by the constant presence of another teaching, and constant contact with those trying to lead them into the true light,

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has broken down their prejudices. Although in daily contact with them, yet I was never more surprised than when, one afternoon, they came into my study and said they had long talked and prayed over my teaching, and they wanted to be baptized. I tried to find out if the motives were pure, and not actuated simply by a desire to please me. But I am thankful to say I fully believe their wish to be baptized arises from the highest motive, and, having accepted the Lord Jesus Christ as their Saviour, they desire to make a public profession.

"Thank God for every foretaste of a harvest we may never see, but which must certainly come sooner or later. Let me claim an interest in your prayers for these new converts, some of whom will have to meet considerable persecution on their return home. May they be kept faithful to the end."

Extended Work among the Betsimisaraka.

The Rev. C. Jukes writes :—"I left the capital nearly two months ago to visit churches and schools, and have now come to Tamatave to attend the annual meeting of pastors and teachers.

"Tamatave has very much grown, and is still increasing. It is a town composed mainly of Hovas and white people, as you must have heard from Mr. Houlder. The Betsimisaraka, the original owners of the soil, have removed into the country, and I am convinced, if we are to get hold of them, we must travel a great deal amongst the villages.

"My own portion of the Betsimisaraka work has very much extended during the year. I have now twenty-five schools of pure Betsimisaraka, and other villages are asking for teachers."

A Native Chief in Regular Attendance.

Writing from Fwambo, Central Africa, on May 19th, the Rev. D. P. Jones reports :—"I am glad to say the schoolroom is now approaching completion. It will be a great comfort to all of us, especially to the natives. At present, when they attend our Sunday services, they have to sit on the ground, except such of them as we are able to provide stools for. The chief of the little village near us is a constant attendant at our Sunday services, as well as some of his people. Sunday before last I conducted the service for the first time entirely in the native language, the verses read being the first portion of the first chapter in the Gospel of Mark."

Dr. Mather gives the following statistics regarding medical mission work at the new station of Niumkorlo : "January to April 26th, 1891.—New cases, 302 ; cases coming more than once, 1,334 ; total of people attended 1,636."

Ready for Posts of Danger.

The Committee of Missionaries in the Hervey Group of Islands have been greatly encouraged by fresh evidence of the consecration and courage

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of their native helpers. In consequence of the rise and spread of leprosy in the island of the Penrhyns, the Committee decided to depart from the usual custom of themselves appointing teachers according to their own choice, and called for volunteers. The Rev. G. A. Harris says :—

"We gave the young men a day and a half to take the matter into consideration, and to pray over the subject. I am now happy to inform you that, ere the first day closed, four of them came forward and offered themselves for service on that island. This, to us, was simply glorious, and made our hearts truly rejoice. As we only required two young men, we accepted the first two who offered themselves."

Dwelling together in Unity.

Writing from Lifu in June, the Rev. S. M. Creagh reported that during a recent visit to the adjoining island of Uvea, he found things progressing very satisfactorily. "A far better state of feeling exists between the Protestants and Roman Catholics than formerly. For instance, on Sunday morning parties walk together from their different dwellings to their places of worship ; the Protestant turns off to the left and the Roman Catholic proceeds a hundred yards beyond to his church. There is no more what the natives call *fakatau* (persecution). The presence of a French official on the island has, perhaps, put an end to this. Mr. Creagh bears testimony to the Resident on Lifu being a man of impartiality and justice.

The shipment of Lifuan Bibles, printed by the Bible Society—a beautiful book, which the people are very anxious to obtain—had arrived, and the sale of it commenced as soon as the cases were landed. Up to the date of writing 458 copies had been sold at eleven francs per copy. Through the courteous consideration by the Governor of New Caledonia of an appeal made to him by Mr. Creagh, a considerable rebatement of the Customs dues was made in the case of this shipment of Bibles.

Wreck of the "Harrier."

The *Sydney Morning Herald* gives the following detailed account of the loss of the Society's vessel, the *Harrier*—telegraphic tidings of which reached this country in July :—

"The London Missionary Society's schooner *Harrier* has been totally wrecked. The Rev. James Chalmers, who was a passenger, gives the following account of the wreck :—We left New Guinea on the 19th inst., and had very bad weather across to the Barrier Reef. We entered Cook's Opening on the 23rd, and, in coming inside the reef, carried several sails and head gear away. The schooner anchored under the Three Islands for a short time on the 24th, and repaired the damage. About 4 p.m. the anchor was weighed, and the schooner began beating against a very strong south wind. When off Cape Bedford it was a dirty night, but anxious to get to port we kept on. At 8 p.m. we rounded the ship, and stood out on

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the starboard tack. The ship made more way than was expected, and at 9.15 p.m. she struck on a reef. It was then raining and blowing hard, and very dark. She bumped fearfully, and, a heavy sea running, she got fairly fast. An anchor was soon out, but even when the tide rose she could not be moved. The tide falling she settled on the other bilge, and remained so until next night's tide. In daylight we found we were on the F reef, twenty-two miles from Cooktown. During the 25th the ship was bumping much, and making water, pumps constantly going. The iron ballast was got on deck about 7.10, ready to be thrown overboard. During the evening, seeing the Cooktown light, we fired off rockets and burned blue lights, hoping they would be seen. About midnight, at high tide, the ship righted, and the ballast was thrown overboard, and all hands were at the windlass trying to heave off. It was no use, as she was fixed, and settling again on the bilge she became more uncomfortable than ever. The tide was going out and the sea much worse. The pumps became of no use, and she made water freely. On the morning of the 28th the wind increased to a gale, and to prevent the ship going over altogether or breaking up at once, the masts were cut away, the water in her rising and falling with the tide. At noon the whaleboat was got ready, and put in charge of M'Dougall, the second officer, and all the passengers and three of the crew got on board, with provisions and blankets, and stood away for the Three Islands. The run down, because of the wind and the heavy sea, was very dangerous, and few expected to arrive at land. The boat was excellently handled, and we were ashore by 2 p.m. In the evening we saw a vessel and signalled, but the signal was not seen; at night we burned blue lights and fired one rocket. We put a watch all night for passing vessels, but none were seen. On the 27th a vessel, bearing down from Cape Bedford, came and anchored under the lee of the island. It was the *Governor Cairns*, with Mr. Kett, Commissioner of Fisheries, on board, who at once welcomed us all. Captain Cole, hearing there were five still on the wreck, including the captain and the first officer, got up anchor and set sail to get them on board. By 4 p.m. all were on board the *Governor Cairns*, and then she stood away for Cooktown. Through the kindness of Mr. Forbes, the health officer, who passed the ship at midnight, all landed safe. Great sympathy is felt for Captain Michael, who is much respected by all. The second officer, M'Dougall, and George Bedford, a New Guinea passenger to Cooktown, did splendid service, and deserve great credit for all their work. We have three sick teachers, but they are now better. An inquiry will be held.* I don't think anyone will be blamed. I am well."

Distressing News from New Guinea.

Under date, Port Moresby, July 16th, the Rev. C. W. Abel writes:—"It is little more than a month ago since we advised you of the safe arrival

* The vessel was insured.

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of our new teachers from Samoa, Rarotonga, and Niue. Our last English letters were written in the midst of our meetings of welcome, and we were just then hearing from their own lips the simple, earnest purpose which had led these men and women to leave their homes in the South Seas to join us in work in New Guinea. I am deeply pained to have now to report the death of four of that little band. The suddenness with which this great loss has come upon us has been an indescribably sad experience for us all, and it is only to-day that we have felt hopeful that further loss of life would be averted.

"Apart from the great loss this is to us, there is something inexpressibly sad in this incident. Our new vessel was only recently presented to us, at a cost of £500, by the Christian Church in Niue. The little vessel only reached New Guinea a few months before this band of Niueans arrived with the other teachers in the *John Williams*. They were naturally intensely interested in the *Niue*, which they and their countrymen had presented to the Society for work in New Guinea. We arranged, when they went to Kaile, that on our way down to Suau we would pick them up, and take them on with us as far as Kapakapa. Instead of this we were unexpectedly called upon to go to their assistance, to find one dead, two apparently dying, and the fourth mourning the loss of her husband."

The Annual Report.

THIS year's Report takes the character of a ten years' review of the Society's work, and will enable its readers to estimate the progress of the last decade. The delay in issuing it is partly due to this fact. In ordinary years, reports from the fields not to hand at the right date are not waited for; but had this rule been followed this year, valuable sections of the Report would have been omitted. Owing to this and other secondary but unavoidable circumstances, the Report appears unusually late, and we fear that some of the auxiliaries have been

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considerably inconvenienced. The delivery will commence forthwith, and we trust that the interesting and instructive manual on the varied operations of the Society which the Report makes will be made good use of far and wide.

Encouragements.

The courageous determination of the Board to go forward is already beginning to bear fruit. Workers are volunteering for "the hundred." Offers of service are coming in specially for this, some of which are of exceptional interest. May we not thankfully regard them as a kind of first fruits? Money also is beginning to come in. An anonymous gift of £500, and two gifts of £100 each, from well-known lady friends of the Society, besides smaller sums, may be mentioned. We hear, too, of movement on the part of some of the provincial auxiliaries which are encouraging. Gloucester is endeavouring greatly to increase its contributions. A conference held at Bodmin, attended by the Rev. E. H. Jones as a special deputation, and by delegates from the county, determined to increase the contributions from Cornwall by £50, which means an addition of 25 per cent., an example which, if generally followed, would solve much of the monetary difficulty of the new movement. A Welsh church, at a church meeting, passed a hearty resolution of approval of the Board's determination to send out a hundred additional missionaries during the next four years, and pledged itself to earnest waiting upon God in prayer that this purpose may be accomplished, and further pledged itself to do its utmost to increase the income. Last in order of time, but, in some respects, most important of all, the Birmingham Auxiliary, at the annual meeting held in the middle of September, resolved to make strenuous efforts to *double its contributions to the Society's funds.*

All-day Women's Prayer Meeting.

We earnestly commend to all our women readers the accompanying leaflet, summoning them to prayer. An All-day Women's Prayer Meeting will be held at the Mission House, 14, Blomfield Street, E.C., on Monday, October 5th, from 10 a.m. to 4 p.m., when it will be merged in the ordinary monthly prayer meeting. We trust that there will be a large attendance, and further endorse with great cordiality the suggestion made in the leaflet, that friends who live at too great a distance to be actually present, should, wherever it is possible, arrange for similar prayer-meetings in their own neighbourhood.

A Floating Missionary Meeting.

The *Record* report of the Keswick Convention states that a rumour got about that Bishop Tucker, of Central Africa, was likely to be on the lake on the Thursday afternoon, and Derwentwater was alive with boats. Some friend had hoisted a flag in his boat, and

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the consequence was that about a hundred boats, each with from six to ten people, gathered toward it, and presently all were just chained one to another. A floating missionary meeting was improvised, Mr. Stock standing under the flag and taking formal charge. The Bishop delighted everybody with a short but impressive speech, in which he recounted his latest previous experiences on a lake, to wit, the Victoria Nyanza. We can quite believe that "the scene was most picturesque."

A Missionary Anniversary in Norwich.

For very many years, Norwich Nonconformity has been distinguished for its missionary spirit and liberality. So far as I know, it alone, among our great towns, holds every year an united anniversary of the London and Baptist Missionary Societies. Five churches, three of them Congregational and two Baptist, unite in the services, but all the smaller places connected with the two denominations share more or less the stimulus and profit of the occasion. The five churches alone raise on an average about £1,000 a year altogether for the two societies, and it is to the credit of an agricultural county like Norfolk that £2,000 has been raised during the past year within its borders for these two sister societies.

At the united anniversary, we are usually favoured with a deputation of three missionaries, the L.M.S. sending one year two, and the B.M.S. one, reversing the numbers for the following year. These brethren come mainly for the purpose of addressing three large juvenile gatherings on the Sunday afternoon, in which as many schools take part as can be accommodated. In the morning and evening the deputation do duty in the aforesaid churches. Monday comes and the tribes gather in one of the large chapels for the annual meeting. This is a crowded, interested, enthusiastic meeting. Irrespective of his sect, the Mayor or Sheriff for the year, if known to sympathise with religion, is invited to preside, and, as on the recent occasion, June 1st, a Churchman often fills the position. Reports are read in five minutes, and then with no empty places before them, but seats lining the aisles, our brethren from afar rise, one after the other, to tell us of their difficulties, conflicts, and triumphs. The response to their appeals, which, in such an atmosphere of sympathy, are often thrilling, is a collection verging on £40.

Next morning at 9 a.m. punctually, a very considerable company assemble for breakfast in St. Mary's Baptist Schoolroom, or in Princes Street Lecture Hall. Friends from all parts of the county join us, and the brotherhood of the Free Churches is evinced by the presence of ministers of all the various bodies. Once more we hear the story of missionary adventure and toil. Humour mingles with philosophy, and mirth-evoking stories alternate with pathetic and glowing incidents of conversions to Christ, and of native fidelity to His name.

On Tuesday evening a sermon is preached by a minister of light and

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leading from the Congregational and Baptist churches alternately, and powerful and memorable have been many of these pulpit expositions and appeals for missions. Wednesday evening closes the sacred programme with a united Communion service in another of the chapels, and, notwithstanding a somewhat diminished attendance, the two missionaries who remain to give us "last words" always testify to the deepened and grateful sense of fellowship which this quiet hour yields to them. Many a lonely toiler under an eastern sun, or on the New Guinea shore, or in the African wilds, has recalled the day when with Norwich brethren and sisters he confessed the essential oneness in Jesus Christ of believers of every tongue and clime.

The proceeds of the weeknight and Sunday afternoon services are equally divided between the two parent societies; but, while the sum is generally about £100, we feel finance is the smaller consideration at this time, while the spiritual quickening and consecration of the services give tone and power to the entire church life throughout the year. What is the secret of an anniversary which all our visitors describe as a model one? The secret is brotherly love and unity, irrespective of sect. For two generations or more this happy arrangement has worked, and if a similar one could be tried in other towns, it would redound to the interests alike of spiritual work at home and of the holy enterprise of missions abroad.

J. P. PERKINS.

Gift to the Society of an Australian Farm.

The Rev. Maurice Phillips, of Madras, has been serving the Society as a deputation in the Australian colonies for four months, in company with the Rev. J. King (deputation agent), and during that period he addressed 106 meetings and travelled a distance of about 5,500 miles. In addition to the programme meetings, Mr. Phillips made extensive use among the young and in country towns of limelight slides, illustrating South India, a set of which had been supplied by the Society to the Rev. Joseph King, and by this means alone he more than defrayed his travelling expenses in the colonies. Mr. Phillips says:—

"I received a very hearty welcome from the churches, and I think that God has used me as the instrument of stirring up more interest in the great work of Christian missions. The ladies are enthusiastic everywhere, and I trust that the men will catch the fire from them. I am convinced that a good deal of the indifference of the people with regard to missions is the result of ignorance of what God is doing among the heathen. This can be remedied only by an annual visit from a missionary from some part of the foreign field. Mr. King is doing excellent work; but he must be supported for some years to come by some of the best missionaries of the Society. If this be done, I think that in a few years—say from this to the Centenary of the Society—the contributions of the Australian churches

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will amount to the sum of £10,000 a year. The people are willing; they want only to be roused and instructed.

"You will see in the sketch of me in the *Australian Independent* that I want to build a 'City Temple' in Madras for preaching, and that I shall be glad to receive help towards that object.

"You are aware that a gentleman in Melbourne, after hearing Mr. Chalmers and myself one Sunday, gave to the Society a farm worth about £500, to be divided between work in New Guinea and India in connection with Mr. Chalmers and myself."

Return of the Rev. J. Mackenzie to South Africa.

The Rev. J. Mackenzie, having accepted the invitation of the Directors to undertake the spiritual charge of the church at Hankey, South Africa, as one of the missionaries of the Society, embarked from Southampton in the *Dunottar Castle* on September 12th, accompanied by Mrs. Mackenzie and two daughters. The valuable mission work accomplished by Mr. Mackenzie in South Africa during a quarter of a century dating from 1858 is well known by the friends of the Society, and many of his experiences in that country are recorded in his two most interesting books, "Ten Years North of the Orange River" and "Day-dawn in Dark Places." In March, 1884, he resigned his connection with the Society on taking a Government appointment of Resident Commissioner in Bechuanaland, but returned to England at the end of the following year. Since then he has sought to enlighten the public mind in reference to Bechuanaland and the countries adjoining, in the hope of Government policy in reference to those vast tracts of country being directed to righteous ends and a just recognition of native rights. Not the least important work of this latter period has been the publication of an elaborate treatise on "Austral Africa." It is a cause of great satisfaction to the Directors that Mr. Mackenzie has been led to undertake the sphere of labour for which he has started, and they look forward with hope and confidence to the result of his residence and powerful influence among the people of Hankey, in the development of Christian character and the building up of a strong and aggressive church life. Past experience promises that in Mr. Mackenzie the people will find a wise and prudent leader and a warm-hearted friend.

Mothers' Meetings.

A lady correspondent writes to say that she has read with interest the paragraph in the MISSIONARY CHRONICLE for July, headed "Mothers' Meetings" (page 22), but thinks more may be done. At a mothers' meeting of which she is superintendent, they set apart as regularly as possible one afternoon a month when intelligence from various parts of the mission-field is given. Last year it was suggested to the women that they might take the *Juvenile Magazine* for their children. Seventeen at once put down their

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names, and this year thirty are taking it. The magazine not only interests the children but the parents.

They have now a collecting box for the London Missionary Society always on the table, but find that it is after an address on missionary subjects that the money is chiefly forthcoming. It is important that the interest be thus kept up.

"For Christ's Sake."

June, 1891.

MY DEAR SIR,—Some little time ago my father sent me, on his seventieth birthday, a present of £10. With this I had intended buying myself a gold chain and a little present for my wife. However, after hearing your very interesting account of the work you and others are doing, I talked the matter over with my wife after my return, and we decided that we would send you the money instead, to be used in furtherance of that blessed work in which you are engaged. Please find cheque enclosed for that amount, and either forward it to the proper authorities, or use it for any special missionary work in which you may be interested. I can fully trust you to put it to the best use. I was very sorry to find so few people at our Monday meeting, and I have no doubt that you were disappointed in finding so little missionary enthusiasm in our midst. I am sending you this because there will not be another chance to give it here, and also because it is a special offering. I think perhaps we ought to have collections, &c., every quarter, or, better still, every month.—With kind regards, believe me, very sincerely yours, E. P.

To the Rev. A. S. Huckett.

Monthly Prayer Meeting.

The meeting in the Museum on Monday, September 7th, was marked by much earnestness and power. There was life in the meeting, and all present felt refreshed and strengthened. Will those who came to that gathering do their utmost to come again on Monday, October 5th, and further use their influence to bring others? The meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., from 4 to 5 p.m. The Rev. R. Wardlaw Thompson will preside.

The Young Men's Missionary Band.

On Friday, October 16th, this young men's organisation for deepening and extending interest in missions will resume its meetings, and enter upon its sixth year of work. For information, apply to the Rev. George Cousins, 14, Blomfield Street, E.C., Secretary; or to Mr. Leonard T. Horne, 2, Berkeley Gardens, Kensington, W., Assistant Secretary.

The First of the One Hundred New Missionaries.

At their meeting on September 15th, the Directors welcomed home four

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missionaries from active service, and bade farewell to a large party of new workers. The Rev. R. Wardlaw Thompson said the Rev. S. Mateer had come home for a much-needed rest, sadly shattered in health, after very arduous work in Trevandrum, with, latterly, the charge of Quilon, Travancore. The Rev. B. Briggs had, he was glad to say, been enabled to accomplish another term of service in Madagascar in fairly good health. The Rev. J. J. K. Hutchin had come home for his first furlough after a full period of work on Rarotonga, South Pacific. The Rev. A. Thompson, of Travancore, would command the sympathy of all on account of the critical condition of his wife's health, which had necessitated a hurried visit home. The outgoing band consisted of the Rev. W. E. McFarlane, of Cheshunt College, proceeding to Mongolia; Rev. J. M. Allaidyce, M.A. (New College), to Peking; Rev. M. H. Wilson (Hackney College), to Canton; Mrs. Stevens to Hong Kong, to become matron of the Alice Memorial Hospital; and Mr. and Mrs. W. G. Terrell to Hiau Kan, a new station forty miles from Hankow. Regarding Mr. Terrell, the Foreign Secretary's statement that he was going out as the representative of Highbury Chapel, Bristol, and was "the first of the hundred new missionaries," elicited hearty applause. Mr. Terrell had been engaged in earnest evangelistic work in a village near Bristol, and was now going abroad as the first worker under the Society's new scheme of Lay Evangelists. Mr. Thompson explained that Dr. Burton's departure for Wuchang had been delayed in consequence of a telegram from Hankow, stating that, although all was quiet at present, trouble was feared. Mr. Terrell would be spending some time with his brother in India. The Chairman (J. McLaren, Esq.) was anxious that the friends should never feel that out of sight meant out of mind. Many prayers would follow them, and he besought their prayers for the Board at the present critical period. Mr. Mateer pleaded for missionaries for the Malayalim Mission in Travancore. He had found 74 congregations and 11,000 Christians too heavy a work; and in his absence Mr. Hacker, of the Tamil Mission, had under his care 134 congregations and 17,000 Christians, besides schools. Mr. Briggs reported steady progress in spiritual life among the Malagasy. The missionaries were treated very kindly, and the Prime Minister had attended the monthly prayer-meetings repeatedly during the past year. Mr. Hutchin's statement that the drink traffic on his island had been brought under control was received with satisfaction. Mr. Thompson claimed educational work as being of pre-eminent importance; and Mr. Wills had the privilege of stating that his two eldest sons were looking forward to becoming missionaries. After a few appropriate remarks from the younger brethren, all the workers were commended to God in prayer by the Rev. J. P. Perkins.

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ANNOUNCEMENTS.

DEPARTURES.

The REV. JAMES SADLER, returning to AMOY, and MISS MILES, proceeding to CHUNG KING, China, embarked for HONG KONG and SHANGHAI respectively, per steamer *Shannon*, September 3rd.

The REV. JOHN MACKENZIE, on his appointment to HANKEY, South Africa, with MRS. MACKENZIE and two daughters, embarked at Southampton for PORT ELIZABETH, per steamer *Dunottar Castle*, September 12th.

The REV. M. H. WILSON, appointed to CANTON; MRS. HELEN D. STEVENS, appointed for medical work at HONG KONG; REV. J. M. ALLARDYCE, appointed to PEKING, China; and REV. W. E. MCFARLANE, appointed to MONGOLIA; embarked, the two former for HONG KONG and the two latter for SHANGHAI, per steamer *Bengal*, September 17th.

The REV. JAMES WILLS, MRS. WILLS, and child, returning to MADAGASCAR, embarked for TAMATAVE, per *Lismore Castle*, September 18th.

ARRIVALS IN ENGLAND.

MRS. ARNOLD FOSTER, from HANKOW, China, per steamer *Valetta*, at Plymouth, July 22nd.

The REV. J. J. K. HUTCHIN, MRS. HUTCHIN, and family, from RAROTONGA, with daughter of REV. G. A. HARRIS, of MANGAIA, South Pacific, per steamer *Orizaba*, August 23rd.

The REV. ALFRED THOMPSON, MRS. THOMPSON, and two children, from TRAVANCORE, South India, per steamer *Golconda*, September 10th.

BIRTHS.

JONES.—May 6th, at Fwambo, Central Africa, the wife of the Rev. D. P. Jones, of a son.

REES.—June 27th, at Inyati, Matebeleland, South Africa, the wife of the Rev. Bowen Rees, of a son.

BROWN.—July 22nd, at Kuruman, Bechuanaland, South Africa, the wife of the Rev. J. Tom Brown, of a son.

LE QUESNE.—August 26th, at Bhowanipore, Calcutta, North India, the wife of the Rev. W. R. Le Quesne, of a daughter.

MARRIAGE.

CAMPBELL—LONGBOTTOM.—August 27th, at Salem Chapel, Halifax, by the Rev. Joseph Foster, Thomas Vincent Campbell, M.A., M.B.C.M. (Edinburgh), fourth son of T. C. Campbell, J.P., Londonderry, to Florence Gertrude Longbottom, M.B. (London), third daughter of J. W. Longbottom, solicitor, Heath Bank, Halifax.

ORDINATIONS OF MISSIONARIES.

On Sunday, August 30th, at the Congregational Church, Rhynie, N.B., MR. JOHN MACONNACH ALLARDYCE, M.A., of Glasgow University and New College, London, was ordained as a missionary to PEKING, North China. In the forenoon a sermon was preached by the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary. The ordination service was held in the afternoon. Rev. A. Yeats, pastor of the church, conducted the preliminary services. Rev. R. Wardlaw Thompson described the field of labour. Rev. J. Edwards, B.D. Insch, asked the usual questions, which Mr. Allardyce answered in a very clear and satisfactory manner. Mr. Edwards also offered the ordination prayer, after which the Rev. James Stark, Aberdeen, delivered the charge. Amongst those present were Dr. Dudley, one of the delegates from America to the International Congregational Council; and Rev. J. J. Calder, parish minister.

In the evening of Thursday, September 10th, MR. MARK HENRY WILSON, of Hackney College, was ordained as a missionary to CANTON, South China. The Rev. Edward H. Jones, the Society's Home Secretary, presided. Rev. Professor Christie, M.A., read the Scriptures and offered prayer. The usual questions were asked by Rev. R. Wardlaw Thompson, Foreign Secretary of the Society. To these the candidate gave suitable replies. The ordination prayer was offered by Rev. Professor Cave, B.A., D.D., and the charge was delivered by Rev. James Knagg.

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London Missionary Society.

PREPARING TO GO FORWARD.

A CALL TO PRAYER.

We desire to call the special attention of all our friends and supporters to the notice of the **All-day Prayer Meeting for Women**, which is to be held at the **Mission House, Blomfield Street, E.C.**, on the **5th of October**, the first Monday in the month.

The meeting will commence at 10 a.m., and be carried on until 4 p.m., when it will be merged in the usual monthly prayer meeting, to which all friends of Missions, both men and women, are, as usual, invited. Very urgently we appeal to friends for their active sympathy and help in this meeting. It has been arranged especially in connection with the Forward Movement upon which the Society has resolved to enter. On all hands our fellow-workers of other Societies are moving forward in faith and courage, and we rejoice that the Directors have resolved that the London Missionary Society, which in the past has been so wonderfully blessed and honoured by God, shall not turn a deaf ear when, as it seems to us, He is so manifestly once more saying: "Speak unto the children of Israel that they go forward." Had the decision arrived at been otherwise, we might well have feared that the curse of Meroz would fall upon us for holding back and not coming to "the help of the Lord against the mighty." Yet, to undertake the increased burden of work and responsibility involved in this step, in our own strength alone, would be to meet with certain failure; whereas, if we go forward in God's strength, relying on His sure word of promise, then success and victory are certain.

"This is the victory that overcometh the world, even your faith." "According to your faith be it unto you."

But this all-conquering faith is the gift of God alone, and it is for this reason that we ask our friends to gather together, and unitedly and earnestly to entreat that we may all be inspired by it. He has said: "Open your mouth wide, and I will fill it;" and we know that if we are straitened it is not in Him, but in ourselves. Let us plead His many and sure promises. Is anything too hard for Him? We believe that if He is indeed calling us to this work, He will provide the means for carrying it on—the men and the money. He will touch and move the hearts of those in our churches to whom, as His stewards, He has entrusted wealth. Still, notwithstanding all this, He says: "I will yet for this be inquired of of the House of Israel, to do it for them."

We ask *all* to come and join us, young and old, rich and poor—the latter especially, because they are so often "rich in faith"; and we would suggest to friends who live at too great a distance to be actually present with us, that wherever it is possible they should arrange for similar prayer-meetings in their own neighbourhood, and at least be with us in spirit joining us in their private devotions.

If this call to prayer is responded to widely and heartily, as we trust it will be, may we not hope that once again, as long ago when He was on earth, the Saviour to whom we cry will turn and say to us also:

"O woman, great is thy faith: be it unto thee even as thou wilt."

C. C. W.

ALEXANDER & SHEPHEARD, PRINTERS, 27, CHANCERY LANE, W.C.

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Dereston	1	15	0
Driffield	0	17	10
Essex. Aux.	180	0	0
Gravesend—			
Miss Barber, for Rev. E. H. Stribling	0	10	0
Misses A. and E. Barber, for do.	0	5	0
Great Malvern. Miss A. Ballard, for Rev. C. W. Abel, New Guinea	1	10	0
Hastings—			
Mrs. and Miss Cullen, for Lepers, Madagascar	2	0	0
Robertson street	29	17	8
Horsham. Misses S. and P. Wells, for Leper Colony, Madagascar	5	0	0
Huddersfield. District Aux.	4	9	9
Hull. Aux., "In Memoriam" Cottingham	10	0	0
Hunts. Aux.	8	3	2
Ingress Vale. For Almora	2	10	0
Knaresborough. A Few Friends, for Leper Colony, Madagascar	1	0	0
Leicestershire and Rutland. Aux.	160	0	0
Liscard. "In Memory of Rev. J. Gilmour, Mongolia"	2	0	0
Liverpool. Bootle, Mr. Wm. Brown	2	0	0
Long Crendon	0	5	0
Maryport	1	3	0
Morpeth	5	9	9
Nantwich. Congl. Ch.	1	1	0
Norwich—			
Mr. Hy Jolly	0	7	0
Miss Meachen	17	10	0
Patcien Bridge	6	7	10
Redhill. W. H. Tyndall, Esq.	10	10	0
St. Helens. Mrs. Evans, for two Biblewomen, care of Mrs. Duthie	25	0	0
Scarborough—			
Bar Ch.	64	10	9
Eastboro' Ch.	7	0	0
Southport. Legacy of the late Miss A. A. Hibbert	360	0	0
Stone. Congl. Ch., the Hayes Working Party	22	0	0
Tunstock. Congl. Ch.	10	7	11
Tunbridge Wells—			
Mount Pleasant Ch.	18	7	9
F. and E. G. B., for Teachers at Hudan, China	10	0	0
Windermere. Miss Carver, for Dr. Roberts' Hospital	10	0	0
Workington. Ladies' Association	2	3	6

SCOTLAND.

"A. H. Y."	100	1	3
Aberdeen—			
Y.M.C.A. Sabbath Morning Bible-class	1	5	0
Albion-street Ch. (box)	0	2	0
Dundee. Legacy of the late David Easson	49	18	11
Huntly. Congl. Ch.	19	8	9
Lossiemouth. Free Ch.	1	9	6
Lower Largo. Mrs. Baxter, for Lepers, Madagascar	10	0	0
Markinch. Dr. Macdonald	0	10	0

Per Rev. E. A. Wareham.

Alness	2	1	3
Alyth	1	6	6
Alves	0	10	0
Beauly	1	7	0
Dingwall	4	4	0
Edinburgh	20	3	2
Elgin	4	0	3
Evanton	0	9	11
Fearn	1	13	6
Forres	13	17	9
Grantown	17	3	11
Invergordon	1	10	6
Inverness	8	1	10
Lauder	2	12	1
Leven	10	5	0
Moffat	11	16	6
Nairn	25	16	0
Scalloway	1	3	3
Strathpeffer	3	7	9
Tarbat	2	2	3
Tranent	1	11	6
Wick	2	0	0

FOREIGN SOCIETIES.

Shanghai. Rev. Dr. Edkins	2	0	0

MISSION STATIONS.

Hervey Islands	67	10	0

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

To Mrs. Fagg, Tasmania, for a parcel of Grimke text cards for distribution.

For Miss Browne, Shanghai.—To the Burnley Ladies' Auxiliary, per Mrs. Clement, for a box of mission gifts, dolls, toys, &c.

For Miss Miller, Amoy.—To the Burnley Branch of the Ladies' Auxiliary, per Mrs. Kaye, for a fitted medicine chest.

For Miss Roberts, Tientsin.—To R. F. Harker, Esq., Manchester, for a case of dolls, &c.

For the Calcutta Mission.—To Rev. G. Ward Siddall, Teignmouth, for a case of clothing.

For the Baduria Mission.—To Miss Wright Anderson, for a box of slides from H. Hughes & Co.

For Mrs. Rice, Bangalore.—To the Weigh House Chapel Juvenile Society, for a case of clothing, &c.

For Rev. W. Robinson, Salem.—To Mrs. Geo. Cutts, Retford, for a parcel of cards, &c. To Mrs. E. R. Pichmen's Zenana Sewing Meeting, Norwood Congregational Ch., Liverpool, for a case of dolls, &c. To the Children's Sewing Meeting at Elloughton, per Mrs. C. B. Smith, for a parcel of garments and dolls.

For Mrs. Marler, Gooty.—To the Ladies of St. Paul's Congregational Church, Swansea, for a box of dolls and toys.

For Mrs. Long, Coimbator.—To the Brixton Independent Church, per Mrs. Skeen, for a parcel of fancy work and clothing.

For Miss Brown, Madras.—To the Rush Hill Zenana Working Meeting, Bath, per Mrs. Kirkus, for a case of clothing, dolls, &c.

For Mrs. Jagannadham, Vizagapatam.—To J. H. H. Engall, Esq., Staines, for a case of clothing, &c.

For Rev. J. Duthie, Nagercoil.—To Miss Kaye, of Scissitt, for a parcel of dolls. To the Ladies of Hillhead Congregational Church, Glasgow, for a box of clothing.

For Rev. A. L. Allan, Nagercoil.—To the Dreghorn E. U. Church Sunday-school, per Rev. T. McRobert, for a case of clothing and fancy articles.

For Mrs. Hacker, Neyoor.—To the Ladies' United Missionary Working Party, Taunton, per Miss M. E. Collins, for a parcel of clothing.

For Mrs. Fry, Neyoor.—To Mrs. Barnes, Farnworth, for a case of fancy work, &c.

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For Rev. T. F. Shaw, Urambo.—To the Albion Square Church, Southampton, for a magic lantern and slides.
To the Glasgow Foundry Boys, for thirteen cases of hardware, for various missionaries in Madagascar.
To the Trinity Church, Catford Bridge, for three parcels of school prizes.
For Mrs. Richardson, Antananarivo.—To Mrs. Pillans, Perth, for a parcel of school materials.
For Miss Bliss, Antananarivo.—To Miss Whitworth, Seacombe, for a parcel of Testaments.
For Miss Craven, Antananarivo.—To the Congregational Church, Heywood, Manchester, per Mrs. Rixon, for a case of clothing, dolls, &c.
For Rev. W. Huckett, Vonizongo.—To Miss E. Cooper, Hendon, for a box of toys, &c.
For Miss Frédoux, Fianarantsoa.—To the Burnley Ladies' Auxiliary, per Miss Rhodes, for a case of clothing.
For Rev. G. A. Shaw, Farafangana.—To Miss Ransom, Leytonstone, for two parcels of clothing. To Mr. E. J. Carter, for a parcel of pictures. To the young ladies at Park Chapel, Highbury, per Mrs. Gogerly, for a case of dresses, coats, &c.
For Mrs. Collins, Farafangana.—To Mrs. Walton, Greenock, for a case of sewing materials. To the Ladies' Sewing Meeting, Whitchurch, Salop, per Mrs. Morris, for a parcel of clothing. To Miss MacLehose, Glasgow, for a box of mission gifts.
For Rev. F. E. Lawes, Niue.—To Mrs. Teape, Edinburgh, for a parcel of clothing and sundries.
For Rev. A. Pearse, Kerepunu.—To the Young Ladies' Working Party, Sherwell Chapel, Plymouth, per Mrs. Parson, for a bale of clothing.
For Rev. E. B. Savage, Motumotu.—To Mrs. Teape, Edinburgh, for a parcel of clothing, &c.

A MAGAZINE FOR THE YOUNG.

THE JUVENILE.

A Missionary Magazine whose object it is to interest children in the great outside world and its different races of men; and to give them interesting and readable information about what the London Missionary Society is doing to alleviate the world's ignorance and misery, and to lead the nations of the earth to the knowledge of God. THE JUVENILE is freely illustrated with bright and attractive engravings, is a decided favourite with its young readers, and is a welcome guest in many Christian families.

The **October** number contains:—"A Letter to Mr. Gilmour's Two Sons," from the Rev. John Parker, of Mongolia; "Amusing the King," from *Two Kings of Uganda*; some verses entitled "The Missionary"; the continuation of "Uncle Peter's Yarns," who has found his way to Japan; "A Hottentot Fable of the Cock and the Jackal," from the *African*; "Servants and Parrots"; "Tuwa and the Crocodile," and "A Country Station in Madagascar." There are several engravings.

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The **OCTOBER** issue contains the following Articles:—

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TIMES OF REFRESHING IN IMERINA, MADAGASCAR.
A DAY'S VISITING IN THE MADRAS ZENANAS, AND A TRIP TO THE BLUE MOUNTAINS.
A NATIVE HELPER, *with Portrait.*
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WORK FOR HANDS AND HEARTS.
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THE

CHRONICLE

OF THE

London Missionary Society.

EDITED BY REV. G. COUSINS.

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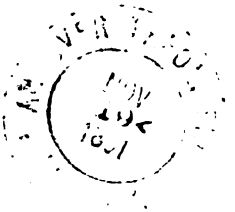

NOVEMBER, 1891.

LONDON:

JOHN SNOW & CO., 2, IVY LANE, E.C.

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LETTERS FROM MISSIONARIES, SEPT. 15 TO OCTOBER 16, 1891.

CHINA.

Rev. R. M. Ross, Sept 2.
" J. L. Rees, Aug. 22.
" Dr. John, Aug. 29.
Dr. Mackay, Aug. 22.
Rev. J. W. Wilson, Aug. 15.
Dr. Davenport, Aug. 18.
Rev. G. Owen, Aug. 10.
" S. E. Meech, Aug. 8.

INDIA.

Rev. W. R. Phillips, Aug. 25.
" A. P. Begg, Sept. 1, 23.
" W. R. Le Quesne, Aug. 6, Sept. 1.
Miss Linley, Aug. 25.
Rev. A. Parker, Aug. 26, Sept. 24.
" E. Greaves, Aug. 24.
" G. M. Bulloch, Aug. 31, Sept. 14.
" H. S. Oakley, Aug. 31.
" E. Lewis, Aug. 26.
" H. Lester, Sept. 16.
Rev. W. H. Campbell, Sept. 4.
" G. H. Macfarlane, Sept. 15.
" J. H. Walton, Sept. 8, 15, 24.
" E. P. Rice, Sept. 1, 8.
" A. A. Dignum, Sept. 23.
" C. G. Marshall, Sept. 14.
" M. Phillips, Sept. 16.
Miss Brown, Sept. 2.
" Barclay, Sept. 18.
Rev. J. Duthie, Aug. 27, Sept. 10.
" I. H. Hacker, Aug. 22, 24.
Dr. Fry, Aug. 23.
Rev. J. Knowles, Aug. 21, Oct. 5.
" J. Emlyn, Aug. 24, Sept. 7, 14.

MADAGASCAR.

Rev. J. Richardson, Aug. 24
Mr. S. Ashwell, Aug. 21, 31.
" J. C. Thorne, Aug. 22.
" T. Lord, Sept. 1.
Rev. J. Wills (Lisbon), Sept. 22.
" J. H. Hafle, July —.

AFRICA.

Mr. D. Mudie, Sept. 9.
Rev. T. D. Philip, Sept. 5.
" R. Price, Aug. 26.
" C. D. Helm, Aug. 24.
Mr. W. Draper, July 22.
Rev. J. P. Southwell, Sept. —.

SOUTH SEAS.

Rev. G. A. Harris, June 8, July 6, Aug. 12.
" W. N. Lawrence, July 21.
" F. E. Lawes, Aug. 27.
" J. H. Cullen, Aug. 27.
" J. Marriott, Sept. 14.
" A. E. Claxton, Aug. 15.
" J. W. Hills, Aug. 12.
" J. Chalmers, July 8, 31, Aug. 1, 4, 16.
" J. King, 31.
Mr. T. Pratt, Aug. 17, 28.

CONTRIBUTIONS.*

From September 13th to October 12th, 1891.

LONDON.

A Friend of "Tamate," for Fly River Steam Launch	250	0	0
M. L. K.	150	0	0
Mrs. Robert Dawson, for Forward Movement	100	0	0
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Miss Stoughton, for do.	100	0	0
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St. George's-in-the-East. Ebenezer Ch.	3	0	0
St. John's Wood. New College	7	16	0
Stamford Hill. The late Miss Radmall	10	0	0
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Bearalston	7	4	0
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Bristol Aux.	172	2	11
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Durham	23	0	10
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Emsworth	0	7	10
Fewey	3	12	9
Fulbourn. Y.W.C.A.	5	5	0
Gloucester. Southgate Congl. Ch.	0	7	6
Great Bridge. Salem Ch.	2	2	0
Handsworth	11	15	8
T. Rollason, Esq.	5	0	0
Huddersfield. Paddock Ch., for Widows' Fund	5	0	0
Ilkeston. Rev. J. S. Nightingale	1	0	0
Kidderminster. Baxter Ch.	68	10	8
Leicester. Aux.	5	6	6
Leeds—			
Aux.	200	0	0
Legacy of the late Miss S. J. Brooke	200	0	0
Leighton Buzzard. Mr. R. Sell (box)	0	6	0
Leominster. Friends, for the Antsihanaka Hospital	1	2	0

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* For the guidance of Local Treasurers and others, we beg to announce that contributions received on or before NOVEMBER 13th, will be acknowledged in the DECEMBER Magazine.

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THE JUBILEE HOSPITAL, NEYOOR.

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THE CHRONICLE
OF THE
London Missionary Society.

WAITING UPON GOD.

A CALL TO PRAYER, which was issued some weeks ago in a beautifully-written leaflet, and widely circulated amongst the churches of London, met with a very gratifying response on Monday, October 5th, when an "All-day Prayer Meeting for Women only" was held in the Board Room of the Mission House.

With a view to securing continuous interest, it had been arranged that each half-hour should be presided over by a different lady, and nearly all were able to fulfil their engagement to be present. Those who kindly helped were Mrs. Wardlaw, Miss Stoughton, Mrs. Hurry, Mrs. R. Dawson, Mrs. Whyte, Mrs. de Selincourt, Mrs. Newman Hall, Mrs. Evan Spicer, Mrs. Symes, Mrs. Brown. Short addresses were given, or Scripture portions read; and within each interval some verses of a hymn were sung, and three or four prayers offered.

Never did the tide of prayer cease, except when, by request, all were bowed in *silent* petition. The "spirit of grace and supplication" was richly given, and the presence of Christ was deeply realised. The following suggested subjects for prayer were earnestly taken up by many, but each one was left free to offer the petitions dictated by her own heart:—

1. For the baptism of the Holy Spirit.
2. For personal consecration and holiness of life.
3. That in home training, children should be interested from their earliest years in missionary work, and taught to think of it as their highest vocation.
4. That parents may be willing to give up their children when a Divine call is evident, and, whenever possible, be ready gladly to support them in a mission-field.

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5. For wisdom and right judgment at all times in the selecting of candidates, and in their appointment to their fields of service.

6. For those who are preparing for their missionary life, that they may be kept true, earnest, and faithful.

7. For all who are labouring amongst the heathen, and for native pastors, teachers, Bible-women, converts, and seekers after *the* truth.

8. That the "Forward Movement" may be owned of God, and that He may raise up qualified men and women, and so pour out His Spirit upon our churches that all needful money shall fill *His* treasury.

With the exception of an hour and a half in the middle of the day, the room was well filled; and the numbers were so large at four o'clock, when the meeting was merged in the usual Monthly Missionary Prayer Meeting, that some who came to this had to stand.

It was delightful to know that in several towns in the provinces there were gatherings of women uniting in supplication with their sisters in London: in Bristol, Bradford, Southampton, Guildford, Dundee, Parkstone, Lancaster, and, probably, in other places also.

Surely now we must look out for the *answers* to our prayers, relying on Him who has said: "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive."

"According to your *faith* be it unto you." S. C. D.

THE OPENING OF HUNAN.

LETTER FROM DR. GRIFFITH JOHN.

MY DEAR MR. THOMPSON,—You will be pleased to learn that peace has been perfectly restored to all this region. We have been passing through a great crisis; but the result is such as to fill our hearts with profound gratitude to God. The Imperial Edict is a splendid document, and so is the proclamation issued by the Viceroy and Governor of this province. In these official documents the Government proclaims the widest and fullest toleration to Christian teaching and profession. I know that they have been posted up everywhere, and that the effect upon the people has been most satisfactory. The Christians feel, as they never felt before, that they are under the protection of the Government. The eyes of the heathen also are open to the fact, and many of them, I hear, are beginning to manifest a deep interest in the Christian religion for the first time. The Imperial Edict has been issued in Hunan, and I hear from one of our converts who lives in Changsha, the capital, that it is posted up everywhere. I was afraid that it would be found im-

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possible to post it up in that province, but such, I am delighted to find, is not the case.

It is reported that the foreign powers are determined to open Hunan, and put a stop to the Hunan publications which have been doing so much mischief of late. I ascribe all the recent riots to Hunan influence. For years the walls of the cities of Hunan have been covered with anti-foreign placards. For some years the vilest pamphlets and placards have been pouring into Hupeh and other provinces from the province of Hunan. The foreigner is charged with unutterable abominations, and Christianity is denounced as inculcating impurities and atrocities of the foulest kind. Year by year this horrible literature has been growing in magnitude and virulence, and that which is now circulating, and has been circulating these eighteen months among the people of this valley, is the filthiest and most inflammatory I have ever seen. At the beginning of last year the attention of the Viceroy was called to the existence of this source of danger, but nothing was done to put an end to it. If the Viceroy had taken active measures last year to suppress this poisonous literature, it is highly probable that none of these riots would have taken place this year. In the recent riots we have the results of a deliberate attempt to inoculate the people of these provinces with the Hunan spirit. Any effort, therefore, to break down the isolation of Hunan, and to bring to a close this perpetual source of danger, cannot but be hailed with delight by every well-wisher of China.

Hunan is a noble province. It abounds in agricultural productions and mineral resources. The people are comparatively brave, manly, and straightforward. They have more character than the people of this province (Hupeh). "Hupeh men," say the Hunanites, "are made of bean curd, but Hunan men are made of iron." The suppression of the Tai-ping rebellion is to be ascribed principally to the skill and courage of the Hunan people. Everywhere are Hunan men to be seen occupying the very highest positions as civil and military officers. The great Tseng Kwo-Fan, father of the late Marquis Tseng, was a native of Hunan; and so was the Grand Secretary, Tso, the conqueror of Kashgar; Kwo, the first minister sent by China to England, and Peng, the famous admiral of the Yangtsze. There are living in the province a host of red buttons among the retired officers, many of whom are men of great influence on account of their past services to the State, as well as by reason of their high official rank. Whilst all this redounds much to the credit of Hunan, it has to be confessed that it has hitherto constituted a formidable barrier in the way of free and happy intercourse with the people. It has made them proud, exclusive, and anti-foreign to a degree that is extraordinary even in China. Their hatred to the foreign barbarian is a provincial characteristic. The gentry and scholars of the province look upon Hunan as the palladium of the Empire, and the ultimate expulsion of the hated barbarian is a fixed

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article in their creed. It is a real grievance to them to see the foreigner showing his "impish head" within their precincts; and it is their fixed policy to so embitter his experiences when he does so as to make a second visit impossible. Even travelling in Hunan has been attended with many and peculiar difficulties. Not a few of the cities are closed against us, and all of them, almost without an exception, are approached with a certain degree of peril. Any attempt to effect a settlement among the people would end in an ignominious failure, perhaps in something far more serious. I have made two long journeys in Hunan. The last was in 1883. I managed to get through without receiving injury. But my life was in danger at the city of Lung-Yangs, and I managed to escape with difficulty.

But I have never ceased to pray for the opening of Hunan, and my heart is full of joy and thankfulness at the prospect of seeing my prayer answered. The opening of Hunan will tell powerfully on the whole Empire, and especially on the temper of the people in all the surrounding region. It will also greatly further the missionary enterprise in China. We have a number of Hunan men among our converts, and they are, taking them all in all, the finest specimens we can boast of. Missionary work in Hunan will move apace when once the province is thrown open.

Should the province be opened up in the immediate future, you must not expect me to wait till I receive instructions from home before entering in. I shall feel it to be my duty to go and take possession at once. Our Hunan converts are the very men we shall need as helpers, and we shall have no difficulty in manning Yoh-Chow, Siang-tan, and Chang-teh at once. These are the three most important points in the province, and they are the points which I should like to see occupied by the London Missionary Society.

When I speak of having no difficulty in manning these three cities, I mean, of course, manning them with *native* helpers. We have no missionaries to send there. At Hankow the number is too small for the work in Hupeh. But I have the faith to believe that the Directors will not be slow in sending men should they once hear that I am there. Anyhow the province must be occupied by *us* the moment we are allowed to enter therein.

You are taking a bold step with regard to the hundred more missionaries which you propose to send into heathen lands within the next four years. I glory in your faith, and believe that God will honour it. There is nothing too hard for the Lord. Had we been walking more by faith and less by sight in the past, we should have seen greater things. Your faith and courage will stimulate your missionaries the world all over.

Praying that God may guide and bless you in this noble purpose,

I remain, yours faithfully,

Hankow, August 28th, 1891. GRIFFITH JOHN.

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MUSUWA, THE LEPER MISSIONARY TO LEPERS.

MUSUWA* is dead, and in his death the lepers of the Almora Asylum have lost a true friend and valuable helper. For many a year he has given spiritual guidance and consolation to numbers of his afflicted fellow-lepers, and made it possible for them to bear with patience their distressing ailment, while to some he has brightened with hope the way through the valley of the shadow of death.

Dear old Musuwa was one of the lepers who were befriended nearly fifty years ago by the present Hon. Sir H. Ramsay. At the time of the establishment of the present Institution in 1850 (on the admission roll of which Musuwa's name stands second), he was about twenty-five years of age, having been a leper for at least five years. During these forty-six years he suffered less or more from the ravages of the disease. He was one of the cases on which the Garjun oil treatment was tried, and at times, and for a long time together, it seemed as if the disease had been arrested; but, alas! again and again, it showed by virulent outbursts that it had only been lying latent in the system.

As a result of the devoted and patient instruction given by the Rev. J. H. and Mrs. Budden (the latter of whom did not live to see the fruit of her labours), Musuwa, probably the first leper convert in India, was baptized in 1864 by the Rev. J. Hewlett, who, during Mr. Budden's absence in England on account of ill-health, had taken over the duties of the Almora Mission. The circumstances of the baptism are perhaps best described in the words of Mr. Hewlett himself, who wrote to me on hearing of the old man's death:—"The news takes me back to that January afternoon in 1864, the day which in many respects is the most affecting in my memory, when on the spot where the Leper Chapel now stands, I gathered the inmates of the asylum, and spoke to them lovingly of the Great Physician who could heal all their woes; and, on appealing to them to entrust themselves to His mercy, was delighted beyond measure to see Musuwa, who did not then appear to be a young man, stand up and say, with face and hands upturned towards heaven:—'Since Jesus has done so much for me, how can I help doing whatever He requires of me?' His declaring himself on this occasion on the Saviour's side led to his baptism, together with that of two others, whom he had persuaded to join him in following Christ, on Sunday morning, February 14th, 1864, in the Mission Church, Almora. . . . No other person whom I have successfully encouraged to trust in Christ has been to me such a joy and inspiration. May his example long exercise a blessed influence!"

---

* His portrait appears in the CHRONICLE for February, 1890.

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In 1869 he became a communicant, and has all along maintained a consistent life, and exercised such a power for good upon his companions, that most of those who have become Christians in the Institution have done so principally through the exertions of our departed friend.

He has been blind for the last twenty-four years, as a result of the terrible ravages of the disease with which he was so sadly afflicted. Yet this defect did not seem in any way to detract from his power to influence others, or lessen the zeal he manifested in doing good. He might well be called the leper missionary to lepers. Though sightless, he always seemed fully conscious of all that was going on around him, and who his companions were. It was a real pleasure to have a conversation with him when making my round of the barracks to see that all was in good order, so intelligent, shrewd, and common-sense were his remarks. He was always full of gladness, spiritual joy beamed out of his "beloved leprous face," and never once did I hear him complain. On the contrary, he seemed to be continually praising God for His goodness and love, and thanking the friends of lepers for all they did to alleviate the miseries of those afflicted like himself. He was by common consent the head of the punchayat which decides all matters pertaining to discipline. In his judgments he was clear and decisive, and no one ever thought of appealing from them, feeling their justice. Nor would he let a culprit alone without pleading with him or her to forsake their evil ways, and seek the help of the Lord to strengthen them for the struggle, and very often he was successful in leading a culprit to penitence and also to Christ. For some weeks before his death he became very feeble and wearied, and ultimately utterly helpless, yet he never complained, but bore with patient fortitude all the pains and ills he was passing through, conscious of the Lord's presence with him, and confident in His wise dealings. Two days before his death I saw him for the last time in his little room, all huddled up on his simple bed, and evidently waiting for the Master's call. He said to me: "Sahib, I am very tired. I think the blessed Jesus will soon give me rest now." He could not hear well, and so the most of the conversation had to be left to himself, and in it he kept on repeating how glad he was that he knew that Jesus loved him though a leper, and that he would be permitted to enter glory whole and clean, purified from sin, and freed from corruption. Simpler and stronger faith in, and truer love for, the Redeemer of men it would be difficult to find in the Christian Church.

He died on the 4th September, 1891, surrounded by a number of his more particular friends amongst the lepers, and his last words to them were: "I am going to Jesus; do you all continue to walk in His ways." Great was the lamentation as they followed him to the grave, the heavens joining with the weeping mourners by dropping gentle rain on his corpse as it was laid in the grave. At the close of an impressive service the

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mourners joined in singing, to the best of their ability, one of their Hindustani gazals, or melodies, giving expression to their hope of the resurrection to life eternal in Jesus Christ.

G. McCALLUM BULLOCH.

MEDICAL MISSIONS.

THE JUBILEE HOSPITAL, NEYOOR.

ON Saturday, August 15th, W. E. Ormsby, Esq., M.A., LL.D., High Court Judge of Trevandrum, officiated at the opening of the above hospital. The building is a very fine one, and an ornament to the neighbourhood, and does great credit to the architect, J. D. Chatterton, Esq. The ceremony commenced at 3 p.m. by the singing of a Tamil Dedication Ode, composed for the occasion by Mr. G. James, one of the medical evangelists.

Dr. E. Sargood Fry, the medical missionary in charge of the hospital, in addressing the company, traced God's guiding hand in the events leading up to the erection of the building. The need of it had long been felt, the work having grown in the hands of successive medical missionaries. One day, when visiting the Kotar Sirkar Hospital, he and Mr. Duthie felt that the Medical Mission at Neyoor ought to have as commodious a central hospital. Soon afterwards an unknown lady gave £200 for a ward, and, in accordance with her wishes, the north wing had been named the "Hannah Wards." The Directors of the London Missionary Society granted 1,500 rupees; the committee and principal subscribers to the "Thomson Memorial Fund" having unanimously agreed that to Dr. Thomson's memory there could be no better monument, the south wing had been made the "Thomson Ward"; the Maharajah had given great encouragement, altogether subscribing 2,000 rupees, and thus the Central Hall, with his Highness' sanction, had been named the "Rama Vurma Hall"; the west room, adjoining the hall, was called the "E.M.M.S. Consulting Room," where would hang the portrait of Dr. Lowe, as a fitting record of indebtedness to the Edinburgh Medical Missionary Society, and to Dr. Lowe, its superintendent, and former medical missionary at Neyoor. Almost without exception the 5,000 church members had each given a chuckram or more, producing a total of over 300 rupees. The cost of the building was about 13,000 rupees, and a deficit of only 600 rupees remained. Mr. Chatterton had had no thought of any advantage to himself in the help he had rendered in the rearing of the noble edifice. Dr. Fry concluded: "When the temple of Solomon was dedicated to the service of God, the glory of God filled the house. May this hospital ever be a place where God's glory

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shall be sought and shown, and many a sick one here, in future years, receive the double benefit of restored health and the rest of soul which springs from peace with God!"

A silver presentation-key was then handed by Mrs. Fry to Mr. Justice Ormsby, who opened the front door, and the large hall became filled with the assembled company. The Rev. J. Duthie, Nagercoil, offered the dedication prayer in English; the Rev. V. Yovan offering a second prayer in Tamil.

Mr. Justice Ormsby remarked that all work, certainly all good work, was necessarily permanent in its effects. Such work as that of the Travancore

AT THE OPENING CEREMONY.

Medical Mission was in the highest sense lasting, for its effects never passed away. To the medical students and pupils he would say: "Follow the counsels that are given you here by those under whom you labour. You may rest assured that your confidence in them is not misplaced. Be diligent in your work and studies. Do not be content with half knowledge where better is attainable. Do nothing less well than you are able to do it. Try to realise the fact that yours is a noble profession. It may not be, it is not, a lucrative one. But it is better; for it is concerned with permanent effects, and is a continuation of the work begun by the Great Master Himself, who went about doing good and healing all that were diseased. The

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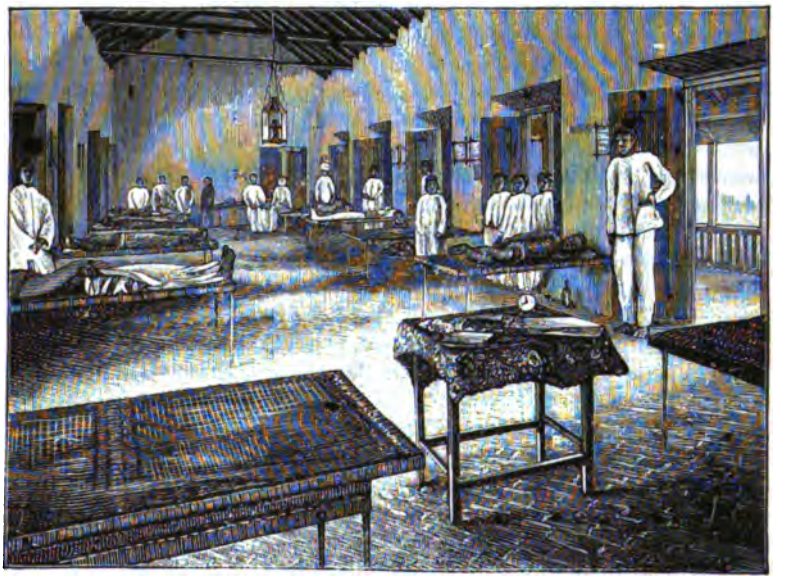
sick, the destitute, the friendless, the despairing, the depraved—these need your helping hand. And, in the good work before you, we must all unite in wishing you, 'God-speed.'"

The medical students having sung an anthem in English, the Rev. I. H. Hacker, Neyoor, on behalf of the Directors, presented to J. D. Chatterton, Esq., the architect, a gold watch, bearing an inscription, as a token of their appreciation of his valuable and gratuitous services in planning and superintending the erection of the building.

Mr. Chatterton made a suitable reply.

The assembly joined in a well-known Tamil lyric, and the Rev. A. L. Allan, Nagercoil, pronounced the Benediction.



INTERIOR OF THE THOMSON WARD.

NEW HOSPITAL AT ANTANANARIVO.

LETTER FROM DR. C. F. A. MOSS.

DEAR MR. THOMPSON,—As our new hospital has received help from the London Missionary Society, it seemed right to Dr. Fenn and myself that, although not in the habit of writing you accounts of our work, one of us should send you a little notice of its opening. I, consequently, will try and tell you briefly what took place. The event occurred on the 13th inst., the Queen herself coming to perform

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the ceremony; the Prime Minister and a very large number of *élite* accompanying her. The day was lovely, warm and bright all through, and the hospital, with the fine supply of pictures that we have to adorn the walls, with the clean neat furniture, some of it new, and with the special decorations of flowers, looked at its very best.

After duly meeting the Queen, and saluting her, we led the way to the front door. There most of the Europeans were waiting, and, when Her Majesty alighted from her palanquin, Dr. Fenn's little boy, two years old, made his little bow and speech, and presented her with a silver key with which to open the door. She made an appropriate speech, declaring the building open, and asking God's blessing on it, and then passed in, the Prime Minister calling in also those privileged to go round with her. The committee went round too, Mr. W. Johnson, the architect, and Dr. Fenn showing them the various rooms. They were all evidently much pleased, the Queen especially admiring the children's ward, and the supply of toys which the little ones will have to help them to wile away the hours. She went over to wait in the Lady Superintendent's house while the Court went round, and the company assembled in the big ward where the service was to be. When all were seated she came in, led by the Prime Minister, who conducted her to the raised daïs which had been put up in one corner, and on which a fine armchair was placed to do duty for a throne. Mr. Richardson had twenty of his boys as a choir, and they started the native national anthem. Then all the company bowed and saluted Her Majesty, and Dr. Ralarosy, our native assistant, presented the dollar, in show of allegiance, as is their custom. The Queen and Prime Minister both replied. Then Andriambelo, the old pastor of Amparibe, who suffered persecution under Ranavalona I., and who baptized Ranavalona II. and the Prime Minister, offered prayer. I read Psalm ciii., and Mr. Kingzett, of the F.F.M.A., the last verses of Matthew xxv. Then Mr. Cousins, in a few graceful and well-chosen words, welcomed the Queen and thanked her for coming. Mr. Clark followed with a short account of what was hoped from the new building, and described his visions of the multitude of folk who would come in, variously disabled, but go out strong and well!

Andrianaivoravelona, one of the great orators of the Malagasy, alluded to Christ's miracles of healing as a basis of medical mission work. The Prime Minister suitably replied, expressing the Queen's pleasure at what she had seen, and thanking the missionary societies and the missionaries. Mr. Thorne offered prayer, and pronounced the benediction, and, after the national anthem had again been sung, the meeting separated. It all went off very well, and was a most interesting occurrence. During the next week a collection was made at the Palace Church for the hospital, to which the Queen gave £200, the Prime Minister £60, and the rest more than £80, which will be a great help towards the finishing of the building.

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We hope also to get collections at the other churches. The total cost, you know, is nearly £5,000, so help at this end will be very acceptable. The missionaries, and the British community generally, have helped us most liberally. During that week, also, we received no patients, but let the building be open for inspection, and crowds and crowds of natives went through it, day after day; and many were the exclamations of surprise and admiration at its vastness, at the pictures, at all the arrangements; mingled I think, to a certain extent also with gratitude to the kind friends whose love to the Malagasy had raised such a place for their sick. I was glad to notice how quickly many of the younger folks recognised the pictures of Scripture scenes, which shows their advance in culture, as the older ones had considerably less perception.

This past week we have begun work, taking in twenty-nine in-patients, seeing a good many out-patients, starting classes with students, nurses, and servants, holding services morning and evening with the patients, &c., &c. We feel pleased with the commencement, and look forward to doing good work, by God's help. Analakely is shortly to be returned to the London Missionary Society, who will duly hand it over to the Government; but, for the continuing of work, the Queen has granted us the house north of the old hospital there, in which the doctor previously, and lately Miss Byam and the nurses, lived. This we shall use as a dispensary, of which I shall have the charge, in addition, of course, to my share of work at Isoavinandriana.

I have gone beyond brevity, I fear!—With kind regards, believe me, dear Mr. Thompson, yours very truly,

Antananarivo, August 30, 1891. C. F. A. Moss.

FOUR BAPTISMS.

ON Sunday morning, August 23rd, I had the great pleasure of baptizing three converts. The English congregation was asked to remain after morning service, and the native congregation came before their usual time and joined them. It was an impressive gathering within the walls of Union Chapel, hallowed by the memories of a long array of noble missionaries. Prayer was offered both in English and Bengalee. Before baptism the young convert from Brahmoism read his own statement in English. Concerning the other two the Rev. T. P. Chatterjea gave testimony. During the preceding week the young Brahmo had been called to pass through a severe ordeal among his fellow Brahmo students. Eighteen of them lodged together and attended the City College. Knowing his strong convictions about Christianity, they wrote to his father, and brought some of their Brahmo teachers to argue with him. At first their action frightened him, and he came on the Monday to ask

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me to postpone his baptism. But before Friday their action had driven him into a firmer belief and determination than ever. I went as usual that evening to preach in Bengalee at Bow Bazaar Chapel. He was there in an excited state. He asked the Rev. T. P. Chatterjea to give him shelter, and to wait for him at the chapel until he had returned from locking up his books and clothes. He could not dare to remove them. He has been with Mr. Chatterjea ever since. He is much in need of his clothes and books, but it would hardly be safe for him to go for them so soon after his baptism. As the young man has been of age in the eyes of the law for nearly three years, it was not necessary nor desirable to postpone his baptism in order to expose him to the agonising entreaties of distressed and angry relatives. In such cases it is better to let the anger come after the event, when it can do less harm. I fear his father will stop all allowances; but God will surely take him up.

Another of the converts, Chadi, has been a domestic servant, and a servant on board ship. In the latter capacity he has made several voyages to England. He wishes now to have service on land, so that he may remain among Christian privileges. His name had been mentioned to me just at the time when I was needing such a servant, and he was instructed to bring me his testimonials. I found them excellent, and at once engaged him to begin service with me on the very morning of his baptism.

I will now give you a copy of the statements read before the congregation:—(1) "My name is Lolit Kumar Ghosh. I was brought up in a Hindu family. Before I passed my Entrance examination I studied in the Gowhaty High School. My father and my uncle, though they are in the midst of Hindu society, have got a slight tendency to the Brahmo religion. This led me also to put my faith in Brahmoism. But as I examined it more and more I became convinced of its unstableness and absurdity.

"Brahmoism is founded upon man and not upon God. Its teachings come from man and not from God. There is no Divine proof of its genuineness. It does not believe in revelation. So far as I understand it believes neither in heaven nor in hell. It has a tinge of atheism in it. This led me again to seek the truth, and thus I came to know about Christianity. I was eager to know the true religion, which would satisfy my hungry soul. I was conscious of my sins, and was longing for salvation. I borrowed a copy of the Bible, and I commenced to read it closely. I was very much impressed with its teaching, and especially with the means it puts forth for the salvation of sinners.

"Last year I passed the Entrance examination of the Calcutta University from Gowhaty High School. Then I came down to Calcutta and became a student of the City College. During my stay here for the last three months I have been accustomed to attend the Bow Bazaar Chapel and listen to the preaching there. The first sermon I heard was from the

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Rev. T. P. Chatterjea. I came to him and told him my wants. I put forth my doubts and objections to him, and he taught me and explained to me my difficulties, and met my doubts and objections. However, I had many conversations about the Christian religion with the Rev. F. F. Longman, the Rev. W. B. Phillips, and the Rev. C. R. Chuckerbutty, and always returned satisfied from these conferences. I now have implicit faith in the Christian religion. I believe Jesus to be the Way, the Truth, and the Life, who gave Himself up for sinners. My hungry soul has been satisfied, my thirst has been quenched. Now I come forward to confess my Saviour publicly, by taking the external sign of baptism. I accept Jesus as my Saviour before everybody present here, and I earnestly beseech you to pray that I may be kept in the faith to the last."

ACCOUNTS BY THE REV. T. P. CHATTERJEA.

"The female candidate's name is Huri Moti. By faith she was a Mohammedan, a resident of the Nuddea District, and her age is about twenty-five. For the first time she heard the blessed Gospel from one of Miss Linley's Bible-women, Mrs. Shah. After a time circumstances so turned that she was obliged to leave her father's home and take shelter in the house of the said Bible-woman. In July last Miss Linley examined the candidate, and, being satisfied with her sincerity, received her as one of the inmates of her industrial home. Since then she has been receiving regular Christian instruction. Her daily behaviour is most praiseworthy, and Miss Linley is satisfied with her conduct. She has already given many proofs of her faith in the Lord Jesus. She, of her own accord, expressed a desire to confess Christ publicly. It is a very great comfort that she feels herself a lost sinner, and her only hope of salvation is in Christ Jesus."

CHADI LAL SHEIK.

"Chadi Lal Sheik, by faith a Hindu disciple of Nanok, was a resident of the Punjab. His age is about thirty-five. His father was a soldier. After his death the widow with her son went to Darbhanga. There in the house of a gentleman they became servants. Their mistress took much interest in her servants and was invariably kind to them. At her convenience, she used to gather all her servants, and speak to them about the Saviour. To those who could read she gave tracts and gospels. Chadi received a few tracts and the Gospel by Luke in the Nagri language. Chadi in his leisure hours read these books and partially acquainted himself with the life of Christ and His teaching. Lately he has attended the servants' service held at Mrs. Monks', and conducted by one of our preachers. To him Chadi opened his mind and expressed the desire to become a Christian. The preacher mentioned Chadi's case to me, and accordingly I questioned him. The preacher constantly visited his

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house and prayed with him. I, too, met him and talked and prayed with him. Chadi also visited the Rev. N. L. Das, of Bhowanipore. Lately I advised him to attend our Sunday services at Union Chapel. This he has done regularly. I am quite satisfied with his sincerity and faith in the Lord Jesus. For about a fortnight he has been anxious to receive the right of baptism."

These testimonies need no comment. They show that there is reasonable ground to believe that three more lives have entered upon the blessedness and usefulness of a Christian career. Ere very long the days will come when baptisms of three will give place to baptisms of three hundred. The Lord hasten those days!

August 25th, 1891. W. B. PHILLIPS.

On the Sunday following the baptisms at Union Chapel, Calcutta, another took place at the Bengali Chapel, Bhowanipore, when Gopal Chandra Ghoshal, head pundit of the Chitlah Girls' School, professed his faith in Christ. Many Hindu students from our College were present, and were much impressed when he took off his sacred Brahminical thread and laid it upon the table previous to his baptism. He has long contemplated this step, but various difficulties lay in his way. The Rev. Nundo Lall Das, who performed the ceremony, preached from the text: "It was now dark and Jesus was not come to them." Prayer is solicited in this young man's behalf that he may be sustained in his faith, and also for his widowed sister, who is an inquirer, that she may have courage to confess Christ.

In this connection it may be stated that several young men who attend our College Bible-classes and the daily evangelistic service which is held in front of the College are in a hopeful state, and they need our prayers that the spirit of decision and self-sacrifice may be given them that they also may seek for baptism. Another subject for prayer is that some of the Bengali Christian young men of good education—and there are several such—may be called of the Lord to study for the ministry.

J. P. ASHTON.

A TRIP TO EASTERN MONGOLIA.

BY REV. S. E. MEECH, PEKING.

WHILE our brother Gilmour was alive, he often urged me to pay him a visit. My answer was always "Impossible." By his death, compulsion was laid upon me. Acting on the advice of my brethren—advice probably suggested by my relationship to him—I decided it was my duty to go. In company with Mr. Parker, I left Tientsin, after attending the funeral and seeing to our brother's affairs there. We stayed in Peking only four days, starting for Mongolia on June 1st.

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As I have said, we left Peking on Monday, June 1st. The weather was getting hot, and there was only a clear month to the beginning of the rainy season. I had, therefore, not a day to spare, and it was necessary to press on from point to point to avoid the danger of being detained by rains on the homeward journey. Although I have travelled about by cart for several years, and thought I was pretty well acquainted with Chinese roads, yet I found that my experience was, after all, only limited. After a day and a half along the plain, we got among the hills to the north-east. At first, they were but small elevations, but soon the road was entirely up and down valleys or over hill-sides. The "road" has different meanings, according to what one's experience may have been.

On the journey up, two rivers were crossed by temporary bridges, but on the return these were pulled down. Otherwise all the streams had to be forded. One of these proved to have a treacherous bottom, and the mules of the leading cart began to sink until the bedding on the back of the cart was well soaked. By a special effort the carter got his vehicle back to the bank from which he started, and another attempt a little higher up proved successful. Another stream was swollen by rain, and there was much doubt as to its depth. Just at that moment some men came up with mules. They went straight into the water, and we saw that it was up to the belly, rather too deep for us to try. A little lower the stream seemed to have a more level bottom, and we successfully crossed.

Down the steepest hills it is necessary to put on the drag. This is the rough branch of a tree, fairly straight, about two-and-half inches in diameter. It is placed against the wheels at the back, just under the body of the cart. A rope is fastened round the middle with a loop. A stick, passed through this loop, acts as a lever, and, being drawn up, forces the bar firmly against the wheels. The stick is kept in its position by a cord tied to the projecting cart tail.

Thus, day after day, starting at 5 a.m.—which means getting up at four—we travelled on, doing thirty or thirty-three miles a day. A stoppage of two hours about half way enabled us to get our breakfast. We reached our evening resting-place about 5 p.m., only too thankful to be able to lie stretched out on our mattrass. Eight and a half days of this travelling, the distance from Peking being 250 miles, brought us to T'a-tsz-kou, the centre of the Mongol Mission.

The condition of the people varied much. After passing the great Wall, two-and-a-half days from Peking, amongst the higher hills and narrower valleys, the people seemed, for the most part, exceedingly poor. The houses were in a wretchedly ruinous condition, and the walls of deserted houses were very numerous. Much of this poverty is due to the nature of the soil; much, however, is the result of the summer torrents. These, as they rush down from the surrounding hills, wander from side to

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side of the valley, and are yearly eating out the little available soil. One old woman was pointed out, a beggar, who once possessed upwards of twenty acres of land—a large amount for a Chinese—but the whole of which, being bottom land, had been swept away in successive years. Another cause strongly insisted on by our brother was the abnormal amount of land given up to the cultivation of the opium poppy, of tobacco, and of Barbadoes millet for the manufacture of whiskey. I was surprised to see beyond the pass what an immense quantity of this kind of millet was grown, out of all proportion to the other crops. Pakou, a large town, midway between Ichol and T'a-tsz-kou, sends its trains of mules laden with whiskey in all directions. I was interested, too, to see the opium poppy under cultivation. I first saw it outside the Wall. The plant was then only two or three inches high. It is grown in garden plots for the most part. On my return I saw the plant in all stages. Leaving Ch'ao-yang the plants were only fully grown, in some cases showing the bud. About the middle of the journey the flowers were fully out. Some patches were almost entirely white, which they say produces the best opium; others had a mixture of pink or purple flowers. One or two were entirely of coloured flowers. These looked very pretty, but one could not forget the ill that underlay the beauty, arising from the ill-use of the opium. The carter who drove us back had been a slave of opium for thirty years, but three years ago got rid of the habit, and ceased not to inveigh against the evil. Nearer Peking I saw the opium being taken from the seed pod. Although I was told no opium was produced inside the pass, I saw it in three places, one of them only thirteen miles from the gates of Peking. Of course places for the consumption of opium—opium dens, as we style them—abound even in the larger villages.

The country becomes more open near T'a-tsz-kou, and there are many villages. The town itself boasts of seven streets; these are wider than in almost any town I have seen, perhaps forty or fifty feet wide. There are many large shops, evidently doing a considerable trade. On one of the principal streets is the inn, within which are the rooms rented by the Mission.

At last we had arrived at the scene of Gilmour's labours. Here were the rooms he once occupied. Not the last, however; for since the arrival of Dr. Smith and Mr. Parker he had moved into other and smaller rooms in a back court. What we know of his habits makes it easy to think of the prayers and fastings these rooms have witnessed. Many a time has the burden of the conversion of the people almost overwhelmed him. Again, these rooms have seen times of joy when one and another has testified to their belief in Christ and desire to lead a better life. I remained in T'a-tsz-kou only two nights. There are two native Christians in the town, both of whom I saw and with whom we prayed. The afternoon of the

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day we arrived I walked round to see the place where Gilmour pitched his tent and preached and dispensed to all comers.

From T'a-tsz-kou we went on to Ch'ao-yang, eighty-six miles further east. At all the stopping places on the way Gilmour was well known. He had travelled between the two places very frequently, sometimes by cart, but more frequently on foot, with a donkey to carry his bedding, books, &c. As we went, the preacher told us of their wading rivers, getting stuck in mud-holes, carts upsetting, meeting rain, and everything getting wet. But however adverse or difficult the circumstances, Gilmour was always ready to make the best of it and look on the bright side.

Ch'ao-yang lies on a plain. On the south are some high hills. To the north they are low and rounded. The town is smaller than T'a-tsz-kou. The centre is occupied with a large Mongol temple. The Mission quarters here are in a small inn, open to all comers. The rooms are small, and have no privacy. Word was soon sent to the native Christians, and they began to visit us almost at once. Their sorrow was great to hear that they would see their loved teacher no more on earth. Some of them wept. Their expressions of regret and of regard for him were very touching. I occupied the room just as he had left it only two months before.

There are about twenty converts in Ch'ao-yang. Two or three are women. I did not see these, but most of the men came to visit us. Each of the two evenings we were there thirteen or fourteen were present at our service. The first evening we took as our subject the place to which our dear friend was gone; the second we talked about what they themselves should be. At the close of the second service they enthusiastically adopted a suggestion to write a letter to our brother's two boys in England. I was pleased to find that most of the converts could read more or less of their New Testament. There seemed a good spirit amongst them. While there several men came for medicine, to whose wants Mr. Parker attended. I had a medical degree conferred on me directly I arrived in the district. The people seemed much surprised, though, to find that I carried no medicine.

The admiration of the converts for Gilmour found more expression to my native assistant than to me. They said to him that Gilmour fulfilled all the right beatitudes, and enjoyed the blessedness belonging to them. This seemed to me a beautiful thing to say of him. On the part of the heathen there was a high admiration, though of course of a more external kind. The common expression was: "If ever there was a good man, he was one;" or, it would be: "Ah, he truly was a good man." There was an universal sentiment of sorrow which spoke loudly as to Gilmour's self-sacrifice and earnestness.

I was struck by the meagreness of his possessions. His clothing was of the kind which an ordinary shopman would wear; all cotton cloth, wadded

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for winter, single for summer. He would wear no fur in winter, herein falling below many shopmen. He had rigidly abstained from all foreign things, which would simply excite curiosity and perhaps covetousness. Lately he had bought two foreign lamps for the sake of better light, but they are getting quite common now in these regions. He had few books, and these chiefly of a devotional character. His cooking utensils and those for food were not worth selling, being of the commonest kind. It was evident he was there for a certain purpose, and he was straitened until it were accomplished. It cannot be that this life, so self-denying, so full of labour, is ended. We must believe that those who follow will reap a rich harvest.

I left our brother, Mr. Parker, at Ch'ao-yang, he having elected to stay there for a month. It required no small courage to remain, not simply on account of the loneliness, but with such an imperfect knowledge of the language, to take up all the burden and responsibility of such a work. I am thankful to learn by letters just received, written more than a month after my departure, that he is well, in good spirits, and with an abundance of work which leaves him no time for brooding over his solitariness.

I reached home, after a prosperous journey, June 27th. I must, in closing, acknowledge with deepest thankfulness the good hand of our God upon us. Special prayer had been offered for His protection by the way, and for His help in all the business matters which required attention. These prayers were answered in a marvellous way.

"Has Mr. Gilmour come?"

THE REV. J. PARKER says that the sorrow of the converts at the news of Mr. Gilmour's death was very touching. "Grown-up men burst out in tears and sobbed like children when they were told that he was dead. All along the route where Mr. Gilmour was such a familiar visitor—always being out in the market places at their fairs—the first question they asked was: 'Has Mr. Gilmour come?' Every

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day at the evening prayers I can hear Mr. Gilmour's name mingled with their petitions . . . I have been anything but lonesome at present. God has been very near day by day. One is shut in with God here, and heavenly things are realised as the most real of all things."

As Ever.

The Rev. G. Owen, of Peking, reports:—"The ordinary work of the Mission goes on steadily. The riotous feeling that passed over the Yang-tse valley has scarcely affected us in Peking. The attendance at the hospital, at the daily preaching, and the Sunday services is quite as good as usual. Nor has there been any falling off in the number of baptisms. But the men who join us are all poor and mostly illiterate, and the prospect of having a self-supporting, self-propagating church is still remote. The well-to-do Chinaman is not much disposed to change his religion or anything else."

Prepared to give up Idolatry.

"Since I last wrote you I have made a fortnight's tour in Siddhout and Pullampet taluks. As I have told you before, a great part of Siddhout taluch has been very thoroughly evangelised, and in many places the people are very favourably inclined towards Christianity. My first camping place was Bhaharapet, a village in the main road to Madras, ten miles from Cuddapah. We spent three days there, and visited sixteen villages and hamlets in the neighbourhood. In almost every village the people assented to our teaching, and expressed themselves satisfied of the truth of Christianity. In two Sudra villages and one Mala village they went much further than this, and told us plainly that they were prepared to give up idolatry and become Christian adherents.

"We had five days' very interesting work in a somewhat remote valley lying along the banks of the Pennar River. We visited about a score of villages, and not only got a good hearing, but sold a great many tracts and Scripture portions. If we could place a catechist in this valley we should undoubtedly see good results within a short time. David Leighton, who lives in Siddhout, visits the place as often as possible, but with six hundred square miles to evangelise he cannot give much time to any one village or group of villages.

"There are good prospects of success among the Mala communities in the immediate neigbourhood of Cuddapah, and we are hoping that before long we may be able to do something in this direction."

EDWIN LEWIS.

Openings for Lay Evangelists.

In replying to the inquiries of the Directors respecting the appointment of lay evangelists, the Rev. E. Lewis, of Bellary, writes to the Foreign Secretary as follows:—"I rejoice with unfeigned joy in the forward move-

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ment resolved upon by the Directors, and believe that you will have reason to be proud of this new departure. . .

"There are two centres in this district in which two or three lay evangelists could be placed together and work with, I believe, enormous benefit to our Mission—Adoni and Hospett. Adoni is a large town of 23,000 inhabitants; there are several large towns in the taluk besides Adoni, and a large number of villages. There are a few people in the town which form the nucleus of a congregation. Hospett is a flourishing town with 10,000 people. There are many villages within a radius of five miles of the town, and seven large towns in the taluk at a distance of ten and fifteen miles from the taluk town. Hospett is one of our most successful out-stations. We have in the town a good chapel, schoolroom, day and Sunday schools, regularly organised street preaching, and a goodly number of hearty and able native helpers. It is one of the happiest centres for Christian effort that I know."

Secret Disciples.

The friends of Miss Cox in Australia in particular will be pleased to hear of the encouragement with which she is meeting in her work at Salem:—"The school started in Ponnammapet (a part of the town of Salem), after undergoing great trials in the way of bigoted opposition, now seems to have made a cheering move in the right direction. This is in great measure owing to the esteem in which the young head-mistress is held by the people around. She is the daughter of one of Mr. Dignum's catechists, and her instruction in needlework, and also in simple kindergarten occupations, is much valued. The catechism, which we use as the first Scripture teaching, is taught regularly now, but that prevents the numbers being large. At Gogai, another suburb which swarms with girls, I have another school with an average attendance, after four months' existence, of sixty-five. Thanks to Mr. Angas's most welcome gift, I am able to support a third school; and I am now in treaty for the purchase of a house (as the people will not let me rent one) in a poor and neglected part called Ammapet. . . . One of my Bible-women came to my house a week or two back and said that a whole household of the weaving caste were anxious to be taught regularly and thoroughly about Christianity. They begged me not to call at their home, as the neighbours were already persecuting them on account of their leaning towards Christianity, but some of them meant to come secretly and see me here."

Standing Firm.

The Rev. A. P. Begg, of Calcutta, has the gratification of reporting that the young man Lolit Kumar Ghosh has, since his baptism, been standing firm against very great pressure put upon him by the Brahmos, through his father. Another young man Gopal Chandra Ghosal, a Brahmin

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teacher in the Chitlah Girls' School, and long an inquirer, was baptized on the last Sunday in August in the Bhowanipur Church, by the Rev. N. L. Das. He has had to leave all behind him, as his relatives were greatly enraged at his baptism, and threaten his life. (See page 333 ff.)

A young man, belonging to one of the influential families of Almora, has been visiting the Rev. G. M. Bulloch, as well as one of the preachers. "He is quite prepared for baptism, and anxious to receive it, but the dread of the consequences to himself and us deter him. It is a severe test to the young man, but we have encouraged him to be courageous, and it may be that soon the step will be taken, and God be his sure defence and guide. It was quite pathetic to hear him pray, as he did in my study the other day, for wisdom and strength, confessing his weakness and need of his Heavenly Father's hand to uphold him."

Outcasts "hanging about the Gates."

The Rev. G. M. Bulloch reports that the ordinary income of the Almora Leper Asylum has not been sufficient to meet the expenses this year, owing to the large number of inmates—"We have 132, being two more than the maximum number we have room for, and there are several more hanging about the gates of the Institution seeking admission, but we are reluctantly obliged to refuse it"—and to the high price of provisions which has been ruling for about eighteen months. The following items of information will show the extent of the work being carried on:—"Inmates, 132. Of these, 72 are Christians, having become so in the Institution, and of the latter, 40 are communicants of 'The Church among the Lepers.' Twelve are seeking baptism, and are being prepared for it. The average attendance at Mr. Bulloch's Sunday afternoon service is a little over 80. During the last 27 years, 360 of the inmates have received baptism, and of these nearly 200 have become communicants, more than 150 of whom have died in the faith, some of them rejoicing in hope, willingly throwing aside the corruptible to put on incorruption. Since 1864 (there are no older records) there have been 822 admissions, some of whom, after a certain amount of healing, have gone back to their old ways and died outside; but the Institution has been the means of alleviating, by kind care and attention, the dying moments of 494 of these poor distressed outcasts, who would otherwise have died in loneliness, and who knows what agonies." (See page 327.)

A Messenger with a New Message.

"We had a right glad day yesterday" (August 3rd), writes the Rev. E. Greaves, of Mirzapur. "I had the privilege of baptizing a convert from Hinduism, a young man of twenty-four years of age. He has been a messenger for us for the last six months. His father has been a servant the Mission for forty years. The young man (Jhanga) has been going

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backwards and forwards to his house in Mirzapur even when employed elsewhere, so that I have known him for years. I knew he was favourably disposed to Christianity, for he has attended the Sunday service and Sunday-school for some time; but I did not realise how far he had got on till a few days ago. I was led to speak to him seriously about decision for Christ, and found he wanted but a few words to bring him out. He said that Christ had been very much to him for years, and he wished to be his true disciple. He seemed fully ripe for baptism. He had to face much opposition from his father and mother and wife, but stood quite firm and received baptism yesterday morning. His wife and child may follow in a few months, I hope."

A "Grand Mud Chapel and School for £10."

The Coimbatore missionaries have been making a tour through the northern part of the district. At one place there are more than thirty Christians in the "lowest stage" of Christianity. They cannot read or write, and the Rev. E. Hawker is anxious to settle a village teacher in their midst, and to build a meeting-house and schoolroom in one. He has reason to believe that the first need will be met by friends at home, and hopes that before long he may get the necessary £10 for the erection of "a grand mud chapel and schoolroom." "We owe to them this, since, in response to the appeals that have been made, they have declared themselves ready to be put under Christian instruction." At Kanjicovie it was refreshing to see so many Christians gathered together in what was once a heathen temple, joining heartily in praising God.

Eight Hundred Young Disciples.

A special meeting of young Christians was held this afternoon (August 31st) in the Ambonin Ampamarinana Church. Admission was by tickets obtainable only from missionaries. This arrangement was made because it would necessitate personal conversation with the applicants. To my surprise the large building was almost filled. There were at least 700 or 800 present, and almost all were young. The sight was one to fill us with joy and hope; we have waited long, and now the harvest seems near at hand. Our chief reason for holding this meeting was to assure these young disciples of our loving interest in them, to encourage and strengthen their faith, and to prepare the way for some such organised effort as that of the Christian Endeavour Society. To look on the faces of these hundreds of young converts, as they rose to join in a hymn of consecration, "We yield ourselves to Thee," &c., was a sight not soon to be forgotten. God watch over these His young servants, and show us how to help and guide them!

W. E. COUSINS.

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Twelve Days' Itinerating.

I returned on Thursday (August 6th) from my twelve days' itinerating in the southern part of my district, and write down these few recollections for the entertainment of yourself and the children.

I have been as far as sixty or seventy miles south of Antananarivo at two points (Kinjoarivo and Lempona), which are, I suppose, thirty miles apart, the former lying just on the edge of the eastern forest, and the latter south of the Ankaratra mountains.

I had my usual bearers, and faithful old Rainiboto as cook, and his son Japhet, as personal servant, &c. Nothing of importance happened to me on the journey. It had its fair share of comfort and discomfort. Dirt and fleas are, as you know, the main drawbacks. The people generally in this district are very dirty, and seem to live a dull, apathetic life. There is scarcely a sign of progress. The villages are as poor and squalid as when I first came to the country. The only change I noticed was the use of a few sun-dried bricks here and there. In speaking thus, however, you must remember I have been chiefly off the main roads, and in a very sparsely peopled district.

The nights are what I always dread. I slept in one curious place. It was an upper room in the house of a country pastor; the lower room seemed given up to the pigs and the poultry; and there was an opening from this room to a landing on the brick stairs, to which the pastor's pigs could come for any remains of the family meal.

I had all sorts of weather—cold winds, burning sunshine, fog and drizzle One thing that much interested me was the sight of the pound at Ankisatra last Saturday morning, perfectly white with a light hoar-frost. The ground looked as if there had been a slight fall of snow. This I had never seen in Madagascar before, though it is said to be common enough on and around the Ankaratra mountains.

In travelling I several times saw signs of gold diggings, which happily have now been abandoned in this district. The people were forced to this labour, and the return was very small; certainly not enough to be considered a fair recompense for the hardships and miseries entailed.

But what of my special work? Of this I cannot, I am sorry to say, tell you much that is hopeful. I am more and more impressed with the long and toilsome work that will be required before these remote regions are Christianised. The people seem to have so little life or energy, and so little wish for anything beyond the low, dull, animal life they lead. Our schools were almost destroyed by the gold digging, but are now beginning to revive a little. The present scholars are very young, but they have been obtained this time not by Government pressure, but by persuasion. In the sixteen schools I examined there were less than 400 children, of whom only eighty-two could read, and few of these with much freedom or intelligence.

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As to the churches, I saw little to make me hopeful. The evangelists are, I think, good men, but there is such a dead weight of apathy against them. I was much interested in two of these men. One of them, Ratrimo, said to me: "I am troubled that I can get so few boys into the schools: but when I get discouraged about this, I think of my mother. She was a good, Christian woman, and as she was dying she called my brother and me to her, and, holding our hands in hers, said: 'As long as strength lasts, work for God, and to life's end cling fast to Him.' And so," said Ratrimo, "I work on, hoping some of these girls may become mothers like my own was." The second interested me for a different reason. Soon after I reached Madagascar we admitted to the Amparibe Church a young girl from Ambohidrapeto, named Ravao. She was twelve or fourteen, and was not at that time married. I remember it required some persuasion to induce the church to receive one so young. But she gave clear evidence of being a sincere Christian, and I did my best to get her admitted. She afterwards married, and lived a consistent Christian life till her death, which took place some six or eight years ago. She had several sons, and this evangelist is one of them, and is working steadily at Tsinjoarivo. My journey came to an end on Thursday, when I once more had the pleasure of getting back to cleanliness and civilisation. W. E. COUSINS.

The Society's Forward Movement.

WE wish to call special attention to the statement, from the pen of the Foreign Secretary, herewith enclosed. It has been printed on a separate sheet rather than as a part of the CHRONICLE, so that it may be passed from one to another and be as widely circulated as possible. Copies for distribution may be obtained on application to the Rev. George Cousins, Editorial Secretary, 14, Blomfield Street, London, E.C.

London's Share in the Scheme.

The autumnal meeting of the London Missionary Society Metropolitan Auxiliary Council was held at the Mission House, Blomfield

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Street, on Monday evening, October 5th, A. J. Shepheard, Esq., presiding. An opening prayer having been offered by the Rev. W. Bolton, M.A., the Rev. G. Cousins, secretary, presented a report from the Committee respecting the division of the churches into sub-districts, with a view to effective organisation, which was adopted. The Rev. J. P. Gledstone was elected Hon. Secretary of the Council. Mr. Gledstone gladly accepted the invitation, believing, as he did, that the churches have one of the grandest opportunities of advancing the Kingdom of Christ by means of the Forward Movement that has been open to them in the memory of living man, and that they would thereby rebuke very largely the spirit of Materialism now abroad. In asking the Council to consider what is to be its share in the forward work of the Society, the Chairman said he could not exaggerate the feeling of intense responsibility involved in the scheme, and his own sense of great joy. Asking "Are our churches sufficiently full of the Spirit of Christ to take it up?" he felt that the churches were open to the call; that they were not only ripe, but were anxious for it. The Rev. R. Wardlaw Thompson explained that the scheme would mean the increase of the staff from 200 to 300, and an addition of at least £25,000 a year to the Society's expenditure. It meant also a distinct going back to God. There were three main reasons for seeking this increase. The Society ought always to have pioneer fields; a Missionary Society which had not an outlook beyond its present sphere of work was an anomaly. New Guinea and Central Africa would need reinforcement. In North and South India the Society had over ten millions of people under its care. In six districts there was an average of one and a quarter millions to be cared for by a nominal staff of two Europeans, and these districts had naturally been very unproductive. There ought to be twelve men in each of these districts and six stations where now there was one. Thirdly, there were districts in India and China in which the harvest was ripening to the eye. Such was the pressing, painful, urgent crisis to which the Society had come. The lessons which had come home to him (Mr. Thompson) were that the Society must lead, not wait upon, the churches; and that, having Christ's work to do, they must go to Him for the means to do it. The Rev. R. F Horton, M.A., moved a resolution approving of the forward policy, and pledging the Council to a determined and strenuous effort during the next four years to send forth from the Metropolitan churches at least twenty of the additional 100 missionaries, and to increase the annual contributions from those churches by at least £5,000. Mr. Horton was not sure whether they had a right to allot twenty missionaries to London; for almost all the missionaries who had done great things for the Society had come from country places. Possibly no churches in the world laboured under such serious financial difficulties as some of the churches in London. Therefore, the

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only way by which they could approach this new financial question was to make a calculation and a division. Roughly speaking, it meant £20 additional from each church. Some could not raise anything like that amount, but others he was morally certain could give ten times as much. Let them try to realise that the money they needed was with the Owner, and that it would be given directly they unitedly and believingly asked for it from the bountiful Giver. It must be a Salvation Army that frankly had nothing at all that would get £50,000 on demand. "It will be when we Congregational churches cease to rejoice that we possess rich men, and begin to rejoice in poverty, and are prepared to go to God for what we have not got, that we shall find our coffers overflowing, and our missionary work proceeding in great power." Mr. Horton explained that the pamphlet from the four ministers—which he believed under God forced the Society upon its great Forward Movement—was the outcome of one man's fervent prayer. His own connection with it was less than people generally supposed. Arnold Pye-Smith, Esq., in seconding the resolution, recalled the expression of an Indian missionary who once wrote that his location in a certain district was like putting one man down in the midst of London and telling him to evangelise the great capital. Mr. de Selincourt, Mr. J. E. Kirby, and the Rev. S. T. Williams spoke in sympathy with the resolution. The Rev. J. P. Gledstone felt that, while they prayed, it was as much the ministers' duty to teach their people to give as Christ had given to them, as to teach them to be honest and truthful. The Rev. R. S. Ashton, B.A., thought the £8,000 deficit should be added to the sum appealed for, making, say, £35,000 additional, and that the Council should collect £7,000 or £8,000. On the proposition of the Rev. W. J. Woods, B.A., seconded by W. G. Wilkins, Esq., it was decided that, either by a week of meetings in each district or large sub-district, or by such means as the districts may find more suitable, the coming winter should be utilised to the utmost for commending the foregoing resolution to the churches. Mr. Woods said that more and more was he coming to see that Christ Himself was speaking to them at this time. He was convinced that the Society had never been so near to a stupendous blessing, if it would put forth the effort and the hand to welcome it. Both resolutions were carried unanimously, and a closing prayer was offered by the Rev. E. H. Jones.

A Child's Consecration and Self-denial.

The Rev. E. H. Jones recently received the following beautiful letter:—"I have much pleasure in enclosing P.O. for 8s., towards the additional 100 missionaries that are to be sent forth if any special fund is to be started for this object; if not, for the general funds of the Society. Please acknowledge as from 'Edith' only, as we wish no other names to appear. I may perhaps explain the meaning of this small contribution. One of

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our children, aged ten, named Edith, is deeply interested in mission work, and has of her own accord consecrated herself for quite three years, without any wavering of mind, to mission work when she is older, if the Lord will. Reading about the decision of the Directors to send out the 100 additional missionaries, she was anxious at once to help. She proposed to her mother that a letter should be at once sent to every member of the church telling them of this decision, and asking special help, and then further considering how *she* could help, she begged that the cost of a new article of dress she was about to have, and that she was willing to do without, might be given to this object. So I enclose the money direct, thinking this little act of self-sacrifice, entirely spontaneous, may stir others. Though only a small gift, it represents what to a child was an attraction, but was gladly foregone for the mission cause."

Nine Appointments for the New Work.

On Friday evening, October 16th, a valedictory service was held in Great George Street Chapel, Liverpool, to take leave of a large party of missionaries who are to sail within the next few weeks to stations in India, China, the South Seas, and West Indies. The noble building was crowded to its utmost limits by a deeply interested and enthusiastic audience. The meeting was presided over by J. Hope Simpson, Esq. The Rev. J. G. Rogers, B.A., read the Scriptures and delivered a brief address, commending the Society's Forward Movement to the sympathy and help of all present. The Foreign Secretary of the Society introduced the missionaries to the meeting; they were addressed with much feeling and appropriateness by the Rev. H. Arnold Thomas, M.A.; and the prayers of the assembly for them were led by the Rev. R. F. Horton, M.A. On behalf of the missionary party, the Revs. D. Hutton, M. Thomas, J. M. Ure, Miss Large, Dr. C. M. Burton, Mr. Hickling, Revs. S. J. Whitmee and J. L. Green, briefly addressed the meeting. The occasion derived special interest from the fact that two of the missionary party were lay evangelists under the Society's new scheme, and that no fewer than *nine* had been appointed to new work in connection with the Forward Movement.

Women's Missions to Women.

In anticipation of the Society's meetings in Manchester, an article appeared in last month's *Congregational Monthly* setting forth the purposes and working of the Manchester and Salford Women's Association in connection with this Society, by Mrs. Jesse Haworth, the President. The Association embraces sixteen churches, but "thankful as we are," says the writer, "for the measure of improvement indicated, our Society will not be content until all the churches of our order in the district

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unite themselves with us. To come into union in our Lord's service is to come into special joy and strength, and such increase and multiplication of individual powers as is accounted for surely by no merely human arithmetic."

There is a branch of service which has of late much concerned their hearts, and in relation to which they came, at their meeting in February, to a very important decision—viz., that of women's medical missions, "Our sympathy is much enlisted on behalf of the suffering and diseased among the women of India and China, who even in the most painful illnesses and in accidents are denied, by inexorable custom, the tendance and skill of the ordinary physician." The fact has to be faced, that the London Board cannot afford the cost of a four years' expensive medical education, and hence there seems to be a special call to intelligent Christian women to provide this special training. Acting upon this conviction the Association has had the satisfaction of accepting Miss Constance Long, of Reading, as their medical missionary student; and at the summer meeting, held at Bowdon in July, they further agreed that she should enter at the London Medical School in the month of October.

The Southport Meetings.

The meetings of the Congregational Union of England and Wales, held at Southport, will be memorable on many grounds, to one only of which, however, do we feel it within our province to refer. Most gratefully do we recognise the strong manifestation of missionary enthusiasm that marked the gatherings of Wednesday, October 14th. The Union was then at its best, and evidently fully prepared to respond to high and noble guidance. Professor Armitage laid the friends of Missions generally, and the friends of the Society in particular, under deep obligation by his beautiful deliverance. His words produced a deep impression, and followed up as they were by the Rev. Stanley Rogers' practical paper on Organisation, and the earnest appeals that followed, initiated, we would fain believe, a great and successful movement in the churches.

A Week of Self-denial from John o' Groats to Land's End.

The fifth annual meeting of the Young Men's Missionary Band, inaugurating another session, was held at the Mission House on Friday evening, October 16th, A. J. Shepheard, Esq. (President), in the chair. An opening prayer having been offered by Mr. J. Sharman, B.A., the Secretary (Rev. G. Cousins) read extracts from the new report. The year ends with a membership of 588, or an increase of 114 during the past twelve months. Another member (Dr. T. V. Campbell) will shortly be leaving for mission work in India, and Mr. J. Walford Hart (Librarian of the Band) has been accepted by the Society as one of the additional hundred missionaries to be

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sent abroad. No less than ten members are preparing for work at the front, and others are quietly equipping themselves in the hope of following in their footsteps. The President spoke of the stimulus of the Forward Movement, and of the powerful influence it was exerting over his own mind. It had been much debated as to whether it was a movement of pure recklessness or of intense faith. There had been many indications that God was directing the movement. Mr. Shepheard concluded by moving the adoption of the report, which he regarded as the most encouraging one the Band had yet issued. Mr. E. S. Baynes seconded this motion, and it was carried. Dr. Gillison, of Hankow, testified to the widespread influence of medical mission work, and gave some striking illustrations of how the Gospel is proving to be the power of God unto salvation. Dr. Gillison made an earnest appeal for personal service, and crowned it with this exhortation to those present: "Go yourselves to the mission-field if you can, or, if you cannot go, live for someone else to go." The Rev. J. P. Ashton, M.A., Calcutta, felt the present meeting to be one of the most promising sights he had ever witnessed during his missionary career. The Rev. J. P. Gledstone, in a powerful speech, referred to the Forward Movement in the following telling phrases: "We talk about the romance of the past; but I should say there has never, in the history of the extension of the Church of Christ, been anything for one moment to compare with the opportunity God has placed within reach of your hand and mine—100 new missionaries within four years. It is growing upon my mind that we shall not stop at that hundred. The feeling of the Directors, when they passed the resolution, was the feeling of men who knew that they must give an account of their stewardship at the last great day, and were conscious that they were overshadowed by the very presence of God. There was no recklessness about it. If we had not passed that resolution, we should practically have sealed the doom of this Society before the eyes of the whole world. Now we shall have to have an honest week of self-denial in our Independent churches from John o' Groats to Land's End. If we can get £5,000 from the London churches we have settled and solved this question." The meeting, which numbered quite 200, shortly afterwards separated.

"The Chronicle" for 1892.

On the last page of the wrapper is an advertisement detailing the proposed improvement and enlargement of the CHRONICLE to commence with the January issue. No pains will be spared to make the magazine thoroughly abreast of present-day needs. We require greatly to extend its circulation, and to this end bespeak the earnest co-operation of the officers of local auxiliaries. A leaflet describing the magazine, together with order forms, will be supplied gratis on application to the Rev. George Cousins, Editorial Secretary.

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Suitable for Localisation.

In its new shape and style, the CHRONICLE will be much more suited for localisation, and the most effective way for bringing it into the homes of our supporters is to localise it. Several strong auxiliaries obtain the CHRONICLE in sheets month by month, and stitch these up with four or eight pages of congregational or local news, often including a sermon preached by their minister. This plan might, with advantage, be adopted by others. Terms on application.

Monthly Prayer Meeting.

We refer, in another page, to the meeting held in the Mission House on Monday, October 5th. Rarely is the Board Room crowded as it was then. But why should we not secure an equal number—about 180—every month? Will not our readers living in London join us in an effort to accomplish this? The next meeting will be held on Monday, November 2nd, from 4 to 5 p.m. Recent information from abroad will be communicated.

Young Men's Missionary Band.

The meetings of the Central Band at the Mission House are fixed as follows:—

Friday, November 6th.—Prayer and Praise Meeting in support of the Forward Movement of the Society.

Friday, November 20th.—United Meeting with the Young Men's Missionary Association (Baptist).

☞ The meetings commence at 7, and conclude at 8.30 p.m. Members of provincial Young Men's Missionary Bands who happen to be in London will be welcome.

ANNOUNCEMENTS.

DEPARTURES.

MR. W. G. TERRELL and MRS. TERRELL, appointed to HIAU KAN, China, embarked for BOMBAY, per steamer *Rosetta*, September 24th.

MRS. ARNOLD FOSTER, returning to HANKOW, China, embarked for SHANGHAI, per steamer *Ballaarat*, October 15th.

ARRIVAL IN ENGLAND.

MRS. PRITCHARD, from PEKING, North China, per steamer *Peninsular*, to Marseilles, thence overland, September 22nd.

BIRTH.

HILLS.—July 26th, at Upolu, Samoan Islands, South Seas, the wife of the Rev. J. W. Hills, of a son.

DEATH.

HILLS.—August 2nd, at Upolu, Samoan Islands, South Seas, the infant son of the Rev. J. W. Hills.

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CONTRIBUTIONS.

Liverpool. "Edith," Forward	0	8	0
Liversedge	1	10	6
Lytham	10	7	0
Manchester. Ladies' Aux.	50	0	0
Middleton and Youlgreave	2	12	0
New Brighton	1	10	6
Newport, I. of W. St. James'-street	6	0	10
Nine Tredegar. Mr. Wm. Price	0	5	6
Northfleet	0	4	0
North Shields. St. Andrew's Ch.	3	11	6
Okehampton	4	6	9
Pickering	13	13	4
Portsea. A Thankoffering	0	2	0
Redditch	4	2	0
Sedgley	4	0	0
Sheerness. Bethel Ch.	9	5	10
Sheffield. Aux.	5	0	0
Shipley	10	16	0
Sidmouth	4	13	8
South Ockendon. Mr. H. T. Bruce	5	0	0
South Shields. Ocean-rd.	5	15	8
Stowmarket. Missionary Working Party	10	0	0
Stratford on-Avon. Annuity of the late R. Fisher, Esq.	11	8	6
Sunderland. Aux.	40	0	0
Taunton. North-street	13	5	6
Teignmouth. Aux.	20	0	0
Tideswell and Longstone	8	1	6
Totnes. Congl. Ch.	10	0	6
Tunbridge Wells	40	17	11
Walsall. Bridge-street	34	17	10
Wednesbury	6	2	1
Weymouth— Legacy of the late Mr. Joseph Crockett	100	0	0
Gloster-street	6	16	0
Whitby. West Cliff Ch. Missionary Working Party. Bazaar for Female Missions	26	0	0
Winslow	8	2	2
Wolverhampton. Snow Hill	31	0	0
Worcester— Aux.	100	0	0
W. T. Bourne, Esq	10	0	0

WALES.

Beaumaris. A Friend	10	0	0
Cardiff. Legacy of the late Mr. R. W. James	550	0	0
Llandily. Capel Als.	4	2	1
Merthyr Tydfil. Friends, per Miss Jenkins	8	0	0

SCOTLAND.

Glasgow. Rev. Dr. and Mrs. Morison	6	0	0
Per Rev. R. A. Wareham.			
Buchan	13	0	0
Crieff	13	4	9
Inverness	17	3	3
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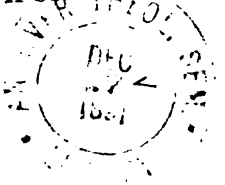

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